

Grace: Huntz: 1670



SEVEN GOLDEN candlesticks

Holding the seauen greatest lights of Christian Religion.

Shewing vnto all men what they should beleewe, and how they ought to walke in this life, that they may attaine vnto eternall

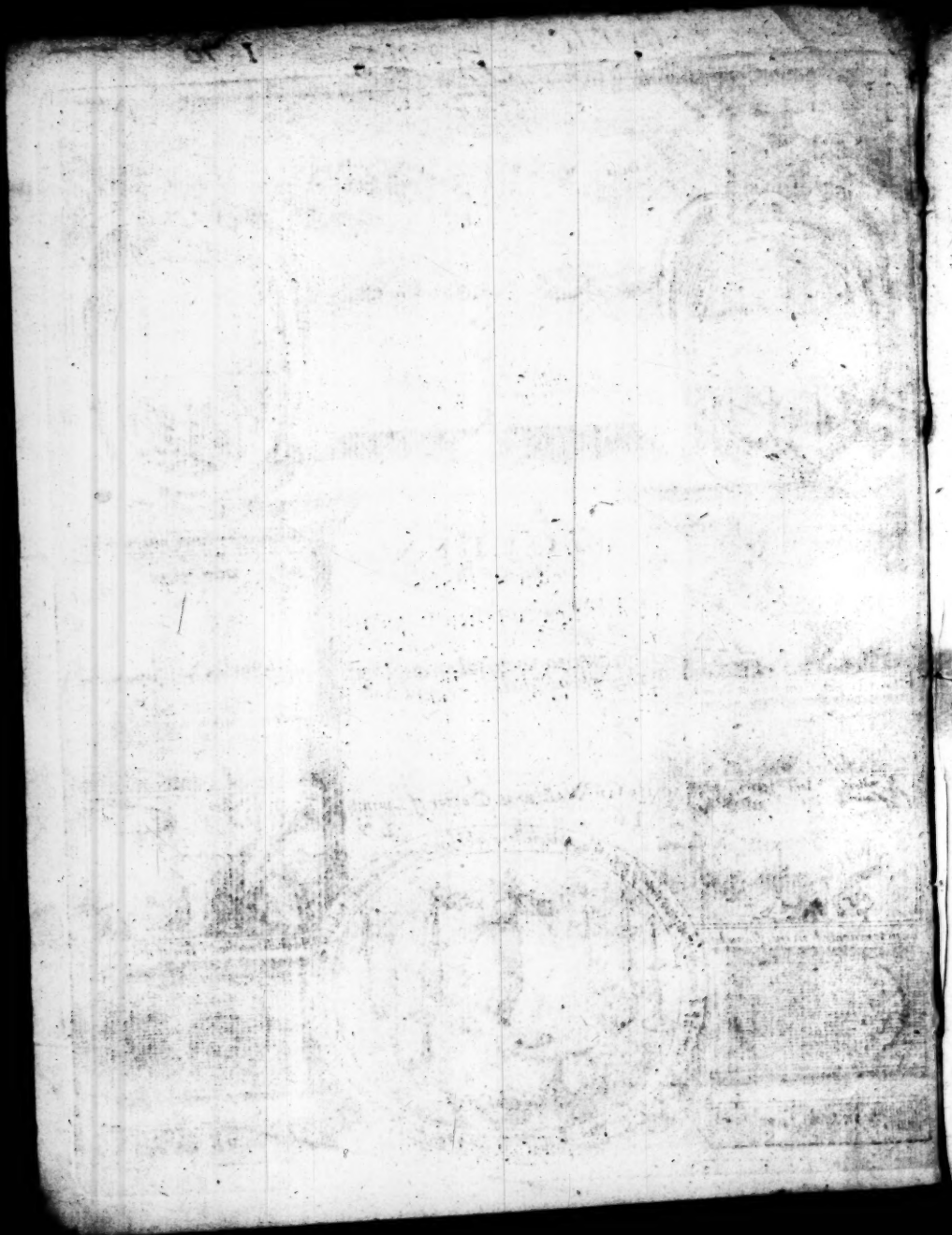
LIFE

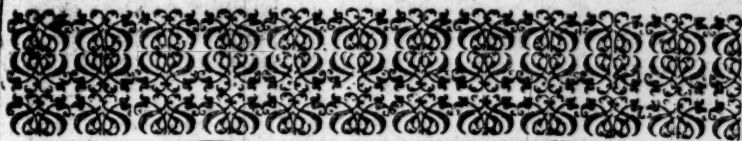
By Gr: Williams Doctor of Divinity

16

27

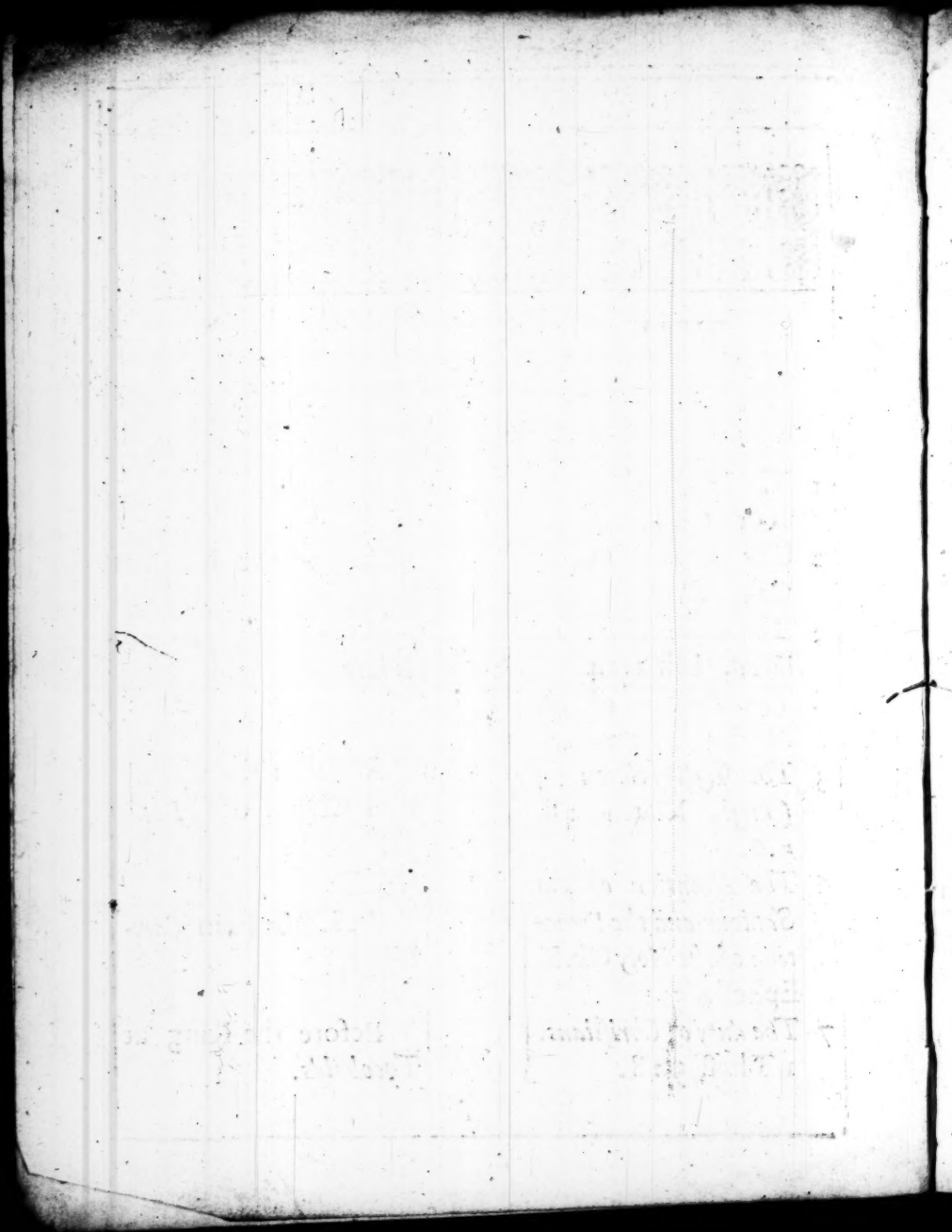






THE CONTENTS OF the whole B O O K E.

- | | | | |
|---|--------------------------------------------------------------------------------------------------|----------------------------------------------------|------------------------------------------------------------|
| 1 | <i>The Misery of Man.</i>
Rom. 6. 23. | | <i>At Pauls Crosse.</i> |
| 2 | <i>The Knowledge of</i>
God. Exod 34. 6. 7. | | <i>Before the King at</i>
<i>Greene-wich.</i> |
| 3 | <i>The Incarnation of the</i>
Word. Ioh. 1. 14. | | <i>At S. Maries in Cam-</i>
<i>bridge.</i> |
| 4 | <i>The Passion of the</i>
Messias. Luk. 24. 46. | The
summe
where-
of was
prea-
ched, | |
| 5 | <i>The Resurrection of</i>
Christ. Matth. 28.
5. 6. | | <i>Within the Cathe-</i>
<i>dral Church of S. Paul.</i> |
| 6 | <i>The Ascention of our</i>
Saviour, and the Dona-
tion of the Holy Ghost.
Ephes. 4. 5. | | <i>At S. Maries in Cam-</i>
<i>bridge.</i> |
| 7 | <i>The duty of Christians.</i>
1 Thess. 5. 28. | | <i>Before the King at</i>
<i>Theobalds.</i> |





TO THE RIGHT HONOURABLE AND

truly Religious, PHILIP HERBERT,

Earle of Montgomery, Baron of Sherland, and

Knight of the most Honourable Order of the

Garter; and to the most Vertuous and Zealously

Religious Lady, the L^{dy} SUSAN, his most deere and louing

Wife; and to those siue blessed branches, their most

sweet, gracious, and hopefull children, the Lord Charles

Herbert, the Lady Anne-Sophia Herbert, Mr. Philip

Herbert, Mr. William Herbert, and Mr. James

Herbert; all grace and happinesse in

this life, and eternall blessed-

nesse in the life to

come.

RIGHT HONOURABLE:



O you seauen, I dedicate these
seauen *Golden Candlestickes*;
and to whom should I dedi-
cate the same, but to you? for
in your house, and by your
light I haue composed them;
and God hath blessed you, not
onely in making you great
through the fauour of Muta-
ble men, but especially in making you good through the

A 2

immutable

THE EPISTLE

mutable grace and fauour of himfelfe which changerh not, and which hath planted his feare in your hearts; and diffused thofe graces into your foules, that doe infallibly accompany faluation, and make you to fhine as you doe, for the fincerity of your profeflion in the truth of the Gofpell, and the vprightneffe of your hearts, which haue bin euer feene void of all double courtly dealing, amongft a crooked and peruerfe generation, whereof I had almoft faid, the greateft part is either bafely filled with hypocriticall flattery, or moft pittifully blinded with idololatricall impiety; and as a fure pledge of his pure loue vnto your Honours, he hath giuen vnto you fuch an inestimable gift, fo many, fo sweet, and fo gracefull children; which for all good parts and endowments of nature, and for infallible fignes of grace, I dare boldly fay it, (and I may the rather fay it, becaufe, rather then any other, I doe more experimentally know it) God hath annointed about their fellowes,* that neither you nor all yours can be fufficiently thankfull vnto God for them; fo great a bleffing it is, to haue fo many, fo many fuch Oliue-branches round about your Table. And therforeas God hath bleffed your Honors, and made you great lights to fhine for godly zeale in this wicked declining world, and to be patternes of true piety vnto others round about you; So I doe affure my felfe, you will not difdaine to accept and perufe thefe my labours, which as a fmall expreffion of my vnfaigned thankfulneffe for thofe manifold testimonies of your loue and fauours vnto me, farre I confefle beyond my deferts, I doe moft fyncerely dedicate vnto your Honours, for whose compleate happineffe my witneffe is in Heauen, that fince firft I belonged vnto you, I haue daily prayed vpon my bended knees; and I doe vnfaignedly acknowledge that you deferue more from me, then I can performe, and haue performed more

vnto

* Eſpecially
that worthily
beloued child,
my LORD
CHARLES
HERBERT;
of whom for his
admirable
wiſedneſſe, I
could truly ſay,
more then any
that know him
no, would ea-
ſily beleue.

DEDICATORY.

vnto me, then I can any wayes deserue from you: And therefore I presumed to dedicate these Treatises vnto your Honours, not to shelter them from any stormes of malevolent tongues, but to publish that thankfulness vnto the world, which my heart euer acknowledgeth to be due vnto you: For I know it is fit that whosoever publisheth any thing vnfit, should beare the whole burthen of his owne fault, and whosoever ventureth to appeare in print, must expect the common lot of all Writers, to be variously censured of various dispositions; Some as *Nebuzaradan* burnt the Temple, but kept the gold, will be content to take the matter, and yet blame the Author; others will reade it, *ἐν ἵνα κεραισιν αὐτῶ ἵνα κοκκινωσὶ*, not to better themselves, but to censure others; In all these I would neuer desire Patrone to defend mee, nor feare enemy to depraue me; for what is good will defend it selfe, and so flatter those whose pennes are silent, and their tongues alwayes babling, to condemne others in what they cannot mend themselves, were impiety, and to feare them imbecility; for to please all is vnpossible, and to indeauour it is folly: And therefore I hope you will receiue them as I tender them. They be not vnbe-seeming to be knowne by the greatest Monarches, for they containe not the smoaking fume of humane reasonings, nor the meandrian windings of Controuersiall subtilties, but the purest lights of all Christian Religion; for I saw that as the *Athenians* were euer desirous of nouelties, so to satisfie this Criticke age, affecting nothing so well as quiddities, too many men haue addrest their mindes to disputable Controuersies; and I found, though with griefe, that the Aduersaries on either side, and especially the Pontificalls, as if there were not Controuersies enough in Religion, doe often forge tenents out of their owne braynes, and impute them each one

Greg. Cur. past.
3. p. 6. 20.
Naxianin
pacific. 2.

THE EPISTLE

against the other; and so each Aduersary strives to make the other say what indeed he abhorres to thinke; where by it happeneth that a great part of disputations, being about imaginarie Controuersies, is but like a skirmishing in the ayre, which seemeth furious; but striketh no man; and is vainely spent to no purpose, but to increase Schisme, and to inuolue theraselues within the thickers of inextricable labyrinths; because iarring and iangling about errours, they let passe the maine grounds of truth, and struing to finde out new wayes, they doe quite forget the old way, which is the good way, and are become almost ignorant of the first and chiefest Principles of Religion. Such is the pollicie of Satan, to busie their heads about the lesse needfull Controuersies, thereby to make them the lesse diligent to inquire after the most necessary counsels of their saluation. And therefore considering with my selfe what the Apostle saith, that hee desired to know nothing but *Iesus Christ, and him crucified*; I haue applyed my selfe to treat of these ensuing Theames: I confesse my manner of handling them is like my selfe, plaine and homely, without any gorgeous garments of Rhetorical ornaments; because I euer desired to speak rather for the edification of my hearers, then for the ostentation of my selfe; but I assure you the matter is like them from whom I receiued it, sound and good; fit to feede all those Christians that desire rather to haue their hungry soules fedde with the sincere milke of Gods Word, then their itching eares tickled with the inticing speech of mans wisdom: for they doe containe the knowledge of our selues, how poore and miserable we are become by sinne, the knowledge of the true and eternall God, and the knowledge of Iesus Christ, God and Man, then whom there is no greater, no better; which few lessons are alone able to make vs happy. I neede speake

DEDICATORY.

no more of the worke, let it speake for me : I referre all to God, who esteemeth of our indeauours, not by their euent, but by our intent; but remembering that presenting your Honours with a Booke, I must not make a Booke of an Epistle, I onely desire you to accept these notes of a Schollers obseruation, who desires not so much to make himselfe knowne, as to acknowledge his duty to God, and his desire to doe him seruice, to extoll his name in Heauen, and not to gaine himselfe a name on Earth, and to haue all his thoughts and workes to honour Christ, or to be dishonoured himselfe for no Christian. So with my daily prayers for you and all yours, I humbly take my leaue and rest;

Your Honours true servant

and most humble Chaplaine,

in all Christian seruice,

ouer to be commanded,

GR. WILLIAMS.

[illegible]

1941-1942

1917

...to be continued...



TO THE RIGHT REVEREND FATHER IN

God, I O H N, Lord Bishop of Saint

Asaph, and to the Right VVorshipfull,

the truly Honoured Sir I O H N W Y N N E

Knight and Baronet; all grace and hap-

pinetle in this life, and eternall hap-

pinetle in the life to come.

Right Reuerend Father :



*Write not this vnto your Lord-
ship by base flattery, to beg any
thing of you; for I doe endea-
uour alwayes to support my
meane estate by meditating on
the Apostles lesson, in any state
to be contented; and I know,
that as we came naked into this
world, so we shall all returne na-
ked hence againe: but I pre-*

*sume to affixe these few lines vnto these my poore labours,
to assure the world of mine unsained ioy to see your Lord-
ship placed in that seate of gouernment wherein you are,
in a certaine hope, that (as Saint Paul said of Timothy)
according to the prophecies that went afore of you; that is,
the*

An Epistle.

the Propheticall expectation that all men conceived of you; and the faire promises that your Religious and alwayes upright carriage hath made vnto vs; your Lordship will be a great comfort, and a Diuine blessing vnto that whole Diocese wherein you line. I know it is the practise of many, I dare not say of any Bishop, either basely to sell their spirituall promotions, or sinisterly to bestow them on their friends, their kinsmen and alliances; and yet I say not the Church of England doth imitate that painted Harlot of Babylon, nor that Ierusalem iustificeth Samaria; but as Demodocus said of the Milesians, they were no fooles, and yet they did the same things that fooles did; so I feare that we may say of many in the Church of England, we are no Pagans, no Popes, no Papists, no worldlings, no carnall men; and yet though I say not that any man doth ill, yet I doubt wee doe not all well, not much better then they vse to doe herein. I confesse the Apostle noteth it as a vice of the latter times, to be without naturall affection; but if gifts blinde the eyes of the wise, that they peruert iudgement, I doubt not but this carnall loue of flesh and blond will sometimes with Mydas, preferre Pan before Apollo: and this naturall affection to kinred, being unworthiest, will not onely deiect the mindes of painefull men, and cause men rather to seeke to be allied to others, then to attaine vnto any worth in themselues; but it must also turne to the hurt and detriment of the whole Church of God, and doth apparantly shew such spirituall Patrons to be indeed carnally minded; for do not the Publicans and Sinners euen the same? and therefore though I wish all men to abound in loue and affection vnto their Kinsfolkes, yet in this case, I would to God that all of vs, would imitate Levi, who saide vnto his father, and to his mother, I haue not seene him, neither did he acknowledge his brethren, nor knew his owne children, but obserued Gods word, and kept his conenant, that

An Epistle.

that we would set God alwayes before our eyes; and laying aside all sinister respects, would doe onely what should be most for Gods glory, for the encouragement of painfull Preachers, and for the best benefit vnto the people of God: for if Christ being lost by Mary and Ioseph could not be found among his owne friends and kins-folkes, these men should take heed they finde him not among theirs. I could say more of this point, and yet not so much as Saint Bernard saith vnto Eugenius, of many other points like to this: but this will serue to be a witnessse against some at the dreadfull day, and perhaps to stirre vp as much rage against my selfe, as the Iewes had against Saint Stephen, for speaking this truth against them that vse such dealing against God: If it doth, I say as Saint Chrysostome said of the rage of that cruell Empresse: If they keepe me poore, I know Christ had not an house to put his head in; if they silence me and thrust me out of their Synagogue; so was that poore man that confessed Christ, and the Apostles inioyned not to speake in the Name of Christ; if they cast me into prison, so was Ieremy, Saint Peter, Saint Paul, and many more; If I be forced to flie my Countrey, I haue that beloued Iohn, and that Atlas-like Achanasius for presidents of the like vsage, or whatsoeuer else should be done vnto mee, I haue the holy Martyres for my fellow-sufferers, and I will neuer count my life deere vnto me, so I may finish my course with ioy; but I will by Gods helpe, be euer ready, with all my heart, to suffer any thing for the Name of Iesus Christ, and for the least iot of his truth. But I doe much reioyce in that assured confidence which I haue, that your Lordship will herein, as well as in all other points of true piety, be an heavenly shining light and president vnto all other circumstant and succeeding Bishops, and other Patrons whatsoeuer; and to that end my prayers shall euer continue for your Lordship.

Neither doe I say this to deny that men should doe for their kinsfolke being worthy men, but that they should not doe this, neglecting others farre more worthy.

And

An Epistle.

And for you my most worthy friend, and neuer to be forgotten Benefactor, Sir Iohn Wynne, I must, because I may truly say of you with the Poet, Ego te intus & in cute noui, I am so intimately and inwardly acquainted with your very heart & affections, most earnestly pray to God for your long continuance amongst vs: not onely because of your continuall loue and fauours vnto me and mine, but especially to be, as you haue beene hitherto, the chiefe pillar of ciuill gouernment, the best relieuer of our poore and needy, and the most apparant patterne of all good workes of piety and charity in all these parts wherein you liue: and you haue not lost your reward; for God hath blessed you and your Lady with many blessed children, all fearing God; I said enough, though I could truly say much more hereof; such a comfort, that not many men haue the like; and God reneweth your yeares as the Eagles, and I hope yet will adde vnto your dayes, as he did vnto the dayes of Ezechias: and yet this is nothing; Quia merces tua apud Deum; in respect of that great reward which you shall haue of God; because that by continuance in well doing, you shall be sure to haue glory, and honour, and immortality; and therefore most worthy Knight, as I beare witnesse of this truth which I haue seene and know of your Religious heart, fearing God, full of good, so I say vnto you, as Christ saith vnto the Church of Smyrna, Goe on in your course of godlinesse, and be faithfull vnto the death, and you shall haue the Crowne of life, when the Lord shall say vnto you, Euge serue bone, Well done thou good and faithfull seruant, enter thou into thy Masters ioy. Amen.

Your Lordships, and your Worships
in all Christian seruice,
to be commanded,
GR. WILLIAMS.



To the Christian READER.

Deere and Christian Reader:



He more grace any man receiueh from God, the more thankfulness and seruice he owerh to God: And I confesse God hath shewed me farre more then vsuall fauours, which I assure my selfe he denyed to many farre more worthy of loue; then I poure worme could any wayesthinke my selfe to be; for he hath three times at least bettowed my life vpon me: first, in making me as he did all other men; secondly, in redeeming me, as he doth all righteous men; and thirdly, in preserving me from the hands of wicked men, who though they gaue not any life vnto me, yet induced by the malice of Hell, and assisted by the subtilty of Satan, did combine with a crasier cruelty, then euer (that I could finde) the Arrian Bishop did against that innocent constant *Athanasius*, to take away my feeble life; for when the proud were risen vp against me; and the congregation of naughty men had sought after my soule, and compassed me on every side, so that there was no man to helpe me; yet when I prayed vnto my God, that he would not leaue me in the dayes of my trouble, and in the time of the proud, when I had none other help, then did he awake as a Giant out of sleep, and preserved my body from destruction, he saved me from the mouth of the King of Lyons, and according to the multitude of his mercies, hee deliuered mee from the teeth of them that were ready to deuoure me, and out of the hands of them that sought after my life; yea, he was so gracious vnto me, that he left me not vntill mine eyes did see their desire vpon mine enemies, not their destructio, which my soule desired they might

Psal. 86. 14.

Eccles 51.

Vers. 2.

Vers. 3.

Vers. 7.

To the Reader.

* *Dua possessa
onerant, amata
inquinant, &
amissa cruciant.*

might neuer taste of, and I pray God they desired the same themselves, but their suppression, so as they might neuer triumph in the miseries of Gods seruants, nor trample the bloud of innocents vnder feet: And therefore seeing God hath been so gracious vnto me, I haue most constantly resolved by the assistance of his Spirit, not onely to praise his Name for his goodnesse: and to tell what he hath done for my soule, but also to dedicate my whole life wholly to his seruice, to despise the vanities of this life, to abandon all the pleasures of this world, to be carelesse of all earthly things, * but what may make *in ordine ad deum*, to helpe me the better to serue my God, and with *Iohn Baptist* to consume my life in the preaching and penning of Gods Word, and maugre all the malice of the proudest Prelates in the world, to speake the truth, as my conscience tels me, though my wife and children should all begge, and my body be burned for the same: I will neuer count my life deare vnto me, to spend it in his seruice that so often gaue it me: And because I desired to doe that which I thought best for the edifying of Gods Church, I haue applied my selfe to treat of these ensuing theames, which doe containe the chiefest points and the most necessary grounds of all Christian Religion: for, besides my naturall inclination, euer tending rather to pacification then contention, I thinke we haue more neede of fundamentall instructions, which are necessary for all men, then of any controuerfiall positions, which may satisfie some men, that perhaps desire rather to informe their iudgement, then to reforme their manners: And in the handling of them I haue intermingled the positieue declaration of the truth, in a scholasticke forme, with a forcible application of the same vnto our soules, for the framing of our liues, to make vse of what wee learne: for I approue not so well the handling of Gods word with too slender inforcement of the same vnto our consciences, as the schoolemen did, & their too much addicted followers vse to doe; nor yet meereley to stand vpon exhortations with too slight expounding the most principle grounds of Religion, which I feare to be the fault of too many amongst vs: And therefore the one being but as a foundation without rooffe, and the other as a building on the sand, or in the ayre vpon reeden pillars,

pillars, I haue euer adiudged it the best course to knit both together, to make both a perfect buiding. If I haue done well, it is that which I desired, but if I haue done slenderly, it is that I could attaine vnto; And therefore I will be euer of that Fathers minde, which in all his workes and writings, desired not onely *pium Lectorem*, a courteous Reader of his labours, but also *liberum Correctorem*, a free reprobuer of his faults, but so that they doe it friendly, to blame in their iudgement where it is equity, but not to blaze my faults vnto the world, which is a breach of charity; and that they doe as well accept of what is good, as except against what is ill herein; for I know there be many, *Momus-like*, *Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*; that doe shew their folly in reprouing others, when out of enuy or ignorance they blame that good of others which they haue not, or know not themselves: And for these there is none other helpe, but to be carelesse of their censures, and to pray against their wickednesse. There be faults escaped in the Printing, the most of them be literall, as the mistaking of *e* for *a*, & *contra*, and such like faults of no great moment, especially to him that knowes how hard it is to make things perfect; and therefore I hope they shall be either mended with thy pen, or pardoned without thy censure: for other things I onely desire thy prayers for mee, and thou shalt euer finde his paines and prayers for thee, which loueth thee and all men in Iesus Christ, with all vnfeinednesse.

GR. WILLIAMS.

Aug. proem. l. 3.
de Trinit.

Idem. contra
Faust. l. 2. c. 34.

The Analysis of the first Treatise.

<p>1. The works done, i.e. sin, and that is either</p>	<p>1. Original sinne, where is considered,</p>	<p>1. What euill it bringeth. 2. How it is deriued.</p>
<p>2. All sin where is shewed.</p>	<p>1. How it is defined. 2. How it is increased.</p>	<p>1. Inwardly. 2. Outwardly.</p>
<p>3. How it is committed, viz. of</p>	<p>1. Ignorance. 2. Knowledge. 3. Infirmity.</p>	<p>1. By the suggestion of Satan. 2. By the delights of the flesh. 3. By the consent of the spirit.</p>
<p>* And from hence is scene,</p>	<p>4. Malice, which is</p>	<p>1. Secretly committed. 2. Publicly aduentured. 3. Vually practised. 4. Exceedingly enlarged.</p>
<p>1. Upon all creatures,</p>	<p>1. The diuersity of sinners. 2. The inequality of sins, & yet that</p>	<p>1. Ignorance. 2. Knowledge. 3. Infirmity. 4. Malice, which is</p>
<p>2. The wages to be paid for sin, i.e. death, which signifieth the curse of God extending it selfe,</p>	<p>1. Of the soule whereof it killeth,</p>	<p>1. Every sinne brings death. 2. The sin of any one brings death. 3. The least sin of any one brings death.</p>
<p>2. Upon euery man, to whom it bringeth a terrible death,</p>	<p>2. Of the body: where is considered,</p>	<p>1. Will. 2. Vnderstanding. 3. Memory.</p>
<p>3. The</p>	<p>1. What is meant by death, i.e. all miseries:</p>	<p>1. In all Ages. 2. In all States. 3. By all Creatures.</p>
<p>3. The</p>	<p>2. How farre it extendeth, ouer all men.</p>	<p>1. Manner. 2. Time. 3. Place. 4. Effects</p>
<p>3. The</p>	<p>3. How variably it worketh in respect of the</p>	<p>1. The practise of a good life. 2. The meditation of our death. 3. The applic. of Christs death.</p>
<p>3. The</p>	<p>3. Of body and soule in Hell.</p>	<p>3. The</p>

The Analysis of the first Treatise.

3. The equity of this wages is scene, if we consider,
1. That it is iust to punish sinne.
 2. That God is the iustest Indge that can bee found to punish sinne.
 3. That all the punishment afore-said inflicted for sinne, is most iust :
1. Because he loveth righteousness.
 2. Because he indgeth without respect of persons.
 3. Because he punisheth every man according to his desert.
- Where the inequality of Heav'n punishment is shewed.
1. Not in respect of a sinners will eternally to sinne ; if he did eternally live : but,
 2. In a portion of the punishment to the heinousness of the sin committed : which is scene in respect,
1. Of the levity and easynesse to doe what God commandeth.
 2. Of the transcendent deformity of sinne, which is scene if we consider,
1. The Nature of him that is offended.
 2. The quality of him that doth offend.
 3. The Nature of the sinne that is committed.

The Analysis of the second Treatise.

1. What God is, and how God is known, what he is, two mayes:	1. As he is in himselfe: so none knoweth God but God himselfe.
	1. By way of negation. 2. By way of affirmation.
2. As he hath expressed himselfe to us, and so he may be known,	<div> <div>3. By way of super-excellency, and so hee is shewed to be</div> <div> 1. An eternall being in himselfe. 2. A giner of being, { 1. To all creatures. 2. To all his promises; which should teach us to labour to be united to him, to be thankfull, and to beleene all his promises. 3. An absolute L. of all things, which should teach us to serve him for 3. especiall reasons. </div> </div>
This Treatise sheweth,	<div> <div>1. The number & quality of the adversaries of Gods power, which are</div> <div> 1. The Infidels, that will not beleeue in him. 2. The desperate men, that cannot hope in him. 3. The ubiquitaries of Germany. 4. The pontificalls of Rome. </div> </div>
	<div> <div>2. How the active power of God is to be considered, in resp.</div> <div> 1. Of his inward operations. 2. Of his outward operations, { 1. Relatively, as it respecteth the will and decree of God. 2. Absolutely, & contrary to Gods Nature. so he can doe all things, { 2. Which imply not contradiction. </div> </div>
1. By his Power touching which is handled,	<div> <div>3. The prooffe of Gods omnipotency, which is shewed from</div> <div> 1. The Word of God. 2. The workes of God. { 1. In the beginning of the world 2. Throughout the continuance. 3. In the end of the world. 3. The consent of all Divines. 4. The testimony of many Heathens. 5. The confession of the very Diuels. </div> </div>
	<div> <div>4. The answering to the chiefest objections.</div> <div> 1. Of the Infidels. 2. Of the desperate. 3. Of the ubiquitaries. 4. Of the pontificalls. </div> </div> <div> <div>5. The usefull appl. of this do.</div> <div> 1. To confute many heresies. 2. To comfort all the Godly. 3. To condemne all the wicked. </div> </div>

The Analysis of the second Treatise.

3

2. What
maner of
God he is,
where the
nature of
God is
shewed
by three
speciall
attributs
viz.

2 By his
goodnes,
and that
seauen
especial
wayes,
viz. that
he is,

1. Mercifull, which consisteth in
 1. Giving of graces.
 2. Forgiving of finnes.
 3. Qualifying of punishments.
2. Gracious, which signifieth.
 1. Amiable.
 2. Placable.
 3. Liberall.
3. Slow to anger, shewed,
 1. By Scriptures.
 2. By examples, old and new.

1. As he is in himselfe.

4. Abundant in goodness,

1. As he is to others,
 1. Generally to all creatures by
 1. Creation, simp. g. ting all things.
 2. Relation, 2. relation.
 3. Preservation, 2. preservation from evil.
 4. Enrichment, 3. enrichment with good.
 2. Specifically to his elect.
 1. by declaration, their election.
 2. by their effect, calling.
 3. by the filling of the elect with his graces.

5. Abundant in truth,

1. Essentially truth in himselfe.
 1. Of things.
 2. Of the understanding.
 3. Of expression,
 1. Primarily in Scriptures.
 2. Secondly from man to man.

6. Reserving mercy for thousands, that is,

1. Extensively.
2. Successively.

7. Forgiving iniquities and transgression, and sin, i. e. all kinds of sin,

1. Originall corruption.
2. Actuall commission.
3. Greatest abhorrence, if we repent.

* The usefull application of Gods goodnesse, teaching us,

1. To be afraid to sinne.
2. Newer to despoile of Gods goodness.
3. To imitate God in each one of the seaven forenamed points.

1. Negatively, not making the wicked innocent.

2. Positively

1. Upon themselves.
2. Upon their children, where is distinguished of
 1. Parents.
 2. Sinners.
 3. Children.

3. By his justice, and that

by visiting of the sin of the wicked,

signified of

4. Punishments.

The Analysis of the third Treatise.

1. An Introduction of the excellency of the knowledge of Iesus C. wher is shewed that

1. his life is our chiefeft directi.
2. himselfe our onely consolatiō.

1. That there can be but one God, and yet that there are three persons in the unity of that one essence, & how these three persons are distinguished,

1. By their personal actions,
1. out-ward which are,
2. In-ward which are,
1. Communic. 2. Transcend. 3. Voluntary.
1. Permanent. 2. Necessary. 3. Incommu- nicable.
2. By their nominall relation,
Father, Son, and Holy Ghost.

And that the person made is the second person of the blessed Trinitie;

1. Co-eternall.
2. Co-essentiall.
3. Co-equall.
To his father.

And this is fully pro- ued, all obiect. plaine- ly answered; and from thence shewed,

1. The greatnesse of Gods loue.
2. The craftinesse of Satan.
3. The perversnes of hereticks.
4. The unthankfulness of men.

1. Who was made 107 & where is shewed;

2. Three especiall things touching the word 107 & viz.

1. What 107 & signifieth, i.e. the Word.
2. Why Christ is tearmed the Word.
3. Why the Euan- gelist v- seth this word,
1. Because this name of Christ was best knowne to the Iewes and to the Gentiles.
2. Because it was the first word that he could use, to make way for his subsequent discourse.

3. The impulsive and the finall causes of the Words incarnation; and the reasons why the Word rather then the Father or the holy Ghost was to be incarnate.

1. The manner of his conception, the reasons, and the end thereof.

2. The matter that he assumed
1. All our humane nature, i.e. body and soule.
2. All our humane frailties both of body and soule, sinne onely excepted.

And here is shewed many excellent lessons that we ought to learne in respect
1. Of God.
2. Of Christ.
3. Of our selues.

This Treac- tise containeth,

2. An explication of that great mystery of the Incarnation of the Word: where is handled.

The Analysis of the third Treatise.

3. How the Word was made flesh, or how the two natures, divine and humane, doe make but one person in Christ: where is shewed.

1. The distinction of the two natures, divine, and humane; that they are still rem-
ained united, and confused, is fully proved, and the chief ob-
jections made to the contrary, are plainly answered.

1. The confirmation of the truth of this point is shewed
and the greatest obie. made against it are sufficiently
answered § 1. Not as the § 1. Cohabitation.

1. *Not as the
Arrians say,
only in re-
spect of*

1. Cohabitation.
2. Will and affection.
3. Co-operation.
4. Participation of his names and dignities unto the manhood.

2. The manner of this union, wherein it consisteth, is expressed, viz.

2. But in the communicating of the subsistence of the Word with the subsistence of the manhood, where is shew'd that this union is,

1. Inconvertible.
2. Indivisible.
3. Inconfused.
4. Inseperable.
5. Substantiall.
6. Ineffable. D

2. The union of the two natures in one person is explained, and

3. The
chiefest
benefits
& effects
of the said
union, is
shewed,
and that

1. In respect
of Christ :
which are,

1. An exēpt. from all sin.
2. A collation of ineffable graces into the manhood of Christ.

3. A communication of the properties of each nature, to the person of Ch. Where the objection of the ubiquity, endeavouring to prove the manhood invested with Divine properties, are fully answered.

2. In resp. of vs, viz. our union and reconciliation with God; & all the happinesse we have in this life, or doe looke for in the life to come. The

The Analysis of the fourth Treatise.

1. An introduction of the meditation of Christ his death, which is

1. Acceptable unto God.
2. Profitable for us.

1. To hinder sinne.
2. To kindle our charity.
3. To erect our hope.

1. The person suffering, which was

1. A Man.
2. A iust Man.
3. A good Man.

4. A King.
5. A Priest.
6. A Prophet.
7. A God.

where is shewed who are subiect to most affliction,

1. Alone, where is shewed,

1. How the afflictions of Christ differ from ours in respect of the
1. Obiect.
2. Maner.
3. Effects.

2. The cause of his agony, in respect of
1. obiect.
2. subiect. } where is

1. The greatnesse of his paine and shame.
1. In respect of himselfe
2. The deferring of his death and punishment.

1. Small account he saw they would make of his death.
2. The greatnesse of their punishment, which he knew they must suffer for that their neglect.

1. What might grieve Christ.

1. In the garden of Gethsemane

† Explained.

2. What Christ might feare.

1. The weight of sinne.
2. The malice of Satan.
3. The wrath of God.

2. By others where is shewed.

1. The treason of Iudas, where is shewed,
1. what Christ had done for Iudas.
2. why Iudas betrayed Christ.
3. how Iudas betrayed him.
2. The flight of all the followers of Christ.
3. The taking and binding of Iesus Christ.

This Treatise containeth,

The Analysis of the fourth Treatise.

2. A declaration of the passion of Christ; wherein is handled 4.	2. The sufferings of Christ.	1. Before Annas, where	1. He is examined. 2. he is stricken by the his P. Ser. 3. he is denied by his stoutest Ap.	1. Of his Discip. 2. Of his Doctrine.
		2. Before his Iudges. viz.	2. Before Pilate the first time, where hee is accused;	1. Of impiety against God. 2. Of treason against Caesar.
			3. Before Herod, where the mystery of cloathing Christ in white is explained.	
			4. Before Pilate the 2. time, where his scourging, crowning with thorns, &c. is expressed,	
		3. In Golgotha where is expressed	1. Those things that he suffered 2. The 7. gracious words that he uttered, & many other speciall obseruat. full of comfort.	1. An accused, where also is shewed the 2. A shamefull, 3. A painefull, 4. a lingering D: his suffering. generality of his suffering.
	3. The necessity of Christ his sufferings in respect of the causes viz.	1. Instrumentall.	1. The enuy of Satan. 2. The malice of the Iewes. 3. The cometousnesse of Iudas. 4. 7 he desire of the multitude.	
		2. Efficient, God himselfe,	God himselfe, for our sinnes, out of the love he bare to man.	1. To saue the Elect by the vertue of his death.
			1. In resp. of men.	2. To make the wicked without excuse for neglecting his death.
		3. Finall.	2. In resp. of God, for the glory of his blessed N. where is shewed that this should teach vs;	1. To compassionate his death. 2. To make vs thankful for so great a benefit. 3. To cause vs to love him above all things in the world.
4. The manner of his suffering these things.			4. To make vs ready to suffer any thing with him, and for his sake.	4. To make vs ready to suffer any thing with him, and for his sake.
		1. So as the Prophets foresold, that he should suffer.	2. So as the Apostles and his Disciples saw, and declared vnto vs that he did suffer.	And so in respect of himselfe, as it is incomprehensible vnto all men.

The Analysis of the fifth Treatise.

*This
Trea-
tise sheweth,*

- ### 1. *The malice of the Jews.*

1. Their number, Three: and why?

2. *Their names,* { 1. Mary Magdalen.
2. Mary. iacob
3. Mary Salom

- whereby is { 1. The fortitude.
shewed, { 2. The fruitfulness.
{ 3. The peaceableness
of the Church.

2. The denotion of the women, where is stewed,

1. *The matter, a seeking of Christ.*

3. The action, where is considered,

1. Early.
2. Earnestly.
3. Mournefully.
4. Onely.
5. Continually.

3. The end, to embalm him.

4. A question resolved, how these women, or one of them at least being so wicked, became so devout; handled at large.

1. In respect of Christ to do him service.

2. In respect of the keepers to terrify them.

1. To 2. By the manner of 1. In white.

- com. } their apparition, { 2. On the right side.

- for: { 2. By their { 1. Whom we ought to feare.

- them, } friendly al- { 2. Whom we ought not to feare
loc. teach. { 3. How we ought to feare.

3. The
office of
the An-
gell.

1. The resurre-
ction is
selfe, is
proved
1. Neg. that C. was not in the gra.
2. Affir. that he was risen & gone
away, & therefore not there: where
the corporall presence of Christ
is handled at large.

3. In re-
spect of
the wo-
men;

3. Illustratively two ways, viz.*

- *1. A Priori (1. Why he & 1. resp. of Sat.

- from the pre- was to { 2. res. of Man.

- dictions, that rise, in 23. res. of Him.

- Chr. should 2. Why to 1. of his Ene.

- rise; where is / rise on the { 2. of his Disci.

- showed, (third day, 23. of all Ch^{rs}.)

- || To con- (1. The quality of his Person.

- firm their) 2. The certainty of his resur.

- 1) faith in - 3. The manner of our restan.

- (things (4. The declaration of our

- state and condition. 2. To

The Analysis of the fift Treatise.

- | | | |
|-------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. What they should beleue, touching the resurrection of Christ: where is handled,</p> | <p>1. A Posteriori, from the subsequents of his resurrection, and here is shewed,</p> | <p>1. The Jewes reasons why they will not beleue.</p> <p>2. Our reasons why we beleue him to haue risen:</p> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> <p>1. Angelicall assertion.</p> <p>2. Manifest apparitions.</p> <p>3. Many circumstantiall demonstrations.</p> </div> |
| <p>2. To instruct them,</p> | <p>2. The place from whence he rose is discussed: where the discession of Christ to hell, is shewed, the</p> <p>3. The manner how Christ rose, in respect of the</p> <p>4. The application of the whole doctrine, where is shewed, that the resurrection worketh,</p> | <p>1. Necessity requiring it.</p> <p>2. Scriptures prouing it.</p> <p>3. The consent of all antiquity, confirming it.</p> <p>1. The place, from the dead.</p> <p>2. The time, early.</p> <p>3. Person</p> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> <p>1. Truly.</p> <p>2. Perfectly.</p> <p>3. Gloriously.</p> </div> <p>1. Our resurrection from sinne, which must bee as his was;</p> <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> <p>1. Speedily.</p> <p>2. Truly.</p> <p>3. Totally.</p> <p>4. Constantly.</p> </div> <p>2. Our assurance of resurrection into glory.</p> |

2. What they should doe, where is shewed how necessary it is to ioyne practise vnto the profession of Christianity.

The

The Analysis of the sixt Treatise.

		1. Person ascending where is shewed four sorts of ascenders.	1. Angels. 2. Devils.	3. Men. 4. God & Man Christ Iesus.
	1. By way of exposition.	2. The ascension is selfe is shewed, where is more fully expressed	1. Person ascending, both in respect of his	1. Humiliation, where is shewed 2. His exaltation.
	1. The glory or ascension of Christ, which is handled,		2. Particular circumstances concerning his Ascension. viz.	1. Time. 2. Place. 3. Manner.
		3. The place where he ascended, into Heauen, where is shewed that there is a three-fold Heauen.		1. Materiall. 2. Spirituall. 3. Super substanti- all, where is proved that the body of Christ is locall.
		1. For our consolation, which is two-fold.	1. That Christ in our flesh is gone to take possession of Heauen. 2. That being in Heauen, he is not unmindfull of vs that be on earth.	
	2. By way of application.	2. For our imitation, where is shewed.	1. The place from whence we must ascend. 2. The meanes how wee may ascend. 3. The signes if wee haue ascended.	
This Treatise sheweth,	2. The victory of Christ which is understood,		1. Passively for all our enemies, Hell, Death, Sinne, &c. 2. Actively for all those men that are delineated from sinne, and set at liberty to serue their God.	

The Analysis of the sixt Treatise.

<p>3. The bounty of Christ, where is shewed</p>	<p>1. What manner of gifts Christ giveth, free gifts, to exclude merits.</p> <p>2. What gifts are here meant, where is shewed, that all gifts of God are either</p>	<p>1. Temporal gifts.</p> <p>2. Spiritual gifts, & they are 2 sorts. viz.</p>	<p>1. To edifie the Church, as</p> <p>2. To sanctifie our soules, which are</p>	<p>1. Administers.</p> <p>2. Gifts to ministers, especially</p> <p>3. Common gifts.</p> <p>2. Speciall gifts, which are</p>	<p>1. Tongues.</p> <p>2. Knowledge.</p> <p>3. Charity.</p> <p>4. Constancy.</p> <p>5. Contempt of the world.</p> <p>6. Perfect power, &c.</p> <p>3. Ministers indued with these gifts.</p> <p>1. Historically.</p> <p>2. Of miracles.</p> <p>3. Temporary.</p> <p>4. Justifying.</p> <p>1. Humane.</p> <p>2. Divine.</p> <p>3. Charity.</p> <p>4. Providence.</p> <p>5. Patience, &c.</p>
	<p>3. How God bestoweth his gifts. viz.</p>	<p>1. the gifts for edifying the Church, he gives not alwaies alike; for,</p>	<p>1. In the beginning of the Church, visibly, where is shewed how the holy ghost appeared. viz.</p>	<p>1. Like a cloude.</p> <p>2. Like fire.</p> <p>3. Like a Dove.</p> <p>4. Like winde.</p> <p>5. Like tongues.</p>	<p>and why?</p> <p>Where is shewed the filling of the Apostles with the holy Ghost, 4. signes of their fulnesse, and the effects thereof;</p>
	<p>4. To who God bestoweth all these gifts, to who it pleaseth him,</p>	<p>2. Gifts for the sanctifying our soules, he gives by</p>	<p>2. Now and to the end, sufficiently, but with our great industry, where is shewed how we may know whether we haue the gifts of God or not.</p>	<p>1. Hearing the Word.</p> <p>2. Receiving the Sacrament.</p>	<p>1. Baptisme</p> <p>2. Euchar.</p>

The Analysis of the seauenth Treatise.

1. *A*
most
friendly
copella-
two, where
is hand-
led,

1. The vnity of brethren,
where is shewed,

2. The pollicy of the Apostle in
seeking to winne the Thessallo-
nians to pray for them;

1. How deereely Heathen brethren in
former times loued each other.
2. How little loue and vnity is now
among Christian brethren.

Where is shewed that there be
three sorts of Preachers. *

- 1. Discreete.
- * 2. Parasites to Princes.
- 3. Flatterers of the people.

1. Inno- 1. To remoue euill.
caution. 2. To obtaine good. †
† 1. grace. spirituall. 2. blef-
the 2. peace, temporal. 3. sings.
matter 2. Thankegiving which is in-
forced by many reasons, &c.

1. The
kindes of
prayer.

- 2. Inre- 1. Mentall. 6. Prescribed.
- spect of 2. Vocall. 7. Prinate.
- the 3. Sudden. 8. Publique.
- forme. 4. Compos'd. 9. Ordinary.
- 5. Conceined. 10. Extraord.

This
Trea-
tise con-
taineth,

1. The
pictie of
the Apo-
stle in
perswa-
ding all
men to
pray:
where is
handed
concer-
ning prai-
er, &c.

2. The party to
whom we shold
pray, i.e. God,
for diuers spe-
ciall reasons: as

- 1. Because hee onely is omnipre-
sent.
- 2. Because hee onely is omnif-
cient.
- 3. Because hee onely is omni-
potent.

3. The place
where to
pray,

- 1. Generally: euerywhere.
- 2. Specially the Church: and that
for fine speciall reasons.

4. The time
when to
pray,

- 1. With our hearts and affect. alwayes.
- 2. With our voyce, at the appointed
times. 1. For our prinate prayers.
2. For our publ. prayers. ||

|| Where the neglectors of publique
prayers are sharply reprehended.

The Analysis of the seauenth Treatise.

2. A most
Christian
request or
exhorta-
tion, wher
is shewed

5. The man-
ner how to
pray;

- 1. In humility.
- 2. In faith.
- 3. In zeale.

- 4. With constancy.
- 5. In charity.
- 6. In piety.

1. In respect of God: because prayer is an
essentiall part of Gods seruise.

6. The
motiues
to per-
swade vs
to pray;

1. To
obtaine
our re-
quests;

- 1. Whatsoener we aske.
- 2. More then we aske.
- 3. Better then we aske.

- 2. To prevent iudgements.
- 3. To preserve all spiritual graces.
- 4. To weaken sinne.
- 5. To sanctifie the creatures.
- 6. To overcome all oreatures.

2. In re-
spect of
our selues

- 1. When wee is
pleased.
- 2. When wee is
angry.

Where is shewed that the gift to
pray, is the most excellentest
grace that God bestoweth on man.

2. The charity of the Apostle
in shewing how we should pray
one for another; where is shew-
ed that we must pray,

- 1. Specially for our selues,
- 2. Generally for
al men for three
speciall reasons,

1. For Kings and all Magistrates.

2. For our ministers
and that for three
speciall reasons.

- 1. Because we owe this dutie
to pray for them.
- 2. For our owne good.
- 3. To helpe them ||

|| to discharge that great charge which is laide upon
them: where is shewed the dangerous estate of Mi-
nisters whatsoener they doe.

An

An Introduction to the whole
B O O K E.



When Almighty God had decreed from all eternity, to make certaine creatures partakers of his felicity, he did in that very period of the decreed time by his eternall Councell, create of nothing, all the things that are subsistent, and thereby he shewed himselfe to be, as all Gentiles confest it, *optimus maximus*, the very best of all that is good, and the very

greatest of all that is great: and, as *Pliny* saith well, especially hauing but the light of nature to enlighten him, he did herein shew himselfe to be *prius optimus quam maximus*; because hee which was so eminently good, that he could not be bettered, did all this for them that were iust nothing: but alas, behold a relapsed creature, from his most indulgent Creator, and see how this goodnesse of God, abused by the creature, became through the iust iudgement of G O D, an euitable cause of all miseries vpon all transgressors; for wee not contented with that blessed state wherein wee were established, did spurne against our God by a most ambitious vsurpation of his very Deity, and so aspiring vnto a blessed life as we thought, we brought vpon our selues a most accursed death, as we all finde: yet God still desiring to shew himselfe a God of mercy, he promised to send a Sauour to redeem vs, by taking our nature vpon him, and suffering in our flesh, whatloeuer we deserued for our sinnes; and to this end when the fulnesse of time came, God sent his Sonne, made of a woman, made vnder the Law, subiect to the curse of the Law, which

*Plutarch in
Panegyrico
Traian. dist.*

Gal. 4. 4.

An Introduction to the whole Booke.

which was death of body, buriall in the graue, and discention into hell, that he might free vs from eternall death, and then to rise againe the third day, to ascend into heauen, and to send his holy Spirit into our hearts, to worke in vs faith to apply all this vnto our selues, and all other graces whatsoeuer, that might fit vs and bring vs vnto euermore life.

And this is the summe of all that is contained in this booke, to know our selues, to know God, to know Iesus Christ, borne, dead, raised, ascended, and now reigning in eternall glory, to guide his Church, and to confound his foes for euermore.

Perhaps this worke may seeme as the water bought of a fruitlesse tree, a superfluous branch vnto the Church of God; I willingly submit it to the iudgement of Gods children: they must all confesse it is the last houre of the worlds age, wherein iniquity is increased, impiety is enlarged, and all charity is almost abandoned, all things growing worse and worse by continuance; *Et satanas tanto feruentior ad suauitiam, quanto se sentit vicino rem ad penam*: and Satan hauing the greater rage to driue vs to transgression by how much the neerer he perceiues himselfe to destruction; And therefore let men say what they will, yet seeing we may truly demand of them, *Quid audiam verba, cum vidiam contraria facta*? What booteth all our knowledge, seeing we doe nothing that we know, nor know nothing indeed as we ought to know? I say that it cannot be amisse to do what wee can to expresse those things that may best make for our happinesse; and I know these points are necessary to be knowne, and most profitable to be practised by all Christians. Reade them then, and I will pray to God that he will giue thee grace, *Falciat currere & falciat in Christi pietate cursum tuum consummare*; to vnderstand what thou readest, to beleue what thou vnderstandest, and to practise what thou beleuest, that so thou mayest attaine vnto euermore life, through Iesus Christ our Lord. Amen.

*Ætas parentum
peior auiis talis,
nos nequitates,
max dæmones
progredienti-
orem. Florat.
cap. 3. 6.
Greg Moral.
lib. 3. c. 1.*

Courteous Reader, these errors and the like, if you meet
them, I pray you correct them.

Pag. Lin. Errata.	Corrige.	P. Lin. Errata.	Corrige.
5 19 <i>predicatum</i>	<i>predicatum</i>	463 1 <i>progeniere</i>	<i>progenere</i>
7 24 as <i>some</i> ,	<i>deleatur</i>	471 26 <i>eterchangably</i>	<i>interchangably</i>
15 21 <i>infelicitas</i>	<i>infelicitas</i>	480 35 <i>prme</i>	<i>pame</i>
18 13 <i>predicatum</i>	<i>predicatum</i>	482 25 <i>manibus</i>	<i>manibus</i>
22 30 <i>nay</i>	<i>no.</i>	462 10 <i>Quarentis</i>	<i>querentis</i>
23 36 <i>myrdaw.</i>	<i>myrdaw.</i>	559 35 <i>rum</i>	<i>sam</i>
28 21 <i>oculos.</i>	<i>oculos</i>	571 12 <i>fugentes</i>	<i>fugentes</i>
29 20 <i>Athenienēs</i>	<i>Athenienēs</i>	579 7 <i>eo</i>	<i>eos</i>
38 15 <i>gnostiches</i>	<i>gnostickes.</i>	669 31 <i>bonestatis</i>	<i>honestatis</i>
<i>pramis</i>	<i>premit</i>	676 34 <i>lepido</i>	<i>lepido.</i>
37 1 <i>equalities</i>	<i>equalitie</i>	692 after, <i>effusion of, v. their deereft bloud to</i>	
38 2 <i>quala</i>	<i>quantie.</i>	defend that in the field, which they with	
<i>at</i>	<i>as</i>	the <i>diffusion of, &c.</i>	
44 9 <i>seruat</i>	<i>deleatur</i>	707 1 <i>propter</i>	<i>prater</i>
45 10 <i>meritrix</i>	<i>meretrix</i>		
47 23 <i>ā</i>	<i>as</i>		
71 8 <i>phers</i>	<i>phers</i>		
71 6 <i>presentes</i>	<i>presentes</i>		
77 12 <i>lathi</i>	<i>lethi</i>		
81 18 <i>scules</i>	<i>sculles</i>		
84 16 <i>are</i>	<i>is</i>		
27 <i>elephat</i>	<i>elephante</i>		
86 37 <i>it</i>	<i>in</i>		
93 4 <i>delicijs</i>	<i>delicijs</i>		
102 18 <i>deliciae</i>	<i>deliciae</i>		
128 14 { <i>future tens for</i>	{ <i>present tens for</i>		
<i>the present</i>	<i>the futures</i>		
263 7 <i>conquari</i>	<i>conqueri</i>		
326 25 <i>impleus</i>	<i>impleus</i>		
452 4 <i>ferox</i>	<i>ferox</i>		

Marginall faults.

P. Err.	Corrige.
15 <i>qud</i>	<i>quad</i>
19 <i>Aetneum</i>	<i>Aetneum</i>
41 <i>num</i>	<i>nuns</i>
124 <i>seeing</i>	<i>being</i>
196 <i>preflare</i>	<i>prastare</i>
438 <i>Hilarius</i>	<i>Hilarius</i>
690 <i>Tsal</i>	<i>pag.</i>
695 <i>Blanda</i>	<i>Blanda.</i>
And some other mis-quotations, which for want of the copie, I cannot directly amend.	

The



The first golden Candlesticke,
HOLDING
The first greatest light of Christian
RELIGION.

Of the misery of MAN.

ROMANS 6. 23.

The reward of sinne is death.



Very man (saith holy *Iob*) is borne to labour, *καὶ μὴ οὐκ ἔστιν ἀπὸ τοῦ μητρὸς* yea, necessitie enioyneth all mortall men to labour (saith *Enripides*) and every labourer is induced (saith *Hugo Cardinalis*) to performe his worke with alacritie vpon the assured hope of iust reward: and therefore the law required that no man should detain the byre of the Labourer vntill the morning, but as soone as euer hee had done his worke, to pay him his wages: becaus (as our Sauour saith) the Labourer is worthy of his byre; and we finde, that according as the payment is, good or bad, so are the Labourers willing, or vnwilling, to doe their worke: for good and present payment makes a painefull and a cheerefull agent.

Now here the *Apostle* setteth downe a worke performed, and

C

the

Leuit. 19. 13.

Luc. 10. 7.

Gen. 2. 17.

Judges 15. 4. 5.

The diuision of
the Text.

the wages thereof, not onely iustly deformed, but also presently discharged; the reward of sinne is death, and in what day thou sinnest, in that day thou shalt die the death, saith the Lord, few words but full of matter. Sinne and Death; the two most common things vpon the face of the earth; for all men sinned; except Christ himselfe, and all men died, except Enoch and Elias, and yet two of the most lamentable, and most fearfull things in the world: for what is more lamentable then sinne, or what is more terrible then death? and yet as Sampsons Foxes were tyed together by the tayles, and carried firebrands betwixt them to destroy all the Corne of the Philistines, so here sinne and death are indissolubly linked together, with vnquenchable firebrands betwixt them, to deuoure all the whole race of mankind: for the reward of sinne is death. But I must seuer them for a time, to examine these murderers of men; that all wee may hate them, if we cannot shunne them: and therefore according to the number of the words of this text, *stipendium peccati mors*, I desire you to obserue the parts of this tragedie, three words, three parts.

- { 1 the worke performed, Sinne.
 { 2 the payment rendred, Death.
 { 3 the equitie shewed, the wages of sin is death. }

All which well considered will shew vnto vs all, the most wofull state and the manifold miseries, of poore distressed miserable man,

CHAP. I.

The first
Part.

Of Originall sinne, and how the same is deriued from the Parents vnto the Children.

Of the worke
that is done,
i. e. Sinne.

Ere you see, sinne is the roote of death, and death is the fruit of sinne. Sower must be the roote when the fruit doth proue so bitter, and sinne must needs bee execrable, when as death is a thing so lamentable, and therefore sinne makes me quake to thinke of it, and death should make you tremble to consider of it, because death is the wages of sinne.

And

And sinne is either ¹ originall. } the first is traduced vnto vs
² actuall. }

from Adam, the second is daily committed by our selues.

For the first, *In what day thou eatest of the tree of knowledge of good and euill, thou shalt die the death* (saith the Lord vnto Adam) but you may eate, and you shall not die at all (saith the Diuell vnto Euah:) she beloued the Diuell, and the man obeyed his wife; and so both would needes eate, and therefore God cannot be true, or else man must needes die, and he must iustly die, because he did *vnjustly eate*. Here was the sinne committed by one; and from him it was deriued vnto all: for by one man, sinne entred into the world, and sinne went ouer all, and spread it selfe like that far-spreading tree which *Olympus* dreamt shew bare or like a vile *gangrene*, ouer all the face of the whole earth, and corrupted all the race of mankinde, for it is a schoole-point most infallible, that Adam now stood, not as a *private person*, or as one particular man, but as the *roote of all the branches*, and as bearing in his person the nature of all mankinde.

And therefore if he had stood, we had all stood, but as *Abraham* paying tythes, *Lem* paid tythes in *Abraham*; so Adam sinning, we haue all sinned in Adam; *Es omnes peccauimus in isto uno homine, quia omnes eramus isto vnus homo*. And wee haue all sinned in that one man, because we all were that one man, saith *Saint Augustine*. And so both himselfe and wee all, doe by this fact of Adam, receiue a double dammage.

1. A deprivation of all our originall goodnesse, the image of God in vs, and the loue of God towards vs, and therefore if at the losse of earthly treasures we shew our selues so much grieved, O then how should our soules, for the amission of such heavenly graces, be continually perplexed, vntill wee see the same once againe restored?

2. A habituall naturall pronnesse to all kinde of wickednesse, and to commit sinne euen with greedinesse.

In respect of the first, we are altogether vnable to doe any good: for who can bring a chane thing out of that which is vnclene? how can wee, being vndeof graces, bring forth any fruits of goodnesse? and,

In respect of the second, wee are naturally inclined to all

Sinne is two-fold.

Gen. 1. 17.

1. Of Originall sinne.

Rom. 5. 12.

Heb. 7. 9.

The dammage that we receiue by Adams fall, is two-fold:

1. A deprivation of all goodnesse.

2. A pronnesse to all wickednesse.

kinde of euill, like a stone tumbling downe a hill, that can neuer stay it selfe vntill it come to the bottome, So *Medea* saith, *Video meliora probeque, deteriora sequor*, Though I see the good, yet am I naturally driuen to doe that which is euill; for our whole nature being defiled, we are wholly inclined to fall from one wickednesse vnto another, as the Psalmist speaketh.

And in respect of both these wee are said to bee conceived in sinne, borne in iniquitie, destitute of grace, void of goodnesse, nothing but flesh, full of corruption, children of darkenesse, sonnes of wrath, heyres of damnation, slaues of death, for the reward of sinne is death.

But here it may be questioned, and it is not easily to be resolved, how originall corruption is traduced from the Parents into the Children. The question is not of the verity of the matter, for it is plaine, that our Fathers haue eaten sowre grapes, and the childrens teeth are set on edge, and euery one may truly say with the Prophet, *in sinne my Mother hath conceived me*, but it is of the Mystery of the manner, as *Nicodemus* said to *Christ*, how can these things be? for

Ezech. 18.

Psal. 51. 5.

Iohn 3. 9.

How originall sinne is traduced from the Parents into the Children.

Whether the soule is begotten by the Parents.

1. On the one side, they say the childe receiueth from his Parents, not his soule, but onely his body, for if the soule were extraduce, begotten by naturall generation, then it must needs be traduced, either from the body, or from the soule of the Parents.

If from the soule, then is the soule subiect to deuision, to corruption, and then we might as well say, an *Angell* may beget an *Angell*, as to say, one soule may beget another; but to say that the body being an elementarie substance, subiect to corruption, should beget a spirituall soule that is incorruptible, is more absurd, as *Aristotle* doth most truly declare.

And therefore they say that the soule *creando infunditur, & infundendo creatur*, is infused as it is created, and created as it is infused; and then, as cleane water powred into a foule Cisterne, must needs bee presently corrupted, so the pure soule infused into a polluted flesh, must needs be instantly defiled, for he that toucheth pitch, shall be defiled with pitch.

Heb. 12. 9.

And to confirme this supposition, they alledge that testimony of Scripture, where the Apostle calleth our naturall Fathers,

our parents, the Fathers of our flesh, and God our Father of Spirits.

2. On the other side they say, if the soule should not proceed from the Parents, then not onely God might seeme to deale vniually:

1. In not performing his law, when he saith: *the soule which sinneth, the same shall dye*, and not the soule which neuer sinned.

Exech. 18. 20.

2. In the composing and ioyning together of two substances, so vnequall to be vnited, a pure soule that neuer offended, infused into a most impure substance wholly corrupted: but also, the flesh must needes be yeilded to be, the *primarie seat of sinne*: and though it be a corporall grosse composition wanting life, yet must it needes proue to be not onely the *taynter and defiler*, but also to predominate, and to be the *guider and ruler* of that spiri-
tuall substance which giues vs life, which is euery way most absurd.

And so you see that (as Saint *Augustine* saith) of this *traducta culpa*, the traduction of this sinne, *nihil ad predicandum notius, nihil ad intelligendum secretius*, nothing is better knowne to bee published; (for experience, wofull experience shewes it) that in *Adam* and through *Adam*, all the race of mankinde is corrupted: but how this corruption is *traded* in the propagation of the posteritie, nothing is harder to be expressed. For (as the Prophet *David* saith) *we are fearefully and wonderfully made, and the knowledge thereof is so excellent, that we may well wonder at it*, but no wayes well attayne vnto it.

Aug. de moribus
Ecclesia c. 22.

Psal. 139. 13.
and ver. 5.

And therefore, as a fellow fallen into a dungeon, and crying vnto his companion for helpe, that his life might be preferred; his friend wondring how hee came there, began to question with him, which way he had fallen, and how long he had continued: but he replied; *Tu cogita quomodo hinc me liberet, non quomodo huc ceciderim queras* I pray thee rather thinke thou how I may be *deliuered*, then stand questioning how I came *indangered*, so should we rather earnestly *seeke* the meanes how this *originall corruption* may be removed from vs, then curiously to *search* how it is *traded* vnto vs.

Aug. de moribus
Ecclesia: c. 26.

But because, as it seemed vnto *Festus* to bee *vnreasonable* to

Acts 25. 27.

send a prisoner, and not withall to signifie the crimes laide against him, so this seemes to me very vnfit, to propose the doubts, and not to doe our best to expresse the truth: therefore I will set downe mine opinion touching this question that is full of contradiction.

In what sence
God is called
the Father of
spirits.

That God created all *soules* at once, as he did the *Angels*, in the beginning, and then *infuseth* them into the *bodies*, as they are still begotten of their Parents, though it was an opinion much *patronized* by the *Origenists*, yet hath it beene long *exploded*, and truly *confuted* by the learned; and that God still *ex nihilo*, of nothing, *createth* the *soules*, as hee *infuseth* them into the *bodies*, I see as little shew of reason, as nothing, yet *alleged*, whereby the said *thesis* may be *confirmed*. For the *Apostle* in the place aboue cited, doth not meane that God is more properly, a Father vnto our *spirits*, i. e. our *soules* (as if they were more immediately proceeding from God) then of our *bodies*, or that our naturall Parents are more properly the Fathers of our *flesh* then of our *spirits*: for though the *soule*, in regard of its spirituall being, is neerer and more agreeable to the nature of God, then the *body*, yet in regard of its being, God is the author, the framer, and the principall Father, as well of the *body* as of the *soule*, for *my raynes are thine, and thou hast covered me in my Mothers wombe*, saith the Psalmist.

Psal. 139. 12.

Gen. 5. 3.

And our naturall Parents may be truly said, to be the *instrumentall authors* and begetters of the *soule*, as well as of the *body*: for, when it is said that *Adam begat a child in his image*, wee must not referre this *image* onely to the *similitude* of the *body*, but also to the like *qualities* and properties of the *soule*, and so wholly like him both in *body* and *soule*: and the *Apostle*, by the Fathers of our *flesh*, doth vnderstand Fathers of our *corruptible being*, such as make vs naturall men and no more; and by Father of *spirits*, he vnderstandeth the Father of our *spirituall birth*, which makes vs spirituall men; and so the meaning of the *Apostle* is no more but this, *viz.*

Thareuery
godlyman
hath a double
being.

If we doe so reuerently and so contentedly suffer the correction of those Fathers, which giue vs our *naturall being*, *qua nascimur ad laborem, nascimur ad mortem*, whereby we are borne to miseries, borne to die: how much more contentedly should we

receiue

receiue the chastisements of that Father, which gives vs our *spirituall being*, *qua nascimur ad salutem*, *nascimur ad uitam*, whereby we are borne vnto *Sanctification*, and brought vnto *eternall saluation*? For all men may easily see from the context of the place it selfe, that the *Apostle* speaketh thus, not of the *naturall* and *carnall* men, that are borne only of *flesh* and *blood*, but of these *spirituall* and regenerate men, which are also borne of *water* and of the *Spirit*.

And therefore seeing the *Apostle* here by *Spirit*, vnderstandeth the *fruits of the Spirit*, that is, the *spirituall* graces of regeneration; whereby we live (sayth the *Apostle*) that is, eternally: as the coherence of the place, and the maine scope of the *Apostle* makes it playne, and not the *Soules* or *Spirits* of our naturall generation; I say that the parents begetting a childe, doe beget both *Body* and *Soule*: not that the *Soule* begetteth: *Soule*, or the *Body* begetteth a *spirit*, but that as all other creatures receiued power from God, to produce creatures like vnto themselves, as the seede of the *vegetatiue* to bring forth *vegetatiue* creatures, and the *sensible*, sensible creatures, so man consisting both of *Body* and *Soule*, should beget a creature like vnto himselfe, consisting of the same parts: for otherwise *sinne* must needs bee in the *body*, before the *Soule* be infused: for if the schoole of the *naturalists* be to be believed, the *Soule* is not infused into the *Body*, vntill the thirtieth (as some) or fortieth day, as some affirme; and yet the *Psalmist* saith that he was conceived in *sinne*: therefore, both *Body* and *Soule* were both conceived at once, or else corruption was in the *Body* before the infusion of the *Soule*, and this liuing *Soule*, by this dead *flesh* must needs be defiled, which is most absurd: for (as *Saint Augustine* sayth of *Adam*, It was not his corruptible *flesh* which made his *Soule* to become *sinnefull*, but his *sinnefull* *Soule* made his *flesh* subiect to corruption, so it must needs be in the *sonnes* of *Adam*, that not our *flesh* corrupts our *Soules*; but both *body* and *soule* are conceived in *sinne*, both produced of *sinfull* seede, and so *sinne* principally relides in the *Soule* and not in the *Body*, because the *Soule* giues life and motion vnto the *flesh*: hence it is that *Adam* hauing defiled both his *Body* and *Soule*, is sayd to haue begot a childe in his owne image: i. e. *sinfull* and polluted like himselfe, both

That man and all other creatures, receaued power to produce creatures like vnto themselves.

Totum generat totum, hoc est corpus generat corpus mediante anima & anima generat animam mediante corpore.

Psalm 51. 5.

Gene. 5. 3.

*Bosquerna
de finibus
bonorum.
lib. 1. con 6.
p. 17.*

Rom. 11.

Matth. 7. 18.

Psal. 51. 1.

Iohn 3. 6.

That Gods
graces are not
traded from
the best pa-
rents.

Rom. 7. 8.

What we
learne from
this doctrine.

First, to iusti-
fie God.

in regard of his body and Soule: *Nam Adam ut persona publica sibi ac suis aut sapiebat aut delirabat*, for now *Adam* standing in paradise a *publique person* (as I told you before,) was to *make* or to *marre* himselfe and all his posteritie: and therefore if this roote had continued *holy*, the branches had beene likewise *holy*, but the tree proving to be *euill*, the fruit could not possibly be *good*, for a *bad tree cannot bring forth good fruits*, sayth our Saviour: and therefore *Adam sinning*, all his seede are become *sinnefull*, & all his offspring, *tanquam serie continuata*, as in a continued line, doe like *corrupted branches* of a rotten tree, bring forth still *corrupted fruits*: and so make *all their generation*, so soone as they are begotten, *liable* to the curse of God for that first transgression: for the reward of sinne is *death*; and the Prophet *Dauid* sayeth, *hee was shapen in wickednesse*, and concealed in sinne, and our Saviour sayth, *that which is borne of flesh is flesh*, i. e. he that is borne of a *sinnefull man*, can be nothing else but a *sinnefull man*: (not that a godly man begets a godly man; for the *graces* of Gods spirit, are not begotten in our *carnall generation*, but they are giuen from above in our *spirituall regeneration*, and a man begets his childe, not as he is *spirituall*, but as hee is a *creature* consisting of body and soule) and therefore whosoeuer is borne of *flesh and blood*, must needs be *tainted and corrupted* with sinne and wickednesse: for flesh heere is not taken *pro natura carnis*, sed *pro uisioa qualitate totius hominis*, for the single nature of flesh, but for the corrupted qualitie of the whole man, as Saint *Paul* excellently sheweth, when hee sayth, *in my flesh dwelleth no goodnesse*, i. e. in the corrupted nature of a natural man there is no grace, there is no *goodnesse*.

And therefore *hoc virus paternum*, this hereditarie poyson (as *Paulinus* calleth it,) this our *originall sinne* that is inbred in euery man, since the fall of the first man, may sufficient-ly serue to teach vs.

First, to iustifie God for inflicting *death* vpon euery man, though man should doe *nothing else* to procure his death: *quia damnati antequam nati*, because euery one is guilty of *this sinne*, and therefore of *death*, before hee commeth to this *present life*; for the reward of sinne is *death*: and therefore the *death* of children and infants that haue done *no actuell sinne*, doth proue

proue them tainted with *this sinne*, because death cannot be iustly inflicted vpon those that are no wayes infected with sinne; for the reward of sinne is death: but you see they are subiect vnto death, and therefore you may know they are tainted with sinne.

Secondly, this may serue to teach all those that stand so much vpon the honour and dignity of their naturall birth, to consider what they are and what they haue thereby, a sinnefull, corrupted, and contagious being, children of wrath, subiects to death, slaues of damnation: be they Kings, Princes, Nobles, what you will, this is all they haue or can haue by their naturall birth: for whatsoeuer is borne of flesh is flesh, i. e. all things that parents can conuaye vnto their children is but a corrupted naturall being: yea, though the parties should be sanctified themselves, and thereby procure their children to bee receiued and reputed members of the visible Church before men, yet can they not infuse Grace, nor produce sanctified children in the sight of God. For though we reade of some that were sanctified in their Mothers wombe, as *Jeremie, Iohn Baptist, and the like*, yet this sanctifying grace was infused by God, and not traduced from their parents: and therefore this should make all men to be of an humble spirit, and to reioyce more in their second birth, in the Baptisme that they haue receiued, it may bee by the hands of some meane Minister, and their begetting vnto the faith of Christ, by the preaching of the word of God, then in all that glory and excellencie that they haue gotten from their naturall parents: for they did but make vs Men, these must make vs Christian men.

And thus you see that by the guilt of Adams sinne, euery childe of Adam deserues eternall death, before he comes to this present life.

But because we would be sure enough of death, wee will hasten it, and draw it on, as it were with cart-ropes throughout all our life, and we will not haue it sayd, our fathers haue eaten sower Grapes, and the childrens teeth are set on edge, or, that Adam sinned & we are punished; nam erramus cum patribus, for we haue sinned, & wil sinne with our fathers, & more then our fathers, we will drinke iniquity like water, and adde vnto our originall corruption those daily heapes of our allinall transgressions.

And

Secondly, to
be humbled.

Iohn 3. 6.

Perkins in
Jud. 1.

Ier. 1. 5.

Luke 1. 44.

Ezech. 18. 2.

And therefore you must giue me leaue to *insist* a little vpon this point, and to take a further view of this our immortall enemy, this *actuell sinne* that bringeth death. I confesse it is an *Hydrian beast*, that hath many heads, it is like a *continued quantitie* that admits of infinite *sections*: I cannot touch them all, yet for methods sake and the furtherance of our memory, I desire you to consider these three points.

Three things
considered in
the handling
of actuell sin.

- | | | |
|---|-----------------------------------------|---|
| } | 1. The nature of it, how it is defined. | } |
| | 2. The degrees whereby it is increased. | |
| | 3. The manner how it is committed. | |

CHAP. II.

Of actuell sinne, what it is: and by what degrees it inwardly increaseth.

Aug. contra
faulsum.
lib. 23. cap. 27.
What actuell
sinne is.

Zanch. de peccato
actuali.
lib. 1. lib. 1.
pag. 161.
* A want of
rule.

The matter
of sinne must
be a humane
act.



Saint Augustine defineth sinne to be *factum, aut dictum, aut concupiscitum contra legem Dei*, any fact, or word, or thought, that is contrary to the Law of God, and Saint Ambrose briefer, sayth that sinne is the breach of Gods Law: but Zanchinus fuller, and to my content, playner, sayth, that an actuell sinne is an *anomie** whereby those humane acts, that doe proceede from the corruption of our flesh are contrary to the Will of God, ingrafted in the mindes of men, and especially reuealed in the word of trueth: for heerein is expressed both the matter and the forme of sinne.

First, *Materiale peccati*, the matter of sinne, is sayd to be a humane act, whether thought, word, or deede, for otherwise it cannot be sayd to be an actuell sinne where there is no act: and therefore not onely in sinnes of commission, as adultery, murder, theft, and such like; but also in those sinnes which are called, sinnes of omission, as not to pray, not to doe that seruice vnto God which we owe vnto him, there is not onely a mere priuation, but there must be also, *aliquid positium*, some act that makes the sinne: as when thou omittest thy duty, either because thou wilt not doe it, and there is an act of thy will; or because thou canst not remember and hast forgotten to doe it, and there is an

act

all of thy *memorie*; or else thy vnwillingnesse, thy vnablenesse, and thy forgetfulnesse, doe proceede from some *all* and occasion either present or precedent, which makes thee to *committe* the things commaunded, and so to sinne; as when thy *fear* blindes thy iudgement that thou canst not *discerne* the truth, or thy *drunkennesse* causeth thee to *sleep*, when thou shouldest be *hearing* the word of God.

But you must not thinke euery *humane all* to bee a sinne, but onely those that doe *proceede* from the corruption of our *flesh*, and are *contrarie* to the *Will* of God. For:

Secondly, *Formale peccati*, (as the Schoolemen call it) the very being of sinne, is a *deniation* from the *Will* of God. For the *Will* of God is to be alwayes set before our eyes, as the onely *rule* wherby we are to square all our *actions*; and therefore euery man should say with the Psalmist; *In the volume of thy booke it is written of me that I should fulfill thy will, O my God, I am content to doe it*; and euery man should doe as he saith, *Thy will be done in earth as it is Heauen*; for whosoever *erret*h from his *Will* sinneth against his owne *Soule*, but whosoever doth *the will* of my *Father*, the same is my *brother*, and my *sister*, and my *mother*, sayth our Sauour Christ.

But because the will of God is not alwayes knowne to vs, neither can we search into that which hee concealeth from vs, therefore you must vnderstand that the *revealed will* of God is *tydus-lapis*, that touch-stone which *trieth* euery *action*, and makes it either iust or sinnefull. Now this will of God is *reuealed* in the booke of euery *mans conscience*, and in the booke of *holy Scriptures*. For of the first, the Apostle saith, that the *Gentiles* though they had not the written Law of *Moses*, yet had they the *Law of God written in their hearts*, because there *consciences* bare them witnesse what was to be performed, and what was to be eschewed, and did *accuse* them when they did ill, and *excuse* them when they did well: and therefore whatsoever they did against their owne *conscience*, they did the same against the *will* of God, reuealed and ingrauen in their hearts: and therefore the Apostle saith, that as many as haue *sinned without the law*, i. e. without the written law of *Moses*, shall also *perish without the Law*: because they *hauing not the law*, were a *law unto themselves*. And,

For

Furoy itaque mentem precipitant.

The very being of sinne, is an erring from the will of God.
Psal. 40. 10.

Mar. 3. 35.

The will of God is reuealed in our consciences, and in the Scriptures

Rom. 2. 14.
verse 14.

The word of
God is diuided
into two parts,
id est,

1. The law, &
2. The Gospell.

Iohn . 6. 9.

*Bernardus de
grad: humili-
tatis.*

*Fsidorus de
summo bono.*
Sinne is in-
wardly increa-
sed by three
degrees.

Satan sug-
gesth sinne di-
uers wayes.

The first sug-
gestions of Sa-
tan are finnes.

For the 2. wee must not onely vnderstand the *Law of decalogus*, or 10. commandements (although that bee the chiefeft rule to expresse all sinne.) but we must also consider the *Gospell*, as a part of that booke wherein, the *reuealed will* of God is expresse^d; for there are many things *forbidden*, and many things *commanded* in the *Gospell*, which are not plainly expresse^d or mentioned in the *Law*, as to beleue *Iesu* the sonne of *Mary* to be the *Messias* whereby all finnes are taken away, and without whom all finnes *doe remaine*: for so Christ himselfe testifieth, that the *holy Ghost* should reprove the world of sinne, because they did not beleue in him; and therefore whatsoever act is done against the will of God reuealed either in the *Law* or the *Gospell*, the same is sinne.

Secondly, For the *degrees* whereby sin is increased, we must note, that *nemo repentine fit pessimus sed paulatim descendit*, no man is suddenly desperately euil, but he descendeth to hel by little and little: for the *denill* is like a serpent, creeping, and sliding by little and little, when wee cannot perceiue his pathes: and therefore we should be very wary to marke his footesteps.

Now as every sinne is committed either *inwardly* or *outwardly*, so every sinne is increased either *inwardly* in our mindes, or *outwardly* in our actions.

1. Inwardly it increaseth and groweth by 3. degrees,

- | | | |
|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| { | <ol style="list-style-type: none"> 1. By the suggestion of Satan. 2. By the delight of the Flesh. 3. By the consent of the Spirit. | } |
|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|

The first we cannot well auoyde, because *Satan* is euer busie to suggest sinne into vs, sometimes horribly to prodigious villanies, sometimes secretly hee insinuates himselfe vnder the shape of an *Angel of Light*, and suggesteth sinne vnder the shew of *Vertue*: and thus in euery member of our Bodies, and in euery corner of our Soules, he lurketh and lyeth vpon a bed of fornication, suggesting *falsehood* into our hearts, *lightnesse* into our heads, *adulteries* into our eies, *oathes* into our mouths, *intemperancies* into our whole bodies.

And although this *suggestion* is from *Satan* yet is it a *transgression* in vs, *Inest enim peccatum cum suggeritur, regnat cum delictarius, primum peccatum cogitasse quia mala sunt*: for sinne entreteth when

when it is suggested it reigneth, when thou consentest and art delighted with it: because the first sinne is to haue any thoughts of sinne, saith Saint Hierome: and therefore we should labour and strue what lyeth in vs to prevent the comming of the Deuill; to suggest any sinne vnto vs, and this we may doe, if wee looke vpon him before he comes vnto vs, and it wee shut him out when hee comes vnto vs.

Hee that would see the deuill comming, must behold him before he comes too neere; for as in the opiques, if a man would perfectly see the perfection of any picture, hee must stand a pretty distance from it, so in the aspects of Satan, if a man would thoroughly perceiue the deceitfulnesse, and the vglinette of his shadowes, and the filthinesse of his forme, hee must looke vpon him before he comes too neere him; and this is the reason why many doe not detest him, because they neuer looked on him, before he embraced them: for as our eyes being too neere any object, the beames of our sight will be confounded, so Satan hauing closed with vs, he darkeneth the eyes of our vnderstanding, that we cannot see him as he is.

And therefore it would be well for vs, if we could bee induced to behold his pride, his drunkennesse, his oathes, his avarice, and all his foule deformities in other men, that this might make vs to detest him; and shunne him before he comes into our selues: for

Felix quem faciunt aliena pericula cautum, euery schoole-boy learneth: let vs all learne to practise it, behold the vglinesse of Satan in his sinners, before he comes into our Soules. and,

Secondly, When wee haue beheld him, let vs not stand still while hee comes vnto vs: but let vs quickly runne vnto the workes of our vocations before he can fasten on vs any of his suggestions: For as a bird sitting still vpon the perch when shee seeth the fowler, may bee easily catched; but if shee soone flies, she is safe enough from all danger: so a man giuing himselfe to idleness is soone tempted to wickednesse, but if he giues himselfe to reading, praying, or any other worke of his vocation he shall be the freer from the deuills suggestion; and therefore Saint Hierome exhorteth his friend Rusticus to be neuer idle: but alwayes busied about some good worke or other, *ut quando diabolus ueniret,*

Hierome: lib. 1.
in Amos.

How we may
auoyde the
suggestions
of Satan.

1. By behol-
ding his vgl-
linesse in
others.

2. By the con-
tinuall follow-
ing of our vo-
cation.

Idleness is a
great further-
ance to wic-
kednesse.

Quaritur Egi-
ptus quare sit

*factus adulter:
in promptu
causa est, despo-
ditus erat.
How apt our
flesh is to com-
mitte sinne.*

Prover. 4. 23.

*How wicked
thoughts will
bring forth
wicked works.*

Matth. 12. 34.

*Aug de trinit.
lib. 11.*

*That the least
cittillation of
the minde
with sinne
is sinne.*

veniret, inveniret occupatum, that whensoever the devill should come, he should finde him working in Gods vineyard.

Secondly, When Satan by his wicked suggestions, hath emised the seed of sinne into our hearts like a father, then our corrupted flesh, by wicked thoughts and imaginations, receauneth and conceauneth sinne as a mother; and it is as fruitfull of all manner of sinne as *Diodorus Siculus* reporteth the *Egyptian* Islands to bee of vermines: and therefore, (as the wise man sayth) *cum omni diligentia observa cor tuum*, Looke not only to thy hands, and to thy feete, to thy words, and to thy workes, (though these also should be carefully looked vnto,) but especially about all things, looke to the thoughts and inward affections of thy heart, for as the wood is, so the fire will be; vnsaury wood will make vnholosome fire, but sweete Frankincense or drie Iuniper, will yeeld a pleasant perfume: so wicked thoughts and affections will bring forth leude words, and wicked actions: for, *out of the abundance of the heart the mouth speaketh*.

And therefore Saint *Augustine* sayth, that our hearts should be very wary, neuer to be delighted with any sinne suggested by Satan: *Nam cum sola cogitatione mens delectatur illicitis*, for when the minde in the thoughts and cogitations onely, is delighted with vnlawfull things, though it purposeth not to doe them, but doth as it were thinke of them and is tickled with them, that litle delight it conceaues of those thoughts. *Non negandum esse peccatum, etsi longe minus quam si ex opere statuatur implendum*: It cannot be denied but it is a sinne, though not neere so great as when we purpose to bring the said cogitations into actions, and therefore (saith he) *Statim ut assigerint animum, repus debent*, alsoone as euer such thoughts of euill, do inuade or touch our mindes, we should presently smother them and cast them off, and then *Da talibus quoque cogitationibus veniam petenda est, peccatisque percutiendum atque dicendum*, *Dimitte nobis debita nostra*: We should craue pardon of God for such wandering thoughts, and striking our breasts say, O Lord forgive vs our sinnes, for *who can tell how oft he offendeth*.

Thirdly, When Satan, like the serpent, hath perswaded and the concupiscence of our flesh, like *Eua*, is delighted when she sees
the

the fruite faire vnto the eye, and the sinne pleasant vnto the taste, then they draw in Reason, like Adam, to giue consent, and so to finish all, and perpetrate the sinne; and this agrauates the sinne, and makes vs voide of any excuse: for whereas before. when the flesh was onely delighted, but the spirit was not consenting, a man might say, *it is not I that doe it, but the flesh that is ioynd with mee*; and so if reason had refused when the flesh was delighted, a man might in some sort be excused, *quia peccata non nocent, si non placent*. Because sinnes shall not hurt our soules, if our soules doe not delight in sinnes, and that man; *hanc est nocens, quicquid, non sponte est nocens*, is scarcely guilty that is not willing to offend, saith Seneca: and therefore receiue him sensum heri, *quid te ipsa lacerans, omnium aspectum fugis, mens impudicam facere non casus solet*, those that are violently haied to sinne, like Lucretia that was rauished against her wil, need not so much vex themselves with griele, and shunne for shame the sight of men, because the minde yeelding or denying consent vnto the desires of the flesh, doth either agrauate or extenuate the fact.

But when the spirit yeelds consent vnto the desires and delights of the flesh, as Adam tooke of the tree likewise, and he did eate, then (as Seneca sayth) *consummata est infelicitas, ubi non solum turpia delectant sed & placent*: The miserie and iniquitie of man is perfected, when the sinne doeth not onely delight the flesh and sensuall part of man, but is also pleasing and acceptable vnto the spirit and reasonable part of man, and therefore (as Boetius sayth) *voluntario facinori nulla est excusatio*, to such witting sinnes delighting the flesh, & consented vnto by the spirit, there is not nor can be, any excuse: *Nam ut nequius est adesse iustitiam quam non fecisse ita nunquam grauius est peccatum diligere quam perpetrare*: For, as it is a viler thing to hate righteousnesse then not to doe righteousnesse; so many times, it is a greater offence to delight in sinne, or to loue euill, then to commit euill, as Saint Hierome sayth.

And the reason hereof is playne, because it is the consent of the will, and the approbation of the fleshly desires, that makes the sinne, without which some wayes, or in some respects, it cannot be sayd to be a sinne. *Nam quemadmodum qui videt meretricem & scit esse meretricem, non est scortator, propter hanc cognitionem,*

Genesis 3.
How the flesh laboureth to draw our mindes to yeeld consent to sinne.
Rom. 7. 17.
Gregor. mor. 16.

Seneca. in Her. oct.

Idem in Iuppol. Act. 3.

Idem epi 58.
We are fully miserable when we yeeld full consent and delight in sinne.

Boetius rhet. nouor. lib. 2.

Hierom. in quad. epist.

The approbation of our fleshly desires maketh sinne the more exceedingly sinnefull.

*Iustine Mart.
in resp. ad Or-
thodox. ad q. 2.
f. 273.*

If sinne did
forcibly in-
uade the mind,
the punish-
ment of sinne
might seeme
vniust.

*Aug. de vera
relig.*

Ob.

nationem: For as he which seeth a harlot, and knowes her to be a harlot, is not thereby a transgressor, because of his knowledge of her; but if he consenteth, purposeth, or affecteth to be ioyned vnto her, *Tum est scortator, aut allione aut affectione*: Then is he a fornicator and offender, either in action or in affection: *Sic & bonorum & malorum hominum cognitio non est in causa ut boni sint aut mali: sed propositum quod eligit id quod ei visum est*: So the knowledge of good or wicked men, is not that which causeth them to be either good or bad, but it is their will and purpose to choose that which pleaseth the same, which maketh them to doe well or ill & saith *Iustine Martyr*.

And as this consent of will maketh the sinne, so without this consent of will, there can be no sinne: *Nam si defectus iste qui peccatum dicitur, tanquam febris innitum occiparet, recte iniusta pena videretur, qua peccantem consequitur & qua damnatio nuncupatur*: For if sinne, like a Feuer, did violently inuade vs, and take hold vpon vs against our wils, then the punishment which is damnation, and is imposed for the sinne vpon the sinner, would appeare to be vniustly inflicted; And therefore, *Usque adeo peccatum voluntarium malum est, ut nullo modo sit peccatum nisi aliquo modo sit voluntarium*: Sinne is so voluntary an euill, that by no meanes it can be sinne, vnlesse by some meanes it be voluntary: *Et hoc quidem ita manifestum est, ut nulla huius doctorum paucitas nulla indoctorum turba dissentiat*: And this is so manifest, and so agreed vpon by all men, that neither learned nor vnlearned, doe deny the same, saith *S. Augustine*.

And therefore though the Diuell, like a father, be alwayes ready to beget sinne, and the lust and concupiscence of the flesh, which is *appetitus sensitiuus*, be alwayes like a mother, apt to conceaue sin, yet if *appetitus rationalis*; If our reason be not intreated, as a Mid-wife, to bring forth sinne into action, it will prooue an abortiue, like the *untimely fruite of a woman, which perishest before it seeth the Sunne*; that is, though the least concupiscence (as I said before.) be a sinne, yet this sinne will neuer prooue so odious in the sight of God, nor yet so dangerous vnto man, as when the sinne is fully finished.

But how then is that true (may some man say) which you said a little before, When the mind is any wayes delighted with
the

the least tickling thoughts and cogitations of euill, *non negandum esse peccatum*, we cannot deny the same to be sinne, therefore the sensitiue appetite of any euill makes it sinne, though the rationall appetite doth not consent vnto the same.

I answer, that the Obiection answereth it selfe, for it saith when the minde is any wayes delighted; but the minde cannot be any wayes delighted, without some consent of the reasonable appetite; therefore this proueth not any sensitiue desire to be a sinne without the consent of the reasonable appetite.

But we must note, that here is *aliquid malum propter vicinum malum*, the will and affection of the reasonable soule, by reason of his contiguity and vicinity with the sensitiue lust and concupisense of the flesh, is so dammaged, that, *as no man toucheth pitch, but is presently defiled with pitch*: and the fire can neuer touch the tinder but the same is presently kindled; so the thoughts and the apprehensions of the sensitiue faculties, as soone as euer, they touch the discursive facultie of reason, doe instantly taint and corrupt the same.

And therefore that our reasonable will and affection doe not yeeld to the finishing of sinne, reason should haue her eyes alwayes open, and with an Eagles sight to behold sinne as farre off, to subdue the vile thoughts and desires of the flesh, before euer it enters vpon any facultie of the soule: And so you see how sinne is inwardly increased, Sarhan suggesteth it, Lust conceiueth it, and the Will finisheth it.

CHAP. III.

By what degrees actuall sinne is outwardly increased. ◊



Secondly, sinne is outwardly encreased and augmented (saith *Isidorus*) three speciall wayes.

1. It is secretly committed.
2. It is publikely aduentured,
3. It is usually practised: and to these wayes I may adde, that then
4. It is exceedingly, & most fearfully enlarged.

D

First,

Sol.

The sensitiue facultie doth soone defile the reasonable soule.

How we should beware of sinne before sinne comes neere vnto vs.

Isidorus de summo bono
Jacobus de ualentia: in Psal.
91.
Actuall sinne is outwardly increased foure wayes.

When we first
practice sinne,
we seeke by
all meanes to
conceale and
to hide our
finnes.

How Satan
seekes by all
meanes to
conceale the
light of Gods
Word

John 1.

We care not
what great
finnes we doe
so we may
conceale them.

First, we will commit the sinne, *credamus tamen, astudoloque
tegere nos tantum in fas*; yet then we will seek by all craft and sub-
tily, & by all other meanes, to conceale the same from the eyes
of the world; for at the first we are like *Adam*, ashamed that
God should see our nakednesse, or that the world should know
those things that are done of us in darkenesse: and therefore wee
will vse all our skill to couer it, and conceale it vnder the
shadow of the *fig-leaves*, that if it be possible, neither God nor
the world may espie the same. For sinne of it selfe is so ugly,
and so deformed a thing, that the sinner himselfe, if hee could
but truly see the same, would truly lothe it.

And therefore Satan labourerh by all meanes to put out
either *verbum predicatum*, the preaching of Gods Word, which
is the true light and candle that shineth vnto euery man, and
sheweth him the right wayes of godlinesse, or else *verbum ap-
plicatum*, the applying of this word vnto our soules, which is
as the eyes whereby we doe perceiue this light, without which
we are like blinde men that can see nothing in the clearest
day: the first of these he put out in the dayes of *superstition*,
when men walked in darkenesse, and knew not where they
went, they knew not what was sinne: And the second hee
puts out now in the Sun-shine of the Gospell, when the light
shineth in darkenesse, and the darkenesse comprehendeth it not: and
therefore he causeth more sinnes, and more horrible sinnes, to
be committed now in the light of the Gospell, then euer were
done heretofore in the night of ignorance; for now, hauing
our owne eyes of the application of Gods light, put out by
that myst of malice which blindeth vs, we care not how much,
how great sinnes wee doe commit; so wee could put out
the eyes of perfection, that the world might not see the same.
As the Hypocrites care was altogether that their good works
might be scene of men: so all our care is, that our euill works
may not be scene of men.

Sinne creepes into vs as the *Serpent* crept into *Paradise*, we
know not how, we may well demand the question, *quomodo
intraisti*? how camest thou in hither? but we shall finde the re-
solution, that it was most secretly and insensibly, and therefore we
will conceale it as cunningly, either like *Appollonius* the Iugler,
who

who as soone as he was before the Iudge, was presently vanished out of his sight. Wee hide our sinnes that none may see them, and we will stand in sinne that we haue not sinned; and as *Salomons* harlot would wipe her mouth, and it was not there, or, as *Pilate* would wash his hands when he had condemned the Innocent blood; So now the drunkard, when he cannot stand, will stand to it, that he is not drunke, and the swearer sweares and out-sweares all, and if you tell him of it, he presently sweares he swore not at all. And thus, as *Rachel* hid her sisters *Teraphim* vnder a smooth pretence, that it was with her after the manner of women, or as *Achan* hid his wedge; so doth euery sinner seeke to hide his sinnes. And if we cannot hide them, but that sinne it selfe, like *Abels blood*, will cry so loud that it must be heard, then presently we will either lessen our sinnes with *Saul*, and say we did it indeed, but it was with no ill intent, *I saved the fatted, but it was for a sacrifice for the Lord*; or else with *Adam*, we will transference our sinnes from our selues to others, light where they will, though it were on God himselfe: For, *the woman that thou gauest me, gaue it me, and I did eate*. So cunning is euery man to conceale his sinne.

But alas: *Quid ille rebus lumen infundens suum matris parens*? What if thou couldest escape the eyes of men, is it possible for thee to blinde the all-seeing eyes of God? for hee is the true light that shineth and giueth light to euery thing, and he beholdeth the ends of the world, and seeth all things that are vnder Heauen, saith holy *Iob*, *He is about our beds, and about our pasbes, and espieeth out all our wayes*, saith the Prophet *David*; and his name is *light*, *et non tu nuntiabis eum*; Because hee seeth and beholdeth all things, all things are naked in his eyes: and therefore what aduantage it thee to conceale thy sinnes from the knowledge of men, when thou canst no wayes hide them from the eyes of God? For though no man saw God at any time, yet God seeth man at all times: He saw *Nathanael* vnder the figge-tree, when *Nathanael* saw not him; and hee seeth thee committing sinne, when thou seest no man but thy selfe.

And therefore beware of sinne, though no man seeth thee, *Nam quemadmodum ignis, si tunica tegatur*. For as the fire that is hid vnder thy coat, or in the straw, may bee concealed for a

Gen. 31. 35.

Quid ille qui mundum quatit, vibrans cornu, catulmen Excucum manu, statos deorum? credis hoc posse effici inter videntes omnia ut lateas avos?
Senec. in Hipol. act. 1.

Iohn 1.

That we cannot possibly hide our sins from the eyes of God.

Psal. 139.

Iohn 1. 13.

Iohn 1. 48.

Melissa par. 1.

serm. 116.

Claudian de 4.
consul honorij.
Esp. l. 7. 10.

time, but at last it will burst out to thy cost; so thy sinne, which thou doest in secret, may be kept secret for a while, but at last, like an vnwedded Virgins pregnancy, it will appeare to thy shame: *Nam lux altissima fatis, occultum nil esse finit; latebrasq; per omnes intrat, & obstrusus explorat fama recessus.* For there is no thought so secret that it shall goe for nought, because the Spirit of the Lord filleth the world, and hath knowledge of the voyce, and the eare of iehonise heareth all things, & the voyce of murmurings is not hid; and therefore our Sauour saith, *That whatsoever is done in secret, shall be preached openly.* It may be in this life, as the adultery of Dauid, and almost all other horrible facts, as Treasons, Adulteries, Murthers, and such like, whereof we see almost none, but God, strangely, and by vnknowne wayes doth bring to light; or assuredly in the next life, when God shall shew the Nations our shame, and discouer all our most secret sinnes in the sight of men and Angels.

The longer we
practice sinne,
the more im-
pudent we
grow in sinne.
Seneca in Hip.

2. After that the Sinner hath accustomed himselfe to priuate and secret sinnes, then he begins to grow bolder and bolder, and as further and further from all goodnesse; so worse and worse in all wickednesse. For as Seneca saith.

*Obstare primum est, velle nec labi via.
pudor est secundus, nosse peccandi modum.*

When we haue
cast off all
shame of sinne,
we are past all
hope of good-
nesse?

To withstand the sinne is the best, and not to fall; but if we haue fallen, to be ashamed that we haue learned the way to sinne, is the best planke after shipwracke, to saue a man; but when a man hath cast off all shame of his ill-doing, then is he almost past all hope of well-doing. For, not onely the Apostle saith, it is a shame to speake of those things which are done of them in darkenesse; but the very Heathen Poet could say:

*Quis furor est qua nocte latent in luce fateri,
Et qua clam facias facta referre palam?*

Ouid. l. 3. amor.

What a madnesse is it to speake openly, what abominable sinnes thou hast committed secretly? And if it be a shame and a frenzie to speake of thine abominations openly, O then how lamentable is thy case, to commit them publicely in the sight of the Sunne? *Quia maior est culpa manifesta quam occulte peccare,* Because it is a farre greater sinne to commit any wicked fault openly, then it is to commit the same fact priuately and secretly:

Isidor. de sum-
mo bono l. 2.

secretly: for he is doubly guilty that sinneth publicly; *Et quia agit, & quia docet*; First, because he doth that euill himselfe; and secondly, because he teacheth others, by his example, to doe the like; and you know what our Saviour saith: *Hee that breaketh the least of these Commandements, and teacheth others so to doe, he shall be called the least in the Kingdome of heauen: i.e.* None at all: He shall haue no place at all in Heauen.

And yet as the Prophet *Ieremie* said of the Jewes, *That they carried their finnes in their foreheads*: and had Whores faces, which would not be ashamed: so may we now say of our selues, we are as an *impudent Strumpet*, that will play the Harlot in the sight of her Husband, and are more abashed at our base apparel, then we are at our wicked liues.

Thirdly, when we are come to that passe, to commit sinne without feare, and to doe it openly without shame, to haue our conscience seared, and our hearts hardened in sinne, then (as the old saying is) *Consuetudo peccandi tollit sensum peccati*; Custome of sinning doth take away all the sense and feeling of sinne, & in *familiaritatem grauissima adducit*, and makes the heauiest finnes, like *Milos's* Oxe, seeme light and small vnto them: for now the sinner is in his owne element, and no element is heauy in his owne sphere: *Idco & peccata, quamuis magna & horrenda, cum in consuetudinem venerint, aut parua, aut nulla esse credunt peccatores*: And therefore the sinners which are accustomed to sinne, doe esteeme their finnes, though they be neuer so horrid and horrible, to be either no finnes, or but very little finnes; and therefore though euery sinne in it selfe is like a talent of Lead, able to sinke downe the strongest soule to Hell: or like the poysonous iuyce of *Aconite*, (which they say is the mortallest poyson in the world, because, as the Poets faine, this hearbe grew from that froth that fell out of the Iawes of *Cerberus*, when *Hercules* dragg'd him out of Hell) yet doe these men carry all their finnes away, as nimbly as *Sampson* did the Gates of *Azza*, and drinke vp the same as smoothly as the drunkards vse to sip vp their pleasant Wine.

And when we haue accustomed our selues to sinne, then are we bound in sinne as with a chain, more strong then those seaueingreene Withes, or those seaueing new Ropes wherewith

What a heinous thing it is to sinne publicly, and so to teach others by our ill examples.
Matib. 5. 19.

Ier. 3. 3.

Seneca de tranqu.

The custome of sinning makes the greatest finnes seeme but very small.

Lurida terribiles miscent a comita nouerca

Iudg. 16. 3.

The longer
we continue
in sinne, the
harder it is
for vs to for-
sake our
sinnnes.

Greg. in quad.
Homilia.

**Chrysost. ad-
uersus gentiles:
ad Babylam
Martyrem.**

How sinne will
encrease, if it
be not at the
first resisted.

Chrysoft. hom.
59. in Matth.
What a flau-
ry it is to serue
finne.

John 8.34.

2 Pet. 2. 19.

Hypocrit. 2:
Apr 9.

Datila bound Sampson, for he brake the same as a thread; but we shall hardly escape out of these miserable bonds of sinne: *Nam visitata culpa sua mentem retinet; ut nequaquam ad resistendum fargere possit*: For an vsuall custome of linning, doth so retaine the soule in sinne, that it cannot rise to vertue; yea, though he should sometimes endeavour to rise, yet should hee alwayes faile to stand; *Quia ubi sponte diu persistit, ibi et cum noluerit cadit*; Because where he willingly long persisted, there of necessity, he shall often nillingly fall: saith Saint *Gregory*. And so Saint *Chrysostome* fiith, that the soule of man which once tasted of the sweetnesse of sinne, and is not moued with sorrow or repentance for the same; causeth by her owne negligence, the strength of sinne alwayes to encrease. For as a sparke of fire falling among the stubble, doth instantly kindle it, and is more and more augmented, if it be not presently extinguished, and then it neuer leaueth burning, till all be consumed: Euen so is the nature of sinne, when it hath once seized vpon the thoughts of man, if it be not presently subdued, crushit in the shell, or as Saint *Augustine* speaketh of the children of the *Babylonians*, dashit to the walls, while they are yet tender and yong; it will grow further and further, and euer prooue worse and worse, and more and more wilde and vntamed: and so the latter finnes doe alwayes proue the greater finnes, and the end of such Sinners, farre worse then their beginnings, as our Sauiour speaketh; for seeing they would not quench the first flames of sinne, they are soone fallen into all kinde of finnes.

And then, *Quemadmodum qui sub mille pedagogis vitam degunt*, Even as those men which are kept vnder a thousand Schoole-masters, dare not looke aside for feare of being espied of them; nay more, then the daughter of *Inachus* durst turne any where for feare of *Argos* eyes; so they that are filled with sinne, cannot, nay dare not *speake* of vertue, no more then a *seruant* dares to *speake* against his Master: *He that doth sinne is the seruant of sinne*, saith our Sauour: *Et durum seruit seruitutem*; and surely such a one hath but a hard seruice of it, as hereafter I shall shew vnto you.

²⁰And therefore seeing, that as, *καὶ μὲν ἡ σάρκα τοῦ σώματος τοῦ ὁμοίου αὐτοῦ*
ὁμοίως μὲν ἔσται; the infected parts of the body the more
they

they are *overished*, the more they are *indammaged*: So the soule daily accustomed to sinne, is the more infinitely endammaged by sinne. It were well for vs Christians, if we would often remember the Heathen mans saying, *ὅτι ἑκάστην ἡμέραν ἢ ἀνδρὶ ἢ γυναικὶ*; No wise man will twite commit the same sinne: and it would be better for vs, that we would follow the other mans counsell, which saith:

*Obsta principijs, sero medicina paratur
Cum mala per longas conualuere moras.*

Giue the water no passage, no not a little (saith the Sonne of *Syrach*) and suffer not sinne to haue footing in thee, but withstand the very first motions, and the least beginnings of the same; so maist thou the easier keepe all these mad *Greekes* out of *Troy*, these deadly finnes out of thy heart, if euery *Protefilaus*, euery first sinne that seekes entrance into thy soule, shall vpon the first footing, be there laid for dead.

Otherwise, as *Nature*, though it can easily exclude some kindes of diseases which *casually* come, yet is it pressed and wearied with those that are *habituall*: Euen so (saith *Thrinerus*) the soule of man that is but once wounded, may the easier be cured, and the Sin by repentance may be the sooner *excluded*, but the same wounds being still wounded, and the same finnes being vsually practised, they will neuer, or hardly be *subdued*.

For if an *Ethiopian* can change his *blasse skinn*, or a *Leopard* his spots that are upon his backe, then can you doe well, hauing learned and practised all the dayes of your life to do euill, saith the Lord, and therefore as our Sauour saith of rich men, I may as truly say of these men, that they can hardly enter into the Kingdome of *Heauen*.

O then beloued Brethren, let vs not continue in sinne; for the further we goe with the *Prodigall Child*, the harder it is for vs to returne, and the more steps we goe from any Citie, the more paines it will be for vs to returne to that Citie againe; so the more sinne we commit, the more must be our sorrowes for our finnes, and the harder it will be for vs to forsake our finnes; for as *μωδὸν ἀδελφὸν μωδὸς ἐπιμωδίας*, Great finnes and offences, deserue great punishments, so they must be greatly sorrowed for, before they be *pardoned*, for whosoever sinneth wickedly

Eccles. 25. 25.

How we ought to be very carefull to resist the beginnings of sinne.

Thrinus in Apoth. 169.

Ierem. 13. 23.

Matth. 19. 23.

Luc. 15. 13.

Great finnes must haue great repentance,

Luke 2. 46.

That we ought suddenly to returne vnto the Lord, and not to deferre our conuersion,

Qui non est bodie, cras minus apius erit.

*Iacobus de ual-
len in ps. 91*

1 Sam. 13. 12.
What wicked men will doe to iustifie themselves.

Mat. 19. 20.

with Saint Peter, he must goe out with Saint Peter, out of wicked company, out of his wicked finnes, and weep bitterly.

And he that is used to sinne, and to leese grace, will hardly be induced to leave his finnes, and to seeke for grace: or if he should seeke it, yet will it bee very hard for such a one to find it: for when Mary lost Christ but one dayes iourney; she was three dayes seeking and searching after him, sorrowing, before she found him: and therefore questionlesse if we leese him thirty, forty, or fifty yeeres, (as many men vse to doe) it will be very hard for vs to finde him in an hower, in the last hower, when we haue no more howers left vnto vs; and therefore, to day if you will heare his voyce, harden not your hearts, but returne O Shunammite, returne, returne, and seeke him diligently whom thy soule loueth, but seeke him quickly, and seeke him now, while he may be found.

Fourthly, When the custome of sinning hath taken away the fence of the sinne, and that the consciences of the sinners are cauterized, and as it were seared with a hot iron, then they doe aggravate each sinne, and make every sinne exceedingly sinnefull: for now, peccator non timet suam famam, sinne is growne to his tallest groweth, and the sinner hath eaten shame, and drunke after it, and therefore hee can well digest it, hee can fearelesely commit it, in all places, at all times, and before all persons.

Nay now he will,

First, Excuse it, and say, it is no sinne, or if it be, it is but a sinne of Infirmitie, issuing from the temperature of his body; a trick of youth, or his heate and choller: or else it is but a sinne of Conformity, he doth but as the most men doe, because he would not be singular.

Secondly, They will lessen it, and pretending some excuses, they will say with Saul, that they presumed and forced themselves to doe such things; but they hope they are but trifles, small veniall finnes; Tush say they, wil God be angry for such small finnes? Why; if he will; then,

Thirdly, They will cleere themselves, and say with the same Saule, we haue performed all the commandements of the Lord; we haue kept them from our youth up as the young man in the Gospell

Gospell sayd: and if, as the bleating of the sheepe, and the lowing of the oxen told *Saul that hee lyed*, so their sinnes doe testifie vnto their face that they haue offended; then, as *Saul* layed all the burthen vpon the people, saying, *the people spared the best of the Sheepe, and of the Oxen, and not I*: and as *Adam* layd all the fault vpon his wife, saying, *the woman whom thou gauest to be with me, Shee gaue mee of the tree and I did eate*, and therefore is shee in all the fault and not I: euen so doe they lay all their sinnes on others, euen on God himselfe, rather then they will confesse themselves guilty of sinne. Then,

1. Sam 15 15.

Gen. 3. 12.

Fourthly, They will not onely cleere themselves from sinne, and blasphemously say, that either God is in fault that they doe sinne, or else because he did not make them so that they could not sinne, but they will also approoue these sinnes in others, and knowing the iudgement of God (*that they which commit such things are worthy of death*) not onely doe the same, but also haue pleasure in them that doe them: a most fearefull behauiour of most impudent men, and yet not all: for then,

Rom 1. 32.

Fifthly, They will not onely consent with them that doe such things, but they will also teach them how to doe them: as our Sauour sheweth; they will set vp a *Schoole of wickednesse*: these shall be *the least in the Kingdome of Heauen*, i. e. none at all, saith the blessed Veritie. And yet for all this, we are not come to the height of our times iniquity, for we will be sure to haue a note aboute Ela, to goe a little further then either Scriptures or times can giue vs presidents: and therefore,

Matt 5. 19.

Sixtly, If these mens schollers be not able enough to learne to sinne, they will cause them and compell them to doe it: there is no resistance. See how the drunkards doe it in euery place, and many more, who take delight to driue men into Hell.

And therefore now, this *μῦθος κατασκευαστος*, this spirit of slumber, or this sleepe in sinne, which we may rightly call *ἀδελφὸς θανάτου*, the brother of death, or a deadly sleepe, makes these wofull sinnes to sit in the seate of the scornefull, that is, *secure & pertinaciter perseuerare in delictis, & omnem pietatem habere pro ludibrio*: most securely to continue, most obstinately to goe on in all iniquity, and most basely to esteeme of all piety: making but a mocke of God and of all godlinesse: And therefore

Psal. 1 1.
Mollerus in
Psal. 1.

fore the Prophet sayth of such sinners, that *they haue made a covenant with death, and an agreement with hellis selfe, i. e. neuer to forsake that sinfull course of life, till death doth send them quicke to Hell.*

But I could wish that they would be herein false, and as they haue broken *the covenant of their God*, which they haue made with him in Baptisme, so they would break this *agreement with Hell*, and cast off these cords from them: for *the reward of sinne is death*, and therefore much more of such fearefull sinnes as these bee. And so you see the degrees by which sinne is increased.

That wee should breake the covenant which we haue made with Hell, if euer we would goe to Heauen.

CHAP. IV.

Of the manner how euery Sinne is committed.



Hirdly, hauing seene how sinne is augmented, and groweth more and more haynous by degrees like the Cockatrice egge, that in a short time prooues to be a destroying fiery Serpent, you must now vnderstand *the manner*, how euery sin is committed and that we find to be;

- { 1. Of Ignorance. 2. Of Knowledge. }
{ 3. Of Infirmitie. 4. Of Malice. }

First, The heathen man sayth, *יחידים לדרכם ונחית יצאם מן העולם*: Whosoever knoweth nothing, sinneth nothing: and Diuines say, he that knoweth least sinneth least.

But here you must vnderstand Ignorance to be twofold.

First, *Simple*, when a man therefore knowes not, because he cannot learne.

Secondly, *Affected*, when a man therefore knowes not, because he will not learne, as those in *Iob*, who said vnto God, *Discede a nobis quia scientiam viarum tuarum nolumus*; Depart from vs, for we will not haue knowledge of thy wayes: and therefore the Prophet complaineth of such ignorant men, *quod noluerunt intelligere ut bene agerent*, that they refused to learne that they might doe well, & *quod caci licet, ducem tamen non modo non quarunt, sed & oblatum respiciunt*, and that although they were

The manner how euery sinne is committed is foure-fold,

That ignorance is twofold.

Iob. 21. 14.

were starke blind and could see nothing, yet not onely sought no guide, but refused and contemned them that were offered, as Saint Bernard speaketh.

The first may excuse vs, *à tanto licet, non à toto*, from the greater punishment, though not from blame, as Saint Paul sheweth of the Gentiles, saying, *The times of this ignorance, God regarded not*, and of himselfe, *That God had mercy upon him* because, in persecuting the Church, *Hee did it ignorantly*. For this circumstance doth much extenuate a sinne, when a man can pleade for himselfe with, *Abimelech, Lord wilt thou slay the righteous Nation?* As if he should haue sayd, O Lord, lay not this sinne to my charge, for if I had knowne her to be his wife, I would neuer haue intended to make her mine.

And therefore this moued our Sauour, at the time of his passion, to say, *Father forgive them, for they know not what they doe*. Which is as if he should haue said, if they knew that I were the *Messias*, the sonne of God, and the Sauour of the world, and would notwithstanding crucifie me, then would I not desire thee to pardon them; but now these things are concealed from them, and therefore I desire thee that this sinne may not be imputed vnto them.

And so Saint Peter, after he had declared their sinne, how *They had denied the Holy and Iust*, and had preferred before him, a most vniust and wicked murderer, he deliuereth their comfort, that if they would repent, and beleue in him, they should obtaine remission, and haue their sinnes done away at the time of refreshing, *Because they had done all this through ignorance*.

And so the Lord himselfe sheweth this to be thereason, why he spared *Nimueh*, after the denouncement of her iudgement, because, *There were sixscore thow sand persons therein, which could not indge betwixt good and bad*, which could not discern betwixt their right hand, and their left. For a simple ignorance, in a deuoted and well-meaning man, such as Saint Augustine call, *fideliis ignorantia*, a faithfull ignorance, or the ignorance of a good & faithfull man, whose heart like *Iehosaphat*, is vpright towards God, though he faile in many particular duties, is either passed ouer in mercy, as was the superstition of our forefathers,

or

Bern: in ep.
ad magist
Vincent.

That simple
ignorance
doth extenu-
ate the sinne.
Acts 17.30.
1. Tim.

Gen. 20.4.

Luke 23.43.

Luke 24.43.

Acts 3.17.

Ionas 4.11.

2 Chron 20.
32.33.

Acts 10.

Psal. 50. ult.

Bosq. de finibus
bonorum, l. 2.
conc. 12. p. 123.

Berntrd. in ep.
ad Valent:
Chrysost.

Gregor i n
Moral.

How dange-
rous a thing it
is to be wil-
fully igno-
rant of the
will of God.

Cokus de iure
regis ecclesia-
stico.

or else is illuminated with knowledge, in Gods appointed time, as we reade of *Cornelius*, and as the Apostle sheweth, and the Psalmist promisseth, *To him that ordereth his conuersation right, will I shew the Salvation of God.*

But the 2. that is, affected ignorance, *Scelus adcurat grauius non excusat, anget q. non minuit supplicium*, it doth enlarge the sin, & increase the punishment, and it should treble the same, sayth *Bosquiers*; First, For committing the sinne: Secondly, For neglecting to learne, and Thirdly, For affecting ignorance; for when things are not knowne, because men will not learne, such ignorance is without excuse, *Quia aliud est nescire, aliud est nolle scire: nescire ignorantia est, scire noluisse superbia est*: Because this refusing to know, is rather *Arrogancie*, then *Ignorancie*; as Saint Bernard sayth.

And therefore of such ignorant men, *quibus fuit inueniendi facultas, si fuisset querendi voluntas*, Which had the meanes to know, if they had had the desire to learne, the Apostle sayth, *si quis ignorat, ignorabitur*, if any man know not God, the same shall not be knowne of God: for as the blinde, and lame, were not to enter into the Temple, so the iudge biddeth vs, *educere foras, populum caecum oculos habentes*, to bring forth, and shut out of his kingdome, those men which haue eyes, and cannot see, and which haue eares, and doe not heare, that is, which are borne to know, but will not learne, and which are capable of discipline, and yet will remaine vntaught.

And so in humane lawes, we find the same truth, *Nam tantum abest vs ignorantia excuset, &c.* For it is so far from reason, that ignorance should any wayes excuse the fault of him, which might know the truth that hee ought necessarily to haue knowne, but through his negligence, or wilfulnesse, would not learne the same, as that there is very great reason that he should be, *the more severely punished*; because that to be ignorant of those things which a man ought to know, but will not learne, *non pro ignorantia, sed pro contemptu haberi debet*, is rather to be iudged a contempt of knowledge, then an ignorance of the trueth.

And therefore if for our sinnes we pleade ignorance, when we might easily haue knowne the will of God, if we had had any desire

desire or diligence, to search out the same, we shall but deceaue our selues, and befound guilty of greater condemnation.

Secondly, For the finnes of *knowledge*, Our Sauour sayth of the Pharisees, that if they were blind they should haue no sinne, but because they said they did see, therefore their sinne remained: For as *Adams* great perfection, both in power and knowledge, made his sinne so *vnexcusable*, and the like transcendent excellency of *Lucifer*, made his fall so vnrecouerable; so the more noble, the more poweriull, or the more excellent in *knowledge* we be, the more haynous and intollerable are our finnes.

And therefore Saint *Chrysostome* saith, ὁ πλείονος ἀπολαύσας τὸ διδασκαλίας μέγεθος ἂν καὶ τιμωρὸς ἀξίος ὑπερβῇ παρηνόμων. Hee that hath enioyed more instruction deserues to vndergoe the more punishment, if he transgresse: and our Sauour saith, that the servant which knoweth his Masters will, and doth it not, shall be beaten with many stripes: For to him that knoweth to doe good, and doth it not, to him it is sinne: i.e. Sinne κατὰ ἐσχάτην. Sinne in the highest degree, saith the *Apostle*.

And yet as an old man said of the *Athenians*, at the games of *Olympus*; *Athenienus* norunt quid sit honestum sed eo soli utuntur *Lacedemonij*: They knew what was honest, but they did it not, they were excellent gnostricks, but bad practitioners, like the Pharisees that sate in *Moses Chaire*, and taught what was good, but did none of those things themselues. So might I say of many millions of men amongst vs: they know that swearing and drunkenesse, lewdnesse and prophannesse, and such like horrible sins, are most odious & damnable in the sight of God. They know the *Sabbaoths* should be sanctified, our poore Brethren should be releued, and our good God should be worshipped, they know that they which commit such finnes are worthy of death; and that they which doe such workes of pietie shall be sure of life, and yet you see how we doe continually commit the one, and omit the other.

Alas, beloued, we cannot say with Saint *Paul*, we doe it ignorantly. We cannot say we know not these things to be finnes, for we know them, we doe know them, and yet we daily doe them.

And therefore, art thou vnexcusable, O man, whoseener thou art that

Iohn 9. 39.
What a fearefull thing it is to commit those finnes which we know to be finnes.

Chrysost. hom.
3. in *Rom.*

Luk. 12. 47.

James 4. 17.

Plutarch in *lac.*
con.

That we doe those finnes which we know to be grieuous finnes.

Rom. 1. vii.

1 Tim. 1. 13.

Rom. 2. 1.

Bern. in Cantie.
Ser. 36.

The excellen-
cy of our
knowledge
makes vs the
more horrible
sinners in the
sight of God.

What the sins
of infirmity
are.

Math 26. 41.

Cap 26. 14.

Aug. de escol.
dogmat.
That no man
is free from
the finnes of
infirmity.

James 3. 2.
Iohn 3. 9.

that knowest these things, or the like to be sinne, and yet wilt fearelesly & carelesly commit them, then of all other men thou shalt finde thy selfe at last to be most wofull and lamentable: for, *ut cibus sumptus & non decoctus perniciosus est*; As meate receiued, and not digested, proues most dangerous; or as physicke taken inwardly, and not working outwardly, proues poysonous; so the knowledge of the truth, which is the meate and physicke of our soules, being receiued in our vnderstanding, and not practised in our conuersation, will proue to be a most dangerous deadly disease vnto euery Christian soule.

3. We say those are the finnes of infirmity, when in our hearts wee haue an earnest desire to serue our God, and to re-fraine from sinne; but through the violence of Satans temptations, and the vntamed lusts of our owne flesh, (which is euer prone to euill, and vnapt to good) wee either neglect that duty which wee heartily desire to doe, or perpetrate those deedes which by no meanes wee would doe: for so our Sauour saith of his Disciples, that *the spirit was willing, but the flesh was weak*: So Saint Peter in heart was willing to die with his Master, but for feare of death, he was driuen to deny him, and to sweare that he knew him not; and so all other Saints of God doe finde, that how desirous soeuer they be to doe their duties, and to serue their God, their flesh is often times weak, and vnwilling to performe those good things, and most violently strong to draw their vnwilling soules to sinne.

And therefore Saint Augustine saith, that in respect of this infirmity of the flesh, *Nullus Sanctus & iustus vacuus est peccato, nec tamen definit esse iustus, quia affectu semper tenet Sanctitatem*: There is not any Saint that is void of sinne, neither yet may he be said for that to be no Saint, because in heart and affection he alwayes desireth, and to the vttermost of his ability, followeth after Sanctity: and so Saint Iohn sheweth, *quod non est homo qui non peccat*; That no man liueth, but he sinneth: for, *in some things we sin all, i. e. through the infirmity of our flesh; and yet he that is borne of God, sinneth not, that is, with his full consent, but doth euen then sigh and grieve in spirit, when his flesh drawes him on to sinne.*

But, that we may the better know those finnes, which though they

they be *enormities* in themselves, yet may be truly sayd to bee *infirmities* in the Saints, and may stand with grace, as they are committed by them, it is obserued by Diuines, that they are;

First, Such finnes as are committed of *incogitancie*, and besides the purpose generall or particular of the offender. i. e. finnes of *precipitation*, and not of *deliberation*, as Saint Gregorie tearmes them: for so Saint *Augustine*, speaking of these finnes sayth, *Tentatio fallit & praecipit nescientes*, they doe suddenly assault vs, and attache vs vnawares: and we are as it were overtaken with the sinne, before we can see the sinne: So the *adultery* of *Dauid*, was not thought of, before it was suggested; and the *deniall* of Saint *Peter*, was neuer purposed, vntill it was acted.

Secondly, Such finnes as are euer resisted, to the vttermost of our abilities, before they be committed, and yet at last are perpetrated, *quia tentatio praemittit & urget infirmos*: because the violence of the temptation subdueth the infirmities of our flesh.

Thirdly, Such finnes as haue for their cause, some preualent passions in nature, as the feare of death in Saint *Peter*, which is the most terrible of all euill, sayth the Philosopher; and the feare of shame in *Dauid*, which many men doe more feare then death.

Fourthly, Such finnes, as in the *reluctation* are many times subdued, and after they be committed, they bee not often itterated: (I speake not of the *inevitable lusting* of the flesh, against the spirit, which no strength of grace, in the best men was euer able in this life to suppress; but I speake of outward *enormities*, that are sometimes committed, through the infirmities of the Saints,) for so Saint *Augustine*, speaking of *Noahs* sinne sayth, *Aliquando fuit ebrius, sed non ebrosus*: that he was once drunke indeed, but he was no drunkard, *quia vs altius virtutis, &c*; because as one act of vertue makes not a vertuous man, so one act of sinne in a Saint, makes him not wholly vicious, sayth the Philosopher.

But those that plot for iniquitie, and imagine mischief upon their beds, those that neuer seeke to resist, but euer to kindle the finders of sinne; that follow after drunkennesse, and hunt for opportunities, and like *Salomons* strumpet, will come forth to meete sinne, and reioyce when they find it, and commit it with greedinesse;

Galat. 6. 1.

Aug. de peccat. merit. & remiss. l. 2. cap. 2.

How we may know finnes of infirmity, by foure speciall differences.

Aug. quo supra.

Idem. de peccat. merit. & remiss. l. 2. c. 10.

Acts 8.23.
Esa 5.12.

Luke 13.11.

Malicious
sinnes haue
two violent
properties.

Zanch. de pec-
cat: actualiti.
1. Thes. 1.
pag. 101.
Acts meereley
violent are
no sinnes.

Ideem ibid.

greedinesse; I dare not not say they sinne of infirmity, but I rather feare, that they are *in the gall of bitterness*, and *in the bond of iniquitie*.

And therefore, though they that are *mighty to drinke Wine*, the common swearers, and blasphemers of Gods sacred name, the lasciuious talkers, and all leaude liuers, doe pretend infirmities, to excuse their sinnes, yet may they truly feare, that these spirits of infirmities, are no humane but hellish spirits, wherewith they are like the woman in the Gospell, most lamentably possessed.

Fourthly, For sinnes committed of malice, it is obserued that they haue two violent and bitter properties.

1. *Wilfull.*
2. *Spitefull.*

First, They be *wilfull sinners*, and they doe commit their sinnes, with resolute wilfulness, i. e. with an absolute will, and with a full consent: for otherwise euery sinne is voluntarie, or else it cannot be iniquitie; for these actions, *qua mouentur a principio extrinseco*, which are outwardly compelled by violence, and are *meereley violent*, without any consent of the will; as if a man were *dragged by force*, into the idols temple, or a woman forced to adultery, and she no wayes yeelding consent of will, either before the deed, or in the doing thereof; wee say these things cannot bee sinnes: because they are *outwardly* compelled by force, and not *inwardly* moued by the will; & *voluntati vis inferri non potest*, and no outward force can worke vpon the inward will: but all those actions, *qua mouentur a principio intrinseco*, which proceed from within, and are done with any maner of consent of will, must needs bee sinnes, (if they be such acts as are contrarie to Gods will;) because they are voluntary, though not wholly, yet in part; in respect of the flesh, though not in respect of the spirit.

But this sinne, that I am to speake of, which is done of malice, is not onely voluntarie in some respect, but wholly in all respects, *with all greedinesse committed*, and without any maner of unwillingnesse effected; so as Satan doth no sooner tempt them to sinne, but they doe as readily attempt to commit the sinne: for as the godly are desirous to serue God, *ut quædam*

iniquus, not by constraint but willingly, so doe malicious sinners perpetrate their sinnes, not through any great constraint, but with all willingnesse.

And we haue almost infinite examples of this kind: the *Sodomites* would not be diswaded by any meanes, from seeking to offer violence vnto the Angels of God, but still obstinately, and maliciously persisted, vntill they were wearied; and the Prophet *David*, reporteth of the courtiers of *Saul*, that they said, *our tongues are our owne, and we will speake, who is Lord ouer vs?* So the *Israelites*, in the dayes of *Jeremie*, being most earnestly intreated, by Gods seruants, to walke in the good way, which is the commandements of God, did most wilfully answere, *Wee will not walke therein;* and so are all those amongst vs, that notwithstanding all the earnest admonitions of the preachers, and the sweet motions of Gods Spirit, that doth often times knocke, and call at the doore of their hearts for amendment, & the infallible testimony of their owne soules and consciences, that doe assure them they should not doe as they doe, yet will they commit all uncleannesse, all prophanes, *inmunditia*, euen with all greedinesse.

But they may assure themselves, that their state is very dangerous, for hee that beareth the curse of the Law, and yet bleaseth himselfe in his sinnes, and will still confidently and wilfully goe one in his wickednesse, the Lord will not be mercifull vnto that man, (sayth *Moses*) neither shall the iniquitie, of such a sinner be pardoned, (sayth *Esayas*;) *quia in his nulla est excusatio infirmitatis, sed culpa voluntatis*; because such sinners can pleade no excuse, either of ignorance, or impotencie, sayth *Anselmus*: and therefore the Lord is mightily prouoked, and most highly offended with all such wilfull resolute sinners.

Secondly, The malicious sinners, are likewise spitefull sinners, i. e. such as doe despight the spirit of Grace, and doe make but a mocke of Christ, and of all Christian Religion.

Such sinners were those Iewes, that mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, so as there was no remedie: & such sinners were those stiffe-necked Iewes, who though they were not able to resist the spirit, to speake in Saint

Examples of most wilfull sinners.

Gen. 19. 8. 9.

Psal. 12. 4.

Jeremie 6. 16.

How fearefull is the state of wilfull sinners. *Deut. 29. 19.*

Esay 32.

Anselmus in heb. 2. 6.

Heb. 6.
Examples of spitefull sinners.
1. Chron. vii. 16.

Acts 8.

2. Tim. 4. 15.

Psal. 1. 1.

The fearefull
state of spight-
full sinners.

1. John 5. 16.

Iere. 7. 11.

Psal. 59. 5.

1. Cor. 16. 22.

Theodorat.

4. 3. 6. 9.

Rom. 11.

*Christ: bom. 67.
in Job.*

Stephen, yet with their stones they stopped his mouth; and (as he sayth) *did alwayes resist that spirit, so worke in themselves.*

Such a sinner was *Alexander the Copper-smith*, who did not onely *dislike*, but also *withstand*, yea vehemently *withstand*, the Preaching of the word of God: Such were *Julian the Apostata*, *Libanius* the Sophister, *Pope Iulius* the third, and the like; who *scorned* Christ, and *scoffed* at all Christians; and such are *those in our dayes*, whosoever they be, and wheresoever they are, which not onely wilfully sinne, but also *most lewdly*, and *prophanely*, make a *mocke* of Religion, and with *Serapion*, *scoffe* at all Preachers, and either wickedly hinder the free passage of the Gospell, or else secretly trample it vnder their feete.

And therefore, being thus growne to the height of sinne, to sit in the seat of the scornfull, and with *Ahab* to let and to sell themselves to commit wickednesse, presumptuously, and with an high hand to sinne against Heauen, and against the God of Heauen, they are not onely *deprived* of the prayers of the faithfull, for them; because we are forbidden to pray for such sinners, (as *Ieremie*, was forbidden to pray for the Jewes, when the Lord himselfe sayd vnto him, *Thou shalt not pray for this people, nor lift up thy voyce for them:*) but they are also continually assaulted, with the prayers of the Saints, (like so many two-edged swords) against them: for so *Dauid* sayth, that *hee would pray yet against their wickednesse*: and it is a heauie prayer that he useth, that *God would not be mercifull vnto them, that offend of malicious wickednesse*: so *Saint Paul* accurseth every one that loneth not the Lord *Iesus*: so did *Simon Peter*, pray against *Simon Magus*, and all the Christians against *Julian*; and so doe wee pray against those malicious sinners, that despise Gods word, and scoffe at vs, and crucifie againe vnto themselves the Sonne of God.

And then God, hearing the prayers of his Saints, hee giues these sinners ouer vnto a *reprobate minde*, to doe those things that are not conuenient; and to fall from one iniquitie vnto another, vntill they bring vpon themselves *swift damnation*: *Nam cum a Deo deseruntur, tum diabolo traduntur*: for when God hath once forsaken them, then doth the Deuill wholly inioy them; and filleth their hearts with all wickednesse, and with the very

gall

gall of bitternesse; and leaueth no place for repentance: *quia (maxime) prorsus lapsi*; because they are altogether fallen (as *Anselmus* expounds the word, vsed by the Apostle) or, *totaliter lapsi*, totally fallen, and wholly eclipsed, and deprived of all the gifts and graces of Gods Spirit; and (as a stone, tumbling downe the hill, when it comes to the bottome, can goe no further, so these men, *cum in profundum venerint peccatorum*, being thus fallen into the depth of sinne, they can fall no lower; till with *Corah, Dathan, and Abiram*, they doe fall downe to Hell.

And thus you see, what sinne is, how it groweth, and how it is committed.

*Ansel: in Heb. 6.
Aquinas in loc.
περὶ τῆς πλάνης.*

CHAP. V.

Of the diuersitie of sinners, and of the inequalitye of finnes.



From this that I haue spoken, concerning sinne, there is no meane capacitie but may obserue, these two especiall points.

1. The diuersitie of sinners.
2. The inequalitye of finnes.

First, The diuersitie of sinners: for though all men doe sinne, yet all men are not alike sinners: for the Saints doe sinne, and it may be the same finnes, as the wicked doe; but they doe not sine in the same maner, with the wicked: for the godly doe either commit finnes of ignorance, that is such finnes as they know not to bee finnes, or if they know them to bee finnes, then are they certainly committed of infirmities, and the doers haue euer with them these three properties.

First, Before they sinne, they are firmly resolved, not to sinne.

Secondly, When they doe sinne, there is such a reluctance, and such a conflict, betwixt the flesh and the spirit, that the Soule sigheth euen then when the flesh reioyceth: and so they neuer sinne with a full consent: and therefore they may truly say, *It is not wee that doe these sinnefull acts*, but it is sinne that dwelleth in vs.

Of the great difference betwene the finnes of the godly and of the wicked, seene in three especiall things:

1. Resolution.
2. Reluctation.
3. Repentance.

Rom. 7. 17.

Seneca in
Agamem:

How the finnes
of the wicked
differ in three
things from
the finnes of
the godly:
1. greedinesse
to doe it.

1. reg. 21. 4.

2. Delight in
the doing.

3. Content
when it is
done.
Hieron. l. 1. in
Amos.

Rom. 3. 13.

Thirdly, After they haue sinned, the spirit will presently draw the flesh to ioyne with it in *repentance*, which a little before had drawne the spirit to giue it motion to commit the sinne: and then (as *Seneca* sayth) *Quum paenitet peccasse pene est innocens*, When a man is sorrie that he hath sinned, he is almost as innocent as if hee had not offended; or as *Saint Paul* sayth, *he is washed, he is sanctified*; and he is restored vnto his former integritie.

But the finnes of the wicked, are not of ignorance, not of infirmities, but of an obstinate will, and of a contemptuous spightfull malice: For,

First, Before they sinne, they are as *greedie to doe it*, as *Curio* was ready to obay *Casars* commandes: they swell with desire, and burne with lust to haue it done: *Et si non aliqua nocuisset mortuus esset*; And if they may not doe it, they cannot liue without it; for they are as *sicke for sinne*, as *Achab* was for *Naboths Vineyard*.

Secondly, When they doe sinne, they haue *their Iubilie*, they are in their owne element, as *Indas* is layd to haue gone, *in locum suum*, into his owne proper place; and they haue their full content; and therefore they are sayd, *to drinke iniquities like water*, which goeth downe smothely without any stop.

Thirdly, After they haue sinned, they are so farre from sorrowing for it, as that they doe euen reioyce, for the committing of it; & *in suis complacent sibi delictis*, and they doe delight themselues with their finnes, as *Saint Hierome* sayth: *Olim hac meminisse iuuabit*, they doe delight to relate their finnes: and therefore the Scripture sayth, that as *their feete are swift to shed blood*; so their hearts doe reioyce in the workes of their owne hands.

And so you see, how differently sinne may be committed: the godly are *most unwilling* to commit any sinne; the wicked are *most greedie* to commit euery sinne: the godly are *hardly drawne* to sinne, the wicked *draw* sinne as it were with cartropes: and in the godly, sinne is like a fire, which they indeuour to *quench*; but in the wicked, it is like a fire which they labour to *kindle*.

Secondly, We may see from what I haue spoken, that *foisall paradoxe*,

paradoxe, of the equalities of all sinnes, sufficiently confuted : for sinnes *publicly* committed, are more haynous then those that are done in *private* ; for that he doth not onely sinne ; *sed & peccat & docet*, but he doth also teach others how to sinne, and likewise scandalize those, that doe detest their sinnes : & *ideo qui publice peccat, publice corrigendus est*, hee that openly sinneth, should be openly punished, for his greater shame, by reason of his greater sinne : and he that sinneth *wittingly* through knowledge, is worthy of many more stripes, then he that sinneth through *ignorance*, sayth our Saviour : and therefore *Quemadmodum* (antore Apostolo) sayth Iustin Martyr. *fideliis qui rei sua non perspicit, deum negant. &c.* Euen as hee which beleueth in Christ, (as sayth the Apostle,) and provideth not for his familie, hath denied the faith, and is worse then an Infidell ; and as he which professeth *Christian Religion*, and with his knowledge, and Faith, and Baptisme, hath *no good manners*, no holiness of life, and conuersation, which may expresse the liuelihood of this doctrine ; but hath onely a certaine shew of Religion, hauing denied the power thereof, is farre worse then an Infidell ; so is he, which sinneth *wittingly*, through knowledge, by so much worse then he is which sinneth through *ignorance*, as an inexcusable sinne is worse then that which hath a iust excuse.

And so Saint Isidore sayth, that *tanto maius peccatum esse cognoscitur, quanto maior qui peccat habetur*, according to the quality of the offender, so is the quality of the offence : the greater the man is, which sinneth, the greater is the sinne, which he committeth : for, as Plato sayth, that *ignorantia potentum robuorum, que hominum, hostilis atque teterrima res est* ; the ignorance of great and mighty men, is a most vile, and hatefull thing ; because it may bee very hurtfull vnto many : so may we say, that the sinnes of *great men*, and of those that are in place and authority, are *exceedingly sinnefull* ; and doe deserue the greater condemnation : not onely because their sinnes are exemplarie sinnes ; as the old verse sayth : *Regis ad exemplum totus componitur orbis* ; and as the prouerbe is, like Priest like People : but also, because in them is required the more eminent vertue ; wee should bee *the light of the world* ; and the great men, should be the defenders of the distressed, and the

How some sinnes are a great deale more haynous then other sinnes.

Iustin Mart : in rasp. ad oribodox. ad q. fo: 271.

Isidorus de summo bono l. 2.

Criminosior culpa est, ubi honestior status.

Why the sins of great men of eminent place are the greatest sins.

Matth. 6. 13.

Chrysost hom. 24
in c. 7. Matth.

Bern. l. 2.
de consid. ad
Eugen.

Wis 6. 6.

helpers of the needy : and therefore, *Si lumen quod in se est tenebrae sunt, ipsae tenebrae quata erunt ?* If thou, which shouldst be at patterne of all vertue, committest sinne; how great is thy sin ? and if they, which should be *Patrons* of the poore Preachers, become *robbers* of the Church, and they which should be *Relievers* of the needy, become *oppressors* of their neighbours; how intollerable is that cruelty ? Surely though these things should be but *small* sinnes in others; yet in vs they are horrible transgressions; *Quia impossibile omnino nobis est, ad ignorantiae praesidium aliquando confugere*; Because it is vnpossible for vs to finde any excuse for our selues.

And therefore, though Gentlemen and Courtiers, Citizens and worldlings doe leade their liues in *lewdnesse*, and turne the *graces* of God into *wantomnesse*; and thinke it no great sinnes, but either the *infirmities* of their youth, or but the *custome* of their times; yet in vs that are the *Preachers* of Gods Word, or in those that are the *Gouernours* of the people; the *least* sinne, or mis-carriage of our selues, which perhaps, *alijs ignoscitur, nobis imputatur*; is but a veniall sinne in others, and shall be pardoned, will be found a haynous sinne in vs, for which we shall be surely punished; for so Saint Bernard saith, *Inter seculares nugae sunt, in ore sacerdotis sunt blasphemiae*: Triffles are but triffles among secular men, but in the mouth of the Priests, triffles proue to be blasphemies: and therfore the wise man saith, that the meane and the simple man shall obtaine mercy, when the wise and the mighty, shall be mightily punished.

CHAP. VI.

How euery sinne, and the least sinne of euery one, bringeth death.



You haue heard the diuersity of sinners and the inequality of sinnes: and therfore I might now proceed vnto the second part, which is the reward of sinne: but that I may not forget to obserue that the Apostle saith, indefinitely, the reward of sinne is death, to teach vs these three speciall lessons:

1. That

- { 1. That every One sinne brings death.
 { 2. That the sinne of every one brings death. } for
 { 3. That the least sin of any one brings death. }

First, He sayth the reward of sinne is death, not of sinnes. One is inough, if there were no more: For as one leake in a shippe, is sufficient to sinke it; and one waynes bleeding, is inough to let out all the vitall spirits; and one wound may kill *Goliath*, and *Amasa*: as well as 23 did *Cesar*: So one proud disdainfull thought, may cast *Lucifer* out of Heauen, one Apple may cast *Adam* out of Paradise, and one sinne may bring death, vpon any one of the sonnes of *Adam*.

And therefore, seeing the puritie of God can abide no sinne, and his iustice will so seuerely punish every sinne, we should not giue way to any sinne: for though we keepe the royall Law, yet if we fail but in any one point, we are guilty of all; (not that he which committeth any one sin, committeth all sinnes; but that he is as guilty of death, by that one sinne, as if hee had committed all sinnes;) and God can as easily spie out one sinne in man, though he had no more, as well as he could spie out one man amongst his guests, which had not on his wedding garment.

Secondly, as One sinne, so the sinne of any one brings death: for, *curst is every one* (whosoever he be) *that continueth not in all things that are written in the Booke of the Law, for so doe them*, saith the Lord: and, *the soule which sinneth, that soule shall die*, saith the Prophet, and *Comiah* if he offend, though he were as the *Signet* on Gods right hand, yet will God cut him off, saith the Lord.

But what? haue not Kings and Princes, Lords and Ladies, great men Knights, and rich men; haue not they any priuiledge to haue their pleasures, nor any prerogative to commit any sinne? must they haue no more liberty, then the poorest peasant? Yes, that they haue; for when the meane men cannot offend, but presently they shall be reproofed, and it may be punished: whereby many times they are brought to repentance, and are themselves cleaused, and haue their sinnes pardoned: the great men, because many of vs dare not reprove them for feare to offend them, and so to be offended by them; may goe on in their sinnes without controulement; they may

That any one sinne is sufficient to bring death vnto the Sinner.

1 Sam. 17.

2 Sam. 20. 9.

Sueton. in vit. *Cesar*.

Gen. 3. 24.

James 2. 10.

Matth. 22. 12.

That the sin of any one man be he great or small brings death.

Gal. 3. 10.

Jerem 23. 24.

The dangerous estate of Great men.

doe it without feare, though with the more danger: for though it be true of a poore fearefull Preacher, *dat veniam coruis, vexat censura columbas*: that he dares not reprove these mighty men, yet with God there is no respect of persons: but,

Veniam laeso numine nullus habet; If *Moses* the Prince of Gods people sinne, he shall not enter into the land of Canaan: If *Aaron* the Priest doth offend, the wrath of God will be soon insens'd: If the man of God, which was a Prophet doth offend, and transgresse the commandements of God; he shall bee slaine by the Lyon: and if *Dauid* that was both Prince and Prophet, sinne; he shall not goe unpunished: and if *Nebuchadnezzar* which was the great Monarch, doth exalt himselfe in pride against God; he shall graze with the beasts of the field, vntill he confesse, that the most high God ruleth over all the Kingdomes of the Earth.

Be wise now therefore, O ye Kings, be learned all ye Nobles, and all ye Iudges of the Earth; and as you keepe vs in feare to offend you, so let vs keep you in feare to offend your God: or else you may heare that dreadfull sentence, *I listor liga manns*, Goe executioner, binde those Kings in fetters, and those Nobles with links of yron, and then cast them into vtter darknesse, where shall be weeping and gnashing of teeth.

Thirdly, we must note that as any one sinne, and the sinne of any one; so the least sinne, as well as the greatest sinne of any one brings death: for, not onely those seauen sinnes, which the *Romanists* call the *seauen deadly sinnes*, and which they briefly comprehend in the word *Saligia*; according to that verse;

Is mortem vites, semper Saligia vites,

Where	{	i	signifieth	{	1. <i>Superbiam</i> , Pride.
					2. <i>Avaritiam</i> , Couetousnesse.
					3. <i>Luxuriam</i> , Luxurie.
					4. <i>Inuidiam</i> , Enuie.
					5. <i>Gulam</i> , Gluttony.
					6. <i>Iram</i> , Wrath.
					7. <i>Acidiam</i> , Sloth.

Nor yet those foure great sinnes, which the Scripture calleth *crying sinnes*: expressed in that distiche.

Clamitas

Numb. 20. 12.

2 Sam. 24.

Dan. 4. 35.

Psal. 149. 8.

That the least
sinne brings
death

Gen. 4. 10.

6. 19. 13.

Exod. 22. 23.

Jam. 3. 4.

*Clamitat ad Cælum, vox sanguinis & Sodomorum,
Vox oppressorum, merces retenta laborum.*

{ 1. Murder. } 3. Oppression of Widdowes and Orphans.
{ 2. Sodomie. } 4. Delayning of the Labourers wages.

Nor yet that great Master-sinne *Idolatrie*; which doth quite *separate* vs from God, and doth for euer *vnite* vs vnto the Diuell, without great and vnfaigned *repentance*; doth bring *death* vnto vs: but euery sinne, and any sinne whatsoeuer, brings death vnto the sinner: For *the reward of sinne*, be it little, or be it great, is *death*: for as the small egge of a Cockatrice, will proue in time to be a deuouring Serpent, and as the *little theenes*, if they once get in at the windowes, will soone, like *Sinon*, let open the doores, for the greater Theeues to enter in, and to despoile vs; so these *little sinnes*, that at the first we deem *veniall*, will grow by custome to be very great; and will in time make way for the greatest of all.

But Saint *Hierome* saith, *Nescio an possumus, leue aliquod peccatum dicere, quod in dei contemptum admittitur.* Hee knoweth no reason, why any sinne should be thought to be *small*, when as they are all, and euery one of them all, is committed against the eternall Maiestie of the incomprehensible God. And yet Satan at the first will perswade vs, that we need not make such great account of such *small sinnes*; such *veniall sinnes*; *quibus nunquam debetur poena eterna damnationis*; to which eternall damnation can neuer be due, (as *Richardus* saith:) but when we haue visually practised them, and throughout our whole course of life continued in them; then will he at last open our eyes, to let vs see our selues where we are; euen in the midst of *Samaria*, and in the hands of all our greatest enemies; and then (as *Cyrus* promised those that would warre with him against the *Medes*, to make euery Footman an Horseman: euery Souldiar, a Captaine; and euery Captaine, a Colonell:) so Satan will make euery veniall sinne mortall; and each mortall sinne irremissible: *O quantum mutatus ab illo Heliore!*

O how is he, and how are our sinnes now changed? he that was an *Angell of light*, to perswade vs vnto sin, is now become a *Diuell of darkenesse*, to bring vs to despaire for sinne; and those sinnes which seemed to be but Mole-hills, doe now shew them-

*Richardus de
differen. mor-
talium & ven-
peccati.*

How subtilly
Sathan deales
with men, to
make them
sinne, and then
to bring them
to despaire.

*Qui color albus
erat, nunc est
contrarius albo.*

How sinne
blindeth vs
at the first, that
we cannot
perceiue its
vglineffe.

*Sophocl.
Sueton in vit.
corum.*

That we should
carefully take
heed, not to
commit the
least sinne.

*Aug. de decem.
choris.*

*Flumina magna
vides paruis de
fontibus orta,
plurima colle-
ctis multiplican-
tur aquis.*

themselves to be bigger then Mountaines. And no maruell:
Nam sicut ebrius, quando multum vini ingurgitat, &c. For as hee
that filleth himselfe with Wine, doth for the present feele no
hurt; yea, though he sustained many losses: but within a
while he shall cleerely perceiue how greatly hee was thereby
indaminaged; euen so, *peccatum donec consummatur, obtenebrat
mentem, &c.* Sinne while it is in action, and before it be con-
summate, doth so obtenebrate and darken the minde of man,
and as a thicke cloude ouer-shaddow it, that it cannot per-
ceiue the vglineffe of sinne; but when the sinne is once fi-
nished and those myslie cloudes of stupidity, which Sathan sets
before our eyes, be vanished, *Tum conscientia insurgit*; then
doth the conscience awake and arise, and worse then any ac-
cuser, lay to our charge the foulness of our sinne: and so
vexe our soules, with the feare of the greatnesse of the punish-
ment: as we may see in the liues of *Oedipus*, that incestuous
King of *Thebes*, and of *Tiberius, Nero*, and others: whereof you
may finde more in my Treatise of *The delights of the
Saints.*

And therefore Saint *Augustine* doth most wisely aduise vs,
Non despicere peccata nostra, quia parua: sed timere quia plura:
Not to be searelesse of our sinnes, because they are small, but
rather, to be the more afraide of them, because they are many:
and specially, seeing that the smallest beasts are as full of dead-
ly poyson, and the least creatures are as able to destroy vs,
as the greatest: for, *nunquid minussima sunt grana aranea:* Are
not the sands of Sea very small? and yet if you take too many
of them into your Ship, they are able to sinke her: *Et quam
minuta gutta pluviae,* and how small are the drops of raine? and
yet you see, *flumina implent & domos dei cunant*, what floods they
make, and what mighty holds they haue ouerthrowne: *They
haue destroyed the whole world:* Euen so, the least sinnes doe
make vs as liable vnto death, as the greatest: for you see, *A-
dams* eating of an Apple, doth as well cast him out of Paradiſe,
as *Lucifers* vsurping the dignity of God, and denyall to submit
himselfe to Christ, did cast him out of Heauen; and *Vazas*
touching of the Arke, brings death vpon him, as well as *Indas*
his betraying of Christ, causeth him to hang him selfe: And
therefore

therefore, *timea da est ruina multitudinis, et si non magnitudinis*: We should as well take heed to be destroyed by the smallest, as by the greatest things: *Nam quid interest, ad naufragium, &c.* For what skils it, whether the Ship suffers wracke, from one huge billow that ouerwhelmes her, or by some small Leakes, which in time doth sincke her? So, what difference is it, with *Dives* to be sent to hell, for his daily denyall of his crummes of bread vnto poore *Lazarus*, or with *Achab* for once taking away of *Naboths* Vineyard; or with our continuall swaggerers, for daily swearing, and loose-liuing, or with the blood-like *Caine*, that doe, though but seldome, commit immane and fearefull murthers? surely none but this: that they doe walke diuers wayes, but do meete in the end at the same place: And therefore the very heathen man could say, *Qua parua videntur esse delicta, &c.* Those sinnes which seeme to be so small, as that they scarcely be perceiued to be sinnes, by many, ought with all care & diligence be to auoyded: or otherwise we shal find our Sauours words to be true; that, for euery moment of time that we haue spent in vaine, and for euery idle word that we haue spoken, to no purpose, we shall render an account at the last day: For, the reward of Sinne (be it neuer so little) is Death.

And so much for the first part, the worke done, i. e. Sinne.

Aug. de vera relig. & in ep. 138.

Luc 16. 21.

1 King 31. 16.

Cicerol. 1. offic.

Matth. 12 39.

PART

Part. 2.

PART. II.

The payment for Sinne, i.e. Death: For the reward of Sinne is death.

CHAP. I.

Of the deceit of Sinne.

Of the great
deceit of sinne;
in promising
much, and per-
forming the
cleane con-
trary.



Ou saw the Worke, you see the Wages;
and thereby you may see the deceit of
sinne. — *Fronte polita*

*Astutum vapidus servat servat sub
pectore vulum.*

For, it will appeare at first with a Sy-
rens face, most delightful, but it wil proue
at last to haue a Serpents sting, and to be
most wofull: and you may easily find almost infinite instances of
this trueth: for Eve saw the tree was good for meate, and pleasant
to the eye, and a tree to be desired to make one wise: therefore she
tooke and did eate, and gaue vnto her Husband: But then (saith
Moses) their eyes were opened, and they knew they were naked:
naked in body, naked in soule, naked of all grace, and naked
of all goodnesse: and therefore you see, the Serpents promise
to make them like Gods, made them like Demells, and that the
desire of delight and ostentation did worke their griefe and
confusion: So the sonnes of God, that is, not the Angels as
Clemens Alexandrinus, Iustin Martyr, Sulpitius, Lactantius and
others thought; but the godly sonnes of Seth, as Saint Augustine
and others doe most truly collect, did see the daughters of men,
that is of the posterity of Caine, that they were faire, and therefore
they tooke them wiues of all that they liked; and what could
they haue more then to haue their owne desires? but what
saith the Text? when they thought themselves most happy,
then did they feeble the greatest misery: for suddenly the flood
came and tooke them all away: So Saml thought to make aduan-
tage

Gen. 3. 6. 7.

Cle. All. 2:
Strom Iustin,
Martyr apo.
pro Christianis.
Sulpit l. 1. de
fac. hist.
Gen 6. 1. 2.

Mat. 24. 9.

tage by sauing *Agag*, and the fattest of the Cattle, but thereby he lost his *Kingdome* from his Off-spring: So *Ieroboam* thought to establish his Throne by his *Idolatry*, but it proued to roote out all his *Posterity*, and so (as the Scripture sheweth) we finde the same truth in all other particular sinnes, for though the Harlots words be sweet, her countenance faire, and her bed perfumed, yet her house (saith *Salomon*) is the way to the grave, her chamber is the doore of death, and her guests are in the depth of Hell: and the very Heathen man could say:

Meritrix meum herum miserum, sua blanditijs intulit in pauperiem, spoliavit bonis, luce, honore atque amicis:

This Harlot with her cogging flattery hath impoverished and vndone my poore miserable Master, she hath spoyled and deprived him of all his goods, honour, friends, and all: So, though stolen waters be sweet, and the bread of deceit is pleasant vnto a man, yet afterwards his mouth shall be filled with grauell: and though the Wine seeme *Cos*: to the drunkard; that is, to haue *colorem, odorem & saporem*; an excellent colour in the glasse, a pleasant smell in the nostrils, and a sweet taste in the mouth; yet in the end, it will bite like a Serpent, it will hurt like a Cockatrice: It will *Circe-like* transforme Men to Swines, and make them with *Vlisses* fellows, to become worse then the very beasts. When (as the Poet saith) *Et pudor & probitas, & metus omnis abest*: Wee shall finde in them, neither feare of God, nor shame of face, nor scarce any quality or propertie of man, besides humane shape: for, (as *Propertius* saith:)

Vino forma perit, vino corrumpitur etas,

Vino sepe suum, nescit amica virum.

By Wine the beauty failes, by Wine man waxeth olde; by Wine the wedded wife, with strangers will be bold. And to be briefe, though young men and Gallants, doe reioyce in their youth, and walke in the wayes of their hearts, and in the sight of their eyes, that is, inioy what pleasure fouer they will, what their eye seeth, or what their heart desireth; yet in the end, God will bring them to iudgement for all those things, and then shall their bread in their bellies be turned into the gall of Serpents.

And so euery sinne is like it selfe, like Duke *Isab*, whose words were smooother then oyle when he saide vnto *Amasa*;

Est

1 Sam. 15. 9.

1 King. 12. 28.

Proverb. 7. 27.
& 6. 9. 18.

Plinius Truc.

Prov. 20 17.

Prov. 23 32.

Virgil.

Propertius l. 2.
eleg. ult.

Uti Venus enervat vires sic
copia Bacchi &
tentat gressus
debilitatq; pedes.
Festus Anieno
de veni: & vino.
Eccles. 31. 9.

2 Sam. 20. 9. 10.

Reuel 8. 13.

Cyprian l. 1. ep 8.

Venerab. Bede
l. exhort. 4 & 5.

Bern. in senect.

Euery sinne
payeth the
same wages,
though it pro-
miseth le-
uerall plea-
sures.

Est ne pax mi frater. Is it peace brother? and yet while the tongue called him brother, his sword stab'd him to death, like an enemy: So sinne, as it were a cunning Apothecary, that writes on the out-side of his boxe, *Pharmaca*, medicines; when as within there is nothing but *Venena*, poysons: *Proponit quod delectabile, supponit quod exitiale, ungit, pungit*: It promiseth wealth, but it bringeth wōes: *Woe, woe, woe, to the Inhabitants of the Earth; Va propter culpam, va propter tribulationem mundanam, & va propter penam aternam*: Woe for our offences, woe for our miseries, woe for our eternal punishment: and it annointeth vs with oyle; but it stingeth vs to death: And so indeed it is like the Deuill, a lyer, and the father of lies. *Quia peccatum mentitur ut fallat, vitam pollicetur ut perimat*; Because euery sinne lies, that it may deceiue vs, and proposeth pleasure, that it may bring vs into paine.

Venerable Bede, compareth sinne vnto a Witch, which transformeth euery man vnto a Monster; as Lust maketh a man like a Syren, or an Horse, to yeane after his neighbours wife; Sloth, makes him like an Asse, or Ostridge; Cruelise like a Wolfe, or Hyenna: Couetousnesse like the rauening Harpies: and so euery other sinne, makes the poore Sinner to become,

Monstrum horrendum ingens cui lumen ademptum: The most vgly Monster vpon the face of the earth. Why then should we not hate this sinne, which speaketh friendly vnto vs, and promiseth great felicity, but in the end brings vs to the extreamest misery? *Quia via peccati ingredientiētes contaminat, progredientes obstat, egredientes exterminat*: Because (as Saint Bernard saith) sinne in the first entrance defileth, in the progresse hardneth, and in its going out, destroyeth euery Sinner: and (as Salomon saith of the Harlot,) *her wayes leade vnto death, and her footsteps take hold of Hell*: so the same is most true of sinne: and therefore if any man should be asked, what hee doth in sinne, hee might iustly answer, as an old Courtier did, when he was demanded, what he did in Court, *I doe nothing but vndoe my selfe*: For, *the reward of sinne is death*.

And herelike wise you may obserue, that although euery sinne doth not promise the same thing (for some sinnes promise pleasure, some profit, some honour, and some one thing,

and

and some another) yet euery sinne brings vs to the same end, and in the end payeth vs with the same reward: for *the reward of sinne, of any sinne, is death.*

But because, as many doe make none account of most deadly diseases, by reason that they are ignorant of the dangerous effects of the same: *Ita multi euidenter peccant, quia turpitudinem & consequentiam peccati, perspectam non habent*: So many men feare not to sinne, but doe as smoothly drinke vp the same as pleasant Wine; because they doe not vnderstand the filthinesse and wretched effects of sinne: and because, as if a man might with his outward eyes, behold the beauty of vertue and goodnesse; *mirabilem amorem excitaret sui*; It would wonderfully inflame their hearts with the loue thereof: So if we did behold the loathsomnesse of sinne, and consider well the fearefull euents thereof, it would make vs, with *Iob*, to abhorre our selues in Dust and Asbes: Therefore I will search a little further into this Labyrinth of sinne, and take a little more paines to vnfold the miserable effects of the same: for, *the reward of Sinne is Death.*

When sinne is first committed, it wil presently gall and wound our consciences, and it will continually shew vnto vs, how good a Law is violated, how great a Maiestie is offended, and how grieuous a punishment we haue deserued: and (as the Poet saith) *Occultum, quatiante animo tortore, flagellum*; When the great Tormentor will shake his hidden whip in the soule of the offender, then is he troubled night and day, walking in the hands of his executioner, and sleeping like the Nightingall, which hath alwayes a pricke before her breast. Neither is this all; for, *the reward of sinne is death.*

Now by Death, we must vnderstand not onely the separation, of the body and soule of man; but all other things that are comprehended vnder the curse of God; for the curse of God and the Death of Man, are *Voces aequipollentes*, equiualent termes, and doe signifie the same thing; and therefore as Saint Paul saith here, *The wages of sinne is Death*; So he saith else-where, out of Moses; *Cursed is euery one that continueth not in all things, that are written in the Booke of the Law for to doe them.*

Thriuerus
Apoth. 19.

Iob 41 6.

Juven Satyr.
13.

By Death are
vnderstood all
the miseries
containd
vnder the curse
of God.

Gal. 3. 10.

And

And we find, that the curse of God for the sinne of man extendeth it selfe.

1. To all those creatures that were created and made for the vse of man.

2. To all the propensies, and faculties of each part of man.

Rom 8. 20.
and 22.

Psal. 107. 34.

How the earth
is accursed
and her fruits,
by reason of
our finnes,

Psal. 107. 35.

Hosca 8. 7.

1 Reg. 17. 1.

Gen. 7. 11.

First, The creature was made *subiect vnto vanity*, and groweth, and trauelleth in paine vntill now, not of it owne accord; but by reason of the *transgression* of man; the earth was *accursed* for his sake, and the very Heauens were *subiected* vnto vanity: and as then hee dealt with *Adam*; so euer since he dealeth in like manner with all the sonnes of *Adam*: for he maketh a fruitfull land barren, for the iniquity of them that dwell therein: that is, either such as bringeth forth no fruits at all, or else such as where,

Infelix lolium & steriles dominantur arena:

The good seed is ouergrown with darnell, smothered with thornes, or spoyled with cockle: for though the earth was made, to yeeld vs fruits of increase; yet instantly vpon our sinning, the grounds denied to pay her tribute; vnlesse (as the Poet sayth) *in tulo bone, aratra trahuntur*; we doe rippe vp her bowells, to fetch it out of her bellie: And yet this is not all; for though we manure the ground, and plant the seede, neuer so sayre: yet, except the Lord giue the increase, all our labour is but in vaine.

And the Lord tells vs plainly, that if we cease to sinne and serue our God, he will make the *Wildernesse a standing water*, and *water springs of a drie ground*; but if we continue in sinne, and sow iniquitie: hee tells vs plainly, *wee shall reape but vanitie*; and if we sow the mind, wee shall reape, but *whirlwind* for our haruest.

And therefore if God stoppeth the windowes of Heauen, and withholdeth the raine from vs, as he did in the dayes of *Elias*, and so causeth the Heauens to be as *brasse*, and the earth to be as *iron* vnder our feete; the one yeelding no dew, the other bearing no fruit: or if God openeth the *Cataracts* and floodgates of Heauen, as hee did in the dayes of *Noah*, and so cause the Heauens to weepe, and the floods to cary away our fruits, before

we

we can carry them into our *barnes*: then must we know, that *all this*, and whatsoever of this kinde happeneth to vs, is *inflicted vpon vs*, for our *sinnes*; *quia ira diuinitatis est pana peccantis*; because all the grieuous effects of Gods *wrath*, are the iust deserts of mans *sinne*: for *curſed is the Earth for thy ſake*.

Saluian: Maſſ. ſalin. de gub. dei.

Gen. 3. 17.

CHAP. II.

How euery ſinne ſlayeth the ſoule.



*S*inne brings a *curſe* vpon all creatures; ſo it brings *death* vpon all men: for the *reward of ſinne is death*: and we finde this death to bee three fold.

How ſinne brought on man a treble death.

1. *A ſpiritual death of the Soule, within the Body.*
2. *A corporall death of the Body*: by continuall caſtigation of the ſame throughout all our life, and a finall ſeperation from the ſoule, at the end of our life.
3. *An eternall death, both of Body and Soule*, in the lake which burneth with fire and brimſtone for euermore.

The firſt, is ſet downe in the 8. of *Matth. 22.* Where our Sauour ſayth: *Let the dead bury their dead: i. e.* Let thoſe that are *ſpiritually dead*, in treſpalles & ſinnes, (as the Apoſtle ſayth) burie thoſe that are *naturally dead*: to ſhew that a ſinners *body*, is but the breathing *Sepulchre* of his ſinnefull ſoule: and therefore the Prophet *Danial* ſayth, that *their throat is an open Sepulchre*; which yeelds a more loathſome ſent vnto the noſtrils of God, from the corrupted putrified ſoule; then any graue can yeeld vnto the noſtrils of man, from all its rotten carcaſes.

Chryſoſt. hom. 11. in c. 8. ad rom.

Pſal. 14. 5. Rom. 3. 13.

The ſecond, is ſet downe in the 11. of *Iohn* the 39. where *Martha* ſayth, *her brother Lazarus was dead and ſunked: i. e.* deprived of the fruition of the ſoule; and therefore loathſome to bee ſeene, and more loathſome to bee ſmelt: for experience ſheweth vs, that how *sweete* ſoeuer we be in our life, and how ſoft and tender ſoeuer our *ſh*ee; moſt amiably complexioned, with that *freſh* and liuely *blood*, which bedeckes the ſame with the faireſt colours, and glides vp and downe in *ſiluer* *veynes*; yet are the beſt of theſe ſweeteſt Ladies, but moſt loathſome

Iohn 11. 39.

some stinking carrions, within a short space after death: all flesh being subiect to corruption.

Luke 16. 24.

The third, is set downe in the 16. of *Luke* 24. where *Dives* being in torments, prayeth vnto *Abraham*, to shew that he had a soule, and desireth a drop of water to coole his tongue, to prouoe that he had a body.

But to speake of these three more fully.

First, Wee must vnderstand that the spirituall death of the soule is two-fold.

- | | | |
|---|-----------------------------------------------|---|
| { | 1. <i>Mori peccatis</i> , to die to sinne. | } |
| { | 2. <i>Mori in Peccatis</i> : to die in sinne. | } |

Macrobi. c. 1. in som. sop. 13.

Hieron ad Heliod. ex Platone in Phedone.

What it is to die to sinne.

Job 31.

Psal 39. 1.

To die to sinne is a punishment for sinne.

Cyprian de duplici Martyrio.

For the first, ἡθὺς φιλοσοφῶν ἐπὶ τῷ θανάτῳ μηδισὺν; the whole studie, and life of the *Philosopher*, was nothing else but a commentary, or preparation for death, saith *Macrobius*: *Nam mori dicimur, cum anima adhuc in corpore constituta, corpoream illecebras contemnit*; for he may bee truly sayd to die, whose soule still remayning within the body, doth notwithstanding contemne and abstaine from all fleshly delights. And this was aymed at by the *Philosophers*, but it was onely attained vnto by the true *Christians*; for they that are *Christ*s, haue crucified the flesh and haue mortified the lusts of the same, sayth the *Apostle*: these haue ears, and heare not the *Sirenian* notes of sinne, nor the flattering suggestions of *Satan*; they haue eyes, and see not the alluring vanities of this world, any wayes worthy to bee desired: for *I haue made a covenant with mine eyes, that they should not looke, that is, vnlawfully, or with any lasciuious desire, vpon a maide, sayth holy Job*; and *I sayd, I would take heed vnto my wayes, (sayth the Prophet Dauid) that I offend not in my tongue: and therefore (as the Apostle sayth) they vse the world, as though they used it not.*

And although this death be good, the onely way to bring vs vnto a better life; for hee that will not die before he dieth, shall neuer liue when hee dieth; yet is this the reward of sinne: for had it not bene for sinne, we had not needed to take this care and payne, to fight against our selues; yea, to *Martyr* and mortifie our own flesh, by chastening our owne bodies, to bring them to subiection: lest we should proue to be cast-awayes, as the *Apostle*

Apostle speaketh : and therefore the chastisements of the Saints, are the punishments of their sinnes.

For the second, to die in sinne, is when God forsaketh a sinnefull soule, and suffereth the same to lye and die in her transgressions: for as the soule is the life of the body; so is God the life of the soule, (sayth Saint *Augustine*;) And therefore all those that live by bread onely, and not by every word which proceedeth out of the mouth of God; i. e. which live the life of nature, and not the life of grace; they are like those wanton widowes, whereof the *Apostle* sayth, that they are dead while they live: for though the soule be truly immortall, yet it hath a kind of death (sayth Saint *Augustine*;) and that is, when God forsaketh the same for sinne; and what a heauy case is this? *Plangis corpus quod deseris anima, & non plangis animam quam deseris Deus*. We bewaile the body when the soule is parted, and shall wee not bewaile the soule which God hath forsaken? sayth Saint *Chrysostome*.

Saint *Augustine*, being as then a *Manichee*, and reading the Hystorie of *Aeneas* and Queene *Dido*, did weepe (as himselfe confelleth,) when hee came to the death of *Dido*: and therefore after that he was conuerted, hee most diuinely sayth; *o me miseram, &c.* O wretched man that I was, that would bewaile the death of *Dido*, forsaken of *Aeneas*, and did not bewaile the death of mine owne soule forsaken of God: so we many times doe weepe for the death of our friends, but doe neuer weepe for the death of our owne soules.

They may say vnto vs as Christ sayd to the daughters of Ierusalem, *weepe not for vs, but weepe for your selues*, and for your owne soules, that are dead in sinnes: for euery one of vs may say with the poet;

*Atque vitinam lugenda tibi non vita, sed esset
mors mea.*

Our life is a great deale more worthy to bee bewailed, then our death; in as much as the death of the soule, is a great deale more lamentable then the death of the body.

But as wee haue no other remedie for the death of our friends, but onely teares, — *Est quidam flere voluptas*: for this is a great ease vnto the afflicted heart, and a kinde of

What it is to
die in sinne.

*Aug. de ciuit.
dei. l. 13. c. 21.
Matth. 4. 4.*

1 Tim. 5. 6.

A most excel-
lent considera-
tion of Saint
Augustine.

Luke 23. 28.

Repentance
is the onely
means to re-
uiue our dy-
ing soules.

*Expletur lachry-
mis egerituras
dolor.*

comfort vnto the sorrowfull soule; so we haue none other helpe for the death of our soules, but onely teares:

Sap̃ per has flet̃i, principiu ira solet;

For though Gods anger did burne like fire, yet the teares of repentance is able to quench his wrath: and therefore Saint Peter when hee sinned, in denying the innocent blood, *hee went out and wept bitterly; vt lachryma lauarent delictum*, that his bitter teares might wash away his grieuous sin, and his true repentance giue life vnto his dying soule. *Vade & fac tu similit̃*: goe thou, and doe the like: reuiue thy languishing soule with weeping teares: and I can say no more, *quia non inuenio quid dixeris, sed quod fletis*, for I finde no more but that he wept; his teares perhaps drowned his words: but they restored life vnto his dying soule; they layd hold on God with *Israel*, and would not suffer him to depart vntill hee had forgiven him; *Nam oratio Deum lenit, sed lachryma cogunt*, for when words doe but desire him, but incline him, our teares will compell him to be mercifull vnto vs.

You see then, hee that *delighteth* in sinne *slayeth* the soule, yea it defileth and polluteth the whole soule; and it makes it so odious, and so detestable, that God cannot endure it; for *hee dwelleth not in a body that is subiect vnto sinne*: and therefore Saint Chrysostome sayth, that *melius est luto pollui quam peccatis*, it is farre better to tumble our bodies in the filthiest mire, then to touch our soules with the least sinne, for he which falleth into the mire, may in a short time be washed, and become as cleane as they that neuer were bemired: but hee that once falleth into the puddle of sinne, receiueth such pollution, as that all the waters in the ocean Sea, can neuer wash him cleane; nor any thing else in the world, saue onely the blood of Iesus Christ, which cleanseth vs from all finnes: and this also must be layd hold vpon to effect it, & penitentia diligenti & lachrymis: euen with the bitter teares of true repentance.

Matth. 26. 75.
Ambrosius
Lac.

Hierom. in
Esaiam.

How sinne pollureth the soule of man.

Wisd. 1. 4.

No dirt so foule as sinne.

Chrysost. hom.
12. ad Heb.

CHAP. III.

How sinne slayeth every facultie of the Soule.



Nd further wee must vnderstand, that as sinne defileth the whole soule in generall, so it polluteth every facultie of the same in particular. *Plato* saith, (and *Aristotle* from him) that in the soule of man there are three especiall faculties:

The first, hee calleth *inordinabile*, i. e. the vegetatiue facultie, which of others is called, *virtus naturalis*, the naturall vertue of increasing: and the seat of this in man, he sayth to be the liuer; the properties whereof are, to nourish, and to beget, &c.

The second, he calleth *sensibile*. The sensitiue facultie, whose seate (he saith) is in the heart; and to which hee ascribeth the vitall vertue, and the motions of the sensitiue appetite.

The third, hee calleth *rationabile*. The reasonable facultie, whose seate (sayth *Galenus*) is the head: and whose operations are, to imagine, to remember, to vnderstand, to iudge, and to guide all voluntary motions.

And there is none of these but sinne defileth; and especially aboue all the rest, the reasonable soule: for in it, we find three especiall faculties,

1. The will.
2. The vnderstanding.
3. The memorie:

And we find all these exceedingly corrupted, and defiled by sinne. For,

First, The Philosopher sayth, that there is no doubt of this; *quin in affectu & voluntate perfectio summa consistit*: But that all, or the chiefeft perfection of man, consisteth in the will and affection of man: for the will is not onely the immediate agent of all those actions, *qua vocantur elicite*, which are called free actions; as to will, to nill, to choose, to refuse, to loue, to hate, to desire, and such like; but it is also the effecter of the other actions, *qua vocantur imperate*, which are called compelled actions, because the will commandeth all, as the mind to think, and to consider, the vnderstanding to discusse, the iudgement to approve, and all the other faculties of the soule, to execute his command;

That there are three speciall faculties in the soule of man.

How sinne defileth every facultie of the reasonable soule.

Arist. 1. 10 c. 3.

The chiefeft perfection of man consisteth in the will of man.

so that there is neither sinne, nor vertue, but the same is first in this commanding will, before it comes to any part either of soule or body.

And therefore are all actions, good or badde, *adindged* and deemed, according to the disposition of the will.

First, Good actions haue all their goodnesse from the will, for not onely the Poet sayth,

Quod si deficient vires, audacia certo

Laus erit, in magna & voluisse sat est:

That the will is sufficient, where the power is wanting; but also Saint *Augustine* sayth, that whatsoever good thou wouldest doe, and canst not doe it, God accepteth the same as done: and Saint *Paul* himselfe saith, that in such cases, *God accepteth the will for the deede*: for God looketh not so much, *quantum quislibet valet, sed quantum velis*, into what a man is able to doe, as into what a man is willing to doe: and therefore our Sauour commendeth the poore widdow, and preferreth her before all the rest of the rich men; because, though her gift was *lesser*, yet was her will *better* then all the rest: for that they of their abundance, bestowed what they could well spare; but she of her penurie had cast in all that she had: and *Dauid* willing, and saying, that *he would build God an house*, was accepted as if he had buik it: for, seeing God looketh not so much into the outward worke, as into the inward intention of the heart; whatsoever is intended by the will, in the very heart of man, the same is reputed and deemed as done, in the eyes of God: sayth Saint *Gregorie*.

Secondly, Euill actions haue the same estimation; for, *si sit voluntas & desit potestas, &c.* If thou hast a will to doe euill, and hast no power to doe it; thou art no lesse guiltie of the deed, in the sight of God, then if thou hadst done it: and therefore *he that looketh on a Woman*, that is, with a will to lust after her, *hath committed adultery with her in his heart already*, saith our Sauour: and the very heathen Poet, subscribeth vnto the same truth, saying;

Huius paritur poenas, peccandi sola voluntas

Nam scelus intra se, tuum quicogitat vltim

Facti crimen habet.

Whosoever thinketh euill inwardly within his breast, must needs

All actions are
adindged ac-
cording to the
disposition of
the will.

Propertius:

lib. 2. 10.

Aug. sup.

Psal. 57.

Gregor. moral.

lib. 10.

Mat. 3. 2. 43.

Jer. 44.

2 Sam. 7.

Jdem ibid.

1. 10.

Isaiah. 13.

needs bee guiltie of the outward fact; and so liable to the iust punishment that is due for such a sinne. And therefore (in the iudgement of the very heathen) the will of sinning, doth most iustly deserue the punishment of the sinne. For,

It is obserued by Diuines, that although Satans power be verie great, to corrupt all other faculties of the soule of man, as to *darken* the vnderstanding, to *darken* the fancie, to *delude* the senses, and to *prouoke* the appetite, yet that hee hath no power to remoue, or to turne the *will*; he may *tempt*, and perswade; but he cannot *compell* the same: for seeing this is the *primum mobile*, the highest wheele in the frame of our soule, that moueth and guideth all our actions, and according to which they shall be discerned, and iudged: therefore in the middest of mans greatest assaults, God would not suffer Satan to preuaile and to *command* the will; but hee hath left the same in our owne libertie, so that Satan cannot destroy vs, vnlesse wee bee willing to destroy our selues: and therefore Saint *Ambrose* sayth, *Non est quodcumque nostram ad scribamus arumnam, nisi nostra voluntati, quia nemo tenetur ad culpam, nisi voluntate propria deflexerit*; There is no reason, why any man should ascribe the cause of his miseries, to any thing in the world, saue onely to his owne will: for we perish, because we will perish; *perditio tua ex te*, our destruction is from our selues, and from no where else: for no man is drawne to sinne, neither can it be a sinne, vnlesse the agent doth some way yeeld some *consent* of will: for if Satan had power to force the will, *aliquis iustorum non remaneret*, then not a righteous man should remaine vpon the face of the earth: and therefore are all his temptations, called perswasions, or *suggestions*, and not *compulsions*; because they are all vsed to make vs *voluntary agents*, to make vs yeeld consent of will; for that (as I sayd before) *Non est peccatum nisi sit voluntarium*, No act can be a sinne any way, vnlesse it bee voluntarie some way.

And therefore, as *Apollodorus* the tyrant, dreamed that hee was fleaced by the *Scythians*, and boyled in a seething Caldron; and that his owne *heart* should say vnto him, *I am the cause*, of this thy fearefull torments, so it is most certaine that there is no damned soule in hell, but he may iustly say, his owne heart and

The will or desire of sinne deserueth the punishments of sinne.

Zach. de operibus dei. p. 1. l. 4. c. 11.

That Satan hath no power to compell the will.

Ambros. de vita beata. & habitur. 15. q. 1. cap. 2. Non est.

Our owne will is the cause of all our woe.

his owne will sent him thither : for let Sathan doe what hee will, and let him strive what he can, yet if man were true to himselfe, *The gates of Hell should neuer preuaile against him* : because no created power is able to compell the will of man.

And yet, such is the power of sinne, that although reason should shew vs what is good, yet it maketh vs to will onely that which is euill, to leaue the incommutable and infallible good, and to follow after base and vile affections : and then God, seeing vanishing the good, and willing the euill, he giues vs ouer to a reprobate minde, *Ÿ cum vult homo recte agere non potest, quia quando potuit, noluit, & ideo per matum velle perdidit bonum posse* : That if we would will well, wee cannot, because when we could will well, we would not : and therefore, as our first Father *Adam*, so all we that are the sonnes of *Adam*, by willing euill, haue, and doe loose the power of willing good. For,

As because the Gentiles, when they knew God, *glorified him not as God*, neither were thankfull, therefore *God gave them over to vile affections*, to doe those things that were not conuenient, So because, when we had our will free, and none could command it, wee willed euill, and not good, therefore God in Iustice giues vs ouer, to such wilfull greedinesse of sinning, that now of our selves we haue not *the least will*, to doe good, for if any man willett good it is from infused grace, and not from our inbred will, for *God worketh in vs both the will and the deed*, sayth the *Apostle* : but our naturall will is dead from good, for sinne hath so defiled the same, that it willett and affecteth nothing but vile and vaine things, and so it compelleth euery part and facultie of the soule, to long and lust after euill : for the *vis irascibilis*, the irascible, distasting, and angry faculty which should be as a dogge, to keepe away sinne, doth now waxe angry at euery vertue : and that which should detest euill in his brother, doth rage and swell at the reproofe of his Father, and the *vis concupiscibilis*, the concupiscible faculty, or desiring appetite, which should desire nothing but goodnesse, and what were iust and honest, doth now affect nothing but lechdesse, and what is most vile and abhominable, and it cannot doe any otherwise : *Namque secundum modum passerculus pede aligatus, &c.*

For

*Video meliora,
proboque deterius
sequor.*

Aug. de l. arbit.

Rom. 7. 14.
That our sinne
hath depriv'd
vs of all will to
doe good.

Philip. 1. 13.

*Max. l. 1. de
claritate.*

For as a little bird tyed by the leg, when he beginneth to flie, is presently drawne downe againe by the string, So the mind of man, tyed by base affections, if it seeke to mount vp to heavenly thoughts, it is presently plucked downe againe by sinne: saith *Maximus*. And so you see, that

*Quam non mille fera, quam non stercleius hostis
Nec potuit quicquam vincere, vincit Adam :*

This will of man, which neither mortall enemies, nor yet infernall spirits, nor any other created thing, could subdue, is now defiled, polluted and wholly corrupted by sinne. And therefore I can freely yeeld vnto our aduersaries, that wee haue free-will in regard of any outward compulsion: for that *Satan* himselfe cannot *compell* it; for if he could, we could not iustly be condemned, for doing that vnwillingly, which we are wholly and forcibly compelled to doe; but we haue not the least free-will, in regard of our naturall corruption: for, as a stone tumbling downe the hill needes no man to driue it; so the will of it selfe is so inclined to euill, that of it selfe, it can no more affect goodnesse, then a stone of it selfe to runne vpwards: and therefore Saint *Iohn* saith, of the regenerate, that *they are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God*.

Secondly, as no action can be good, vnlesse the will be right, and the will can neuer be right, vnlesse the vnderstanding be right, as *Seneca* saith; for though the will be the Mistresse, and the Commander of all the faculties of the soule, saue onely the vegetatiue, as *Nyssonus* saith; yet of it selfe it hath no light, but is enlightened by the reason & iudgement of the vnderstanding: And therefore *actum voluntatis à voluntate produciuntur, sed à ratione fundetur*; The Act of the will is produced by the will, but it is induced and moued by the reason, saith *Vines*: And therefore if the vnderstanding be darkened, it is no maruell that the will should be corrupted; for, if the lame will, carry and command the blinde vnderstanding, and the blinde reason, doe leade and guide the lame will, then are both like to fall into the ditch.

But, though the vnderstanding of *Adam*, in Paradise; was so perfect, that he knew his God, which made him; his wife to be

That no outward enemy can compell our will.

Our inward naturall corruption is that which draweth our will to sinne.

Iohn 2. 13.

Our will is guided by our iudgement. *Vines l. de anima.*

Matth 15. 14.

Of the perfection of *Adams* vnderstanding.

Gen. 2. 20-23.

How our vnderstanding is now darkened through sinne.

Rom 13. 12, 13.

Ephes. 5. 8.

Chrysost. hom.
4. in Iohn.

Ephes. 4. 18.

How Adam by affecting knowledge brought ignorance vpon all his posterity.

1 Iohn 1. 5.

Iohn 12. 35.

be bone of his bone, and flesh of his flesh, though hee neuer saw her before, and all the other creatures so well, that at the first sight, he was able to *give them names* agreeable to their natures; yet now the vnderstanding of all men is so *blinded*, that it cannot see the light of any Diuine truth: *Peccatum enim tenebra*, for sinne is as the blacknesse of darknesse, and as a deepe dungeon, wherein there is no light; and all sinnes are called *the workes of darknesse*; not onely because they are done *in darknesse*: or at least desired to be kept secret, but also because they are the workes of them, whose vnderstandings are so *darkned*, that they cannot *perceiue* the excellency of the *Grace of God*, but doe thinke all the mysteries of our faith to be, not onely *mirabilia*, strange and wonderfull; but also *incredibilia*, impossible and incredible: and therefore whatsoever we doe say of grace, and of spirituall things, they are but *foolishnesse vnto them*; for, as in the night time, when there is no light, a bush seemes a man, and a man a beast, and we iudge Lead to be siluer, Brasse Gold, and Gold no better then Copper; So those men, *qui sordide viuunt*, which do loue, & liue in iniquity, can no wayes vnderstand the excellency of piety, saith Saint Chrysostome.

And therefore sinne brought this infirmicie vpon vs, to bee *in diuina*, Darkned in our vnderstandings; and our fathers affected-knowledge of good and euill, brought *infused ignorance* of all good, vpon all his children: for as we reade of a *certaine Widow*, that desiring to see *better* then she did, had her eyes so cunningly closed, by a subtle and a false *Physicion*, that while she hoped for a greater measure of sight, he *stole* away all the treasure that she had, and then hauing her eyes opened, and seeing how shee was cozened, shee worthily complained that she saw *worse* then euer she did before. So Adam, desiring to know *much*, and to see better then he did before, became indeed to know *inft nothing*, and to see himselfe in a farre *worser* state, then euer he was before: for, *God is light, and in him there is no darknesse at all*: and therefore falling away from God, wee are deprived of all *light*, and are plunged into the place of *etern darknesse*: and therefore as he that walketh in darknesse, *knoweth not where he goeth*; so, we being separated from God, wee know not what is *truth*, we know not what is *good*.

And

And the *Philosophers* themselves, the seekers and searchers after Knowledge, did finde, to their endlesse griefe, that when they had turned their strength into weaknesse, their marrow into drynesse, and their colour into palenesse, by their continuall watchings; and indefesse vnwearied studies, and musing to get knowledge; they attained at length, to no more; but *hoc unum scire, se nihil scire* to know this one thing, that they knew iust nothing.

And (as our Saviour said to *Nicodemus*, in the like case) if they could not attaine to the knowledge of earthly things, how should they vnderstand heavenly things? For, although the vnderstanding, which *Nazianzen* calleth, *in ignotum incognitum*, the eye and lampe of reason, should be exceeding sharpe, to discern the alterations of the skyes, to enter into the secrets of nature, &c. to reach vnto the height of heauen, and the deepnesse of Hell it selfe; yet in things concerning God, he could reach no further, then *in istis*, such points as might be manifested by demonstration: as *Saint Clement* speaketh.

For if we talke of Christs conception, by the holy Ghost, without the helpe of man; of his birth of a pure Virgin, without breach or impeachment of her Virginitie, of his Death, as the Sonne of God personally vnderstood, (for otherwise the Diuine Nature is impassible,) and so of his resurrection, as hee is the Sonne of Man, and of the resurrection of all flesh at the last day; and such like *Mysteries* of our Faith; then both the wise *Grecians*, euen all the Schoole of *Athens*, and the foolish *Jewes*, euen all the whole ranke of *Rabbies*, will count each point *non scire*, a fained thing; & cry out with the *Athenians*, *What will these bablers say?* for, as the eye of man (saith *S. Augustine*) being either blinde or pur-blinde, cannot presently discern the clearest object: euen so (saith he) *Animus pollutus, aut mens turbata, deum presentem videre non potest*: the minde that is distressed with worldly cares, or the soule that is polluted with filthy sinne, can neither vnderstand God nor godlinesse.

And therefore *Moses* saith; that all the imaginations of the thoughts of mans heart, were onely euill continually; and *Saint Paul* saith, that our very mindes are defiled, and our wisdomes dead: but, if the light that is in thee, be darkenesse, how great is that darkne-

The Philosophers saw and professed the blindness of all men.

John 3. 12.

How sharpe our vnderstanding is in natural things.

How blockish euery man is naturally in the mysteries of our Faith.

Ab. 17. 18.

Gen. 6. 5.

Tit. 1. 15.

Rom. 8. 6.

What an excellent faul-
tie the memo-
ry is.

Sabel, l. 102. 9.

Exemp. de me-
mor.

Plato in Crat.
& in tymeas.
That forget-
fulness is an
infernall fiend.

Wherein the
memory ex-
celleth the o-
ther faculties
of the soule.

How God re-
commendeth
his benefis
vnto our me-
mories.
Exod. 20. 2.

darkenisse? if our mindes and *understandings* be thus blinded, and defiled through sinne, in what case shall the other *faculties* of the soule be?

Thirdly, for the *memory*, It is a faculty, *qua reperit animus qua fuerunt*; Whereby the soule retaineth, as it were in her sight and knowledge, all the things that are past; *Et hoc nil sanctorum, nil vtilius homini dedit Deus*; and it is the best and most excellent gift that God bestowed on man, saith *Sabellicus*: for, this is the Treasurer of all Learning, and the Keeper of all those Arts, and Knowledge, which by great study and labour, we haue attained vnto: and therefore in vaine were our *understanding*; in vaine were all our seeking and searching after Kuowledge, if the *memorie* did not faithfully *retaine* what wee haue industriously found.

And therefore it is a common saying, that *santum scimus quantum memoria tenemus*; We know no more, but what wee remember. And for this cause, *Plato* saith, that *memory* is the mother of the *Muses*; and *Aristotle* compareth it vnto a Scribe, *intus manens & omnia scribens*, that sitteth alwayes within, and recordeth all things that are done, either within or without; and the Poets placed *Lethe*, that is, obliuion and forgetfulness, which is alwayes the *enemie* contrary to the memory, in *Hell*, among the infernall spirits.

And in this we find the memory to be *preferred*, and enriched with more excellent prerogatiues then any other *faculty* of the soule; that the *understanding* hath much a doe to disculse of things, and by reason to finde out the truth; and the will many times is *shwarted*, and contradicted by reason; when wisdom sheweth, the will should not affect many things so indirectly as it doth: but the memory is *never distracted* by any forraine foe, but retaineth peaceably at home (like a good Huswife) both what the will affecteth, and what the *understanding* findeth.

And therefore God in the deliuering of the Law, doth chiefly worke vpon this faculty of the memory, by presenting vnto the Israelites what he had done for them, saying: *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage*; And so Christ in the sealing of the Gospel

Gospell by the participation of his blessed body and blood, recommends that excellent benefit vnto our memories, saying: *Doe this in remembrance of mee: for in vaine should God doe his wonderfull workes, vnlesse they were had in remembrance: if so soone as he had done them, we should with the Israelites presently forget them: for as the meat is receiued in vaine into the stomacke, vnlesse it be retained vntill it be digested; so are all the workes of God, done in vaine for vs, vnlesse the Memory, like a good stomacke, (as Saint Bernard calls it) doth retaine them, vntill they haue wrought their appointed ends, vpon our soules.*

And yet now, this excellent faculty of the soule is so defiled, and corrupted by sinne, that like a raw bad stomacke, it receiuech not, it retaineth not, it digesteth not, that good meate that is offered vnto it; but is onely delighted with those corrupter things that do turne to bad humors, & crudities, for to increase the diseases, and to hasten the death of the soule: For,

First, touching *vaine things*, and *unprofitable matters*, we see the fidelity of this facultie, that admirable things are recorded of the same. *Cyrus* could remember the name of euery Souldier that was in his huge armie; and *Mythridates* King of *Pontus*, learned to speake two & twenty seuerall languages: & *Portius Latronius*, could rehearte any speech, *verbatim*, that hee had once written, without missing of any word thereof: and the like memory had *Themistocles*, *Lucullus*, *Hortensius*, *Seneca*, and diuers others.

So now in all men, *tenacissima est iniuria memoria*; Wee can neuer forget ill turnes done vnto vs; we write these things in marble; yea though we say that we doe forgieue them, yet, we do professe that we shall neuer forget them; (a fine distinction to destroy our soules, & a witty way to goe to hell:) and so of many other things, that do oftentimes teare our hearts & vex our mindes, with vnspokeable griefes; we cannot (though wee would neuer so faine) forget them: and therefore *Themistocles*, when it was told him, that *Simonides* had found out the art of memory, said that he would like better of him, that could teach him the art of forgetfulness; that hee might forget those things which he should not, and would not remember. But,

Secondly,

Luc 22. 19.
1 Cor. 11. 24.

How the Memory is defiled by sinne.

Aureo Plinio.
How faithfull is our memory in vaine or euill things?

Scribis in marmore lapsus.
Cicero. l. 2. Orator.

How soone we
forget good
things.

Mar. 12. 30. 31.
Rom. 13. 8.

Psal. 139. 2.
Añ. 17. 28.

Luk 10. 42.

Deut. 14. 18.
Psal 78. 12.
What wee
should alwaies
remember.

Francisc. Pe-
trarch. dialog. 8.
de memoria.

Secondly, touching good things, that should be had in *everlasting remembrance*, wee see *quam facilis est oblitio boni*: How easily they are forgotten, as Saint Hierome saith: there be but *ten* commandements, *ten* words saith *Moses*, but *two* saith our Saviour, but *one* saith, the *Apostle*; and that is but a short one too, *Lone*, and that is all: and yet how hardly doe we learne it, and how soone doe we forget it? how many thousand, haue we in *England*, that can tell you a thousand tales, but cannot say their Prayers, their Creed, and their ten Cominadements? there is but *one God*: and as the Poet saith,

Est deus in nobis, agitate calescimus illo.

This God is not onely present with vs, *aboue our beds*, and *about our pathes*, as the Prophet speaketh; but he is also within vs; for in him we *live*, we *move*, and *haue our being*, as the *Apostle* saith; and yet we doe quite forget him, we thinke not of him: yea, we forget our selues, and whatsoeuer is good for our owne soules: for though there be but *unum necessarium*, one thing that is needfull for vs, (as our Saviour testifieth) yet alas you see, how few of vs doe remember that *one thing*: and therefore forgetting this *one thing*, we forget *all things*; and wee can remember nothing that is good for our owne selues.

Thou shalt remember (saith *Moses* vnto the *Israelites*;) that thou wast a *bond-man in Egypt*, and the Lord thy God *redeemed thee thence*; but they soone forgate, saith *Dauid* what God had *done*, and the *wonderfull things* that he had shewed for them. So we should remember Gods *blessings*, that wee might be thankfull to him, and we should remember our *owne finnes*, that we might be sorrowfull for them: wee should remember Gods *Iustice*, that we might feare to sinne, and wee should remember his *mercy*, that we might not fall to despair.

But alas, alas: such is our nature, such grieuous sores doe possesse our soules, and this excellent facultie of our *memory* is so wounded by sinne, that as we reade of *Messala Corvinus*, who became so sottish, as to forget his owne name; so wee are become to that passe, *Vs discenda discimus, & discenda dediscimus*; We alwayes remember, what we should forget; and we euer forget, what we should euer remember.

And so I hope you see, (as to our grieve we feelee it) how fil-
thy

thy sinne slayeth the soule; corrupting and defiling each part and facultie of the same; the will, with lewde affections; the understanding, with grosse ignorance; and the memory, with sottish forgetfulness: so that now wee will indirectly, wee iudge darkely, and wee remember nothing that is heavenly.

Hence it comes to passe, that our bodies are not so subiect to diseases, as our soules be to sinnes: for pride, is the soules sympathy; when it doth — surge & swell, waxe big, and swell through the distaine of others; enuie, is the worme that gnaweth at the heart: then which, it is most certaine that

— *Siculi non inuenere tyranni,*
tormentum mains. —

The Sicilian Tyrants did neuer feele a more fearefull torment: and wrath, is a plurise, that will not be appeased without blood: for of the raging man it is most truely said,

Mad that his poison cannot others kill,
He drinke it off himselfe, himselfe to spill.

And therefore of all the men in the world, we are aduised to keepe no company with an angry furious man; but as the Poet saith,

Dum furor in cursu, currenti cede furor;
Difficilis aditus, impetui omnis habet.

To turne aside from euery furious wight,
Cause fury, will haue passage in despite.

And Lust, is the soules feauer: the flames thereof, are the flames of fire: and the waters thereof are aque. The waters the waters of folly and madnesse.

And in this, the sicknesse of the soule doth exceed all the sicknesse of the body: for the body hath some respite, from its sicknesse; but the soule hath none from sinne: and euery sicknesse of the body kills it not, but euery sinne slayeth the soule; for the reward of sinne, that is, of euery sinne, is death, saith the Apostle.

And hence likewise, in my iudgement, that branch of Paganisme, taught also by Lactantius, that the lights of Nature, if it were well used, might make way for Diuine instruction; may bee sufficiently confuted: for, though they teach that man by sinne hath not quite killed his soule, but wounded the same, like the man

How our soules
are fuller of
diseases then
our bodies.

Quidam lib. 1.
deram amor.

How the sick-
nesse of the
soule is worse
then the sick-
nesse of the
body.

*Lactan diuin.
instit. c. 5.*

That Nature
though neuer
so well vsed
cannot procure
the gifts
of grace.

Ephes. 2. 1. 5.

Coloss. 2. 13.

Ob.

Rom. 1. 21.

Sol.

That sinne
extinguished all
knowledge of
God, but what
God reuealeth
to man.

Rom. 7. 24.

Gen. 3. 17.

*Aug. de ser. dom.
in monte, &
habetur de
penitent. di-
uinit. 2.*

man that fell among theeues, and was left halfe aliue: and therefore might, (saith *Lactantius*) come to the same doctrine, that we doe follow, *Si qua, natura ducente sanferunt, defendissent*: If they had constantly maintained those things which Nature taught them: yet the *Apostle* saith here, that *sinne brings death vnto the Sinner*: and if death, then sure there was no life; i. e. no life of Grace in him. And so in many other places, the *Apostle* sheweth as much; for he saith, *that we were dead in trespasses and finnes*; and that God hath quickned vs by Iesum Christ.

And therefore it is apparently plaine, that at the beginning of our conuersion, we are altogether passing, and haue no power in the world, to relecue our selues, vntill grace hath quickened our soules.

But against this, it may be obiected, that the *Apostle* saith, the Gentiles knew God; *et cognouerunt deum*; so much as might be knowne concerning God; that is, his eternall power and Godhead, when they considered him in his workes; and therefore the light of Nature, was not quite extinguished in them.

I answer, that this knowledge of God, was not from the light of Nature in them; but it was reuealed by God vnto these naturall men, to make them without excuse, as *Zanchinus* well obserueth: for so the *Apostle* sheweth in the 19 verse of the same Chapter; where he saith, *Deus enim illis manifestauit*, for God reuealed the same vnto them: and therefore I say that the sinne of Adam, did quite kill the soule of euery man: for, *the reward of sinne is death*: and therefore we may all of vs cry out with the *Apostle*, *O wretched men that we are, who shall deliuer vs from this body of death?*

And here-hence we may also see, the iudgement of God threatned in Paradise, *In what day thou eatest of the tree of Knowledge of good and euill, thou shalt die the death*; to be truly and presently inflicted vpon Adam: for, though his body seemed to liue, yet was his soule separated from God, and therefore must needs be presently dead.

But as sinne is three manner of wayes committed, (as I shewed before) so is the death of the soule three wayes inflicted: and they are prefigured by those three sorts of dead men, which our Sauiour raised in the Gospell, as S. *Augustine* sheweth.

The

The first was *inram* his daughter: she was a Virgin, and was as yet within the doores; and therefore our Sauour went into the house, and put out all the people, and vouchsafed to take her by the hand, and to say *Talsha cumi*, Damosell, *I say vnto thee arise*. This signifieth that soule, which sinned onely by *consent*, but hath not yet brought forth the sinne into *fact*: and therefore God will be mercifull vnto such, and will not require to shame them before the world; but hee will goe in himselte, and accept of their inward repentance for such inward sinnes.

Mar. 5. 41.
Of a three-
fold death
of the soule.

The second was the Widdowes sonne of *Naime*, and hee was caried out to be buried; and therefore our Sauour in the presence of them all, *Did touch the Beere*, and said, *Tong man I say vnto thee, arise*, and he sat vp, and began to speake. And this signifieth the soule that sinneth in *fact*: and therefore as she *publikely sinned*, so she must be *publikely restored*; and as by her sinne she offended many; so by her sitting vp, *i. e.* by her standing, and constancy in grace, and by her talking, *i. e.* by her confession of her sinnes, she must giue satisfaction vnto many: *Nam qui publice peccat, publice corrigendus, publice restaurandus est*: For he that publikely offendeth, is publikely to be reproofed, publikely to be restored: saith the Law.

Luk 7. 14.

They that pub-
likely sinne,
must publikely
testifie their
repentance.

The third was *Lazarus*, and hee was dead and laid in his graue; and therefore *Iesus* was faine to goe a great iourney to raise him: and when he came to him, he groined in his spirit, and was troubled; he wept and he groaned againe; he lifted vp his eyes, he prayed, and he cryed with a loude voyce, saying, *Lazarus come forth*: and then he came forth, but how bound; hand and foot (saith the *Euangelist*;) with graue clothes, and his face bound with a Napkin: so that his friends and standers by, were faine to loose him, and to let him goe. And this signifieth the soule that is accustomed to sinne, that is dead and buried in sin: and therefore many groanes and sighes, many teares and prayers, and loud cries, must be vsed, before such a soule can be raised from her sinnes: and because the accustomed sinners are bound with sinnes, as with a chaine, and haue their faces bound vp with shamelesse impudency, and covered with the same, as with the Napkin: therefore the Ministers of the word,

Job 11.

Ver. 33.

Ver. 43.

Ver 44.

How hard it is
to recover a
sinner accu-
stomed to
sinne.

their friends, their neighbours, by reproofes, by counsell, and by all other meanes must doe their best, to loose them, and to let them goe: that is, to withdraw them from their euill wayes, and to cause them to walke in the pathes of Righteousnesse.

Well then, seeing *ἡ ἁμαρτία θάνατος ἐστίν*, *ἡ ἁμαρτία ὁ θάνατος ἐστίν*, the life of sinne is the death of the soule; yea, seeing *every sinne slayeth the soule*, and that it is so hard a thing to reuiue the soule from accustomed sinnes; Oh why should we *accusome* our selues to sinne? for it is more dangerous to sleepe with *one sinne*, then with an hundred Scorpions: For they can but kill the *body*, but sinne killeth both, the *body* and *soule*.

Oderunt peccare boni virtutis amore.

We know that good men will not sinne, for the very *loue* they beare to *vertue*, and for the *detestation* they beare to *vice*; for so we reade that *Seneca*, though a Heathen, hated sinne; least it should defile his soule; and *Anselmus*, that good Christian saith that if hee should see all punishments, without sinne, on the one hand; and finde sinne with all the pleasures of sinne, on the other hand; and were compelled to make choice of one of them as *Origen* was, either to commit Sodomie with a Blackamoore, or to cast *Thunibulum* his censur into the fire, for to sacrifice vnto the idols; hee would surely imbrace the punishments, and forsake the sinne, because all the Saints of God, doe euer esteeme it better, to *suffer affliction with the people of GOD*, then to *injoy the pleasures of sinne for a season*.

But if we will not imitate these good men, to forsake sinne, for the filthinesse of sinne: yet, as many wicked men are saide to haue done it, so let vs doe it — *fermissime poena*; for feare of the reward of sinne: for *the wages of sinne is death*, and that not onely of the soule in sinne, but also of the body for sinne. And so I come to the second kinde of death.

That the loue of goodnesse should moue vs to hate sinne.

Si scirem deos ignosciturus & homines ignoraturos: Tamen propter peccati iniquitatem peccare designarer. Seneca.

Heb. 11. 25.

That wicked men should forsake sinne for feare of punishment.

CHAP. IIII.

How sinne slayeth the body, by inslitting on it, all the miseries of this life: and of the large extent of death, ouer all men.



Econdly, Touching the death of the Body: that wee may the more fully take a view thereof, and the more orderly proceed in this point, I must desire you to consider these three things.

- | | | |
|---|------------------------------------|---|
| } | 1. <i>How it is defined.</i> | } |
| | 2. <i>How farre it extendeth.</i> | |
| | 3. <i>How variably it worketh.</i> | |

Three things
to bee con-
sidered concer-
ning naturall
death.

For the first, *ἡ θάνατος ἐστὶν λύσις καὶ οὐρανίου διαλύσις*: death is said to bee the dissolution of the body and soule; that is, the separation of the one from the other; and not the destruction of either: And wee must note, that whatsoever worketh or causeth the diuorse and dissolution of these two, must needs be a branch of this tree: and therefore by death, is vnderstood, not onely the last finall stroke, and fatall separation of the body and soule, but also all other fore-runners, and fore-causers of this dissolution; as sicknesse, griefe, sorrow, and all the other miseries that doe happen throughout the whole course of mans life: for (as I told you before) the death of man, pronounced here, and the curse of God denounced elsewhere, are æquivalent, the like reward of sinne: and therefore whatsoever is the curse of God, the same must needs be contained vnder the name of death: but we know, that all the miseries of man, doe proceed from the curse of God for sinne: and therefore all the miseries, and troubles, and sorrowes of this life, must needs bee vnderstood vnder the name of death: for as the last stroke of a tree, is not the onely cause that doth throw downe the tree, but that, with all the rest, are properly sayd to haue cut it downe: so the last stroke of death, cannot be sayd to be the sole killer of any man; but that, with all the rest of his precedent miseries. So death daily strikes, to beate vs downe, and

By death is
vnderstood all
that is contain-
ed in the
curse of God.

the more sorrowes are suffered, or the more dayes are passed, the more chippes are chopped off, from this tree of life.

Now the whole life of man, is nothing else but a mappe of miseries; and my life would bee too short to relate it: yet seeing all, is the wages of sinne; for man suffereth all that he suffereth for his sinnes: (as the Prophet sheweth,) my text calls mee to speake a litle of all, and the time bids me to speake but a litle of the same: and therefore I desire you to consider,

1. How all ages.

2. How all estates.

3. How all creatures.

Doe accumulate, & heape
vpon man heapes of mi-
series.

For the first, In our *infancie*, wee come crawling into the world, without any strength.

Ouid. Met. l. 15.

Lucret. l. 5.

Iob. 1.

Edens in lucem iacuit, sine viribus infans, and as *Lucretius* sayth — *Nudus humi iacet*. We come naked out of our mothers wombes, and haue not any, the least, covering to hide vs, save onely the blood of filthinesse: and if we had vnderstanding to see it, we might perceiue our mothers, *halfe-dead* by giuing vs a litle life, and that if wee were not helped by others, the *houre* of our birth, would be the *end* of our life: and therefore as the Poet saith:

Lucret. Ibid.

*Vagitus, locum lugubrem complet, ut equum est.
Custantum in uita reflet, transire laborum.*

Iustin. hist. l. 1.

The poore infant, now begins with dolefull cries, (and teares within a while) as his best *orators*, to expresse his owne miseries: and you neuer saw, neither haue we euer read of any one, save onely of *Zoroastres* king of the *Bactrians*; that either laughed or smiled at his birth: nor yet in forty dayes after (sayth *Arist.*) except it be sometimes as they sleepe & are at rest.

Arist. hist.

animal. l. 7. c. 10

After wee are thus cast into the world, weak, wailing and miserable; our whole life is deuided by *Galenus* into foure parts, whereof he maketh the,

Galenus de diffi.
med. c. 15.

1. *infancia*, of children, till 15.

2. *iuuentutis*, of youths, till 30.

3. *mediocrum*, of men, till 50.

4. *senectutis*, of old age, till death, 25

Yeares
of their
age.

Warre distributeth the same.

The age of
man is deuided
into 4. parts.

First, In our *childhood* we are all alike, & be ye differing nothing,

thing from a servant, though hee bee Lord of all, all Lords or what you will, but they must be vnder Tutors and Gouvernors sayth the Apostle, and because ——— *exultat lenitate puer* ——— children are *childish*, and apish, rather delighting in *toyes*, then imbracing *instructiōs*; therefore they are kept vnder correction, and brought vnto vertue, by good discipline while they may be taught: for as it is proverbiāly sayd,

Flexilis est iunco, salices flectuntur amara,

Robora dura minui. ——— the tender branch may bee easily bowed; but the well-growne Oke, will bee sooner broken then straitened: so wee may teach a childe, a *trade in his youth*; but we shall hardly teach an *old Horse to amble*: and therefore the wisest among the sonnes of men, aduise all men to *correct their children*, though they be neuer so decre in their sight: because this is as necessarie vnto the children, as their *foode*, and as comfortable vnto the parents as the childe himselfe; in as much, as to haue a *good childe*, is better then to haue a *childe*.

And yet this *instruction*, and especially the correction, is such an intollerable *burthen*, so heauie for them to beare, as that they thinke no creatures more *miserable* then themselues, when they see all others *free*, and themselues onely (as they thinke), bound vnder the rod; and therefore would they giue all they haue, to be once rid out of this seruile bondage.

Secondly, In our youth, we are like vntamed colts, wilde and wanton, vnable to rule our selues, and vnwilling to be ruled by others: and therefore wee doe loosen our bridles to all licentiousness; and euery young man is for the most part, as the Poet describeth him briefly.

Inuidus, iracundus, iners, vinosus, amator.

We burne with lust while we be youths, and are still inflamed with that vntameable fire of wanton loue:

——— *neque enim robustior aetas*

Vlla, nec uberior, nec qua magis ardeat vlla est.

Pleasure and youth, doe smile on vs, to woe vs

To taste vaine lusts, tasted they vndoe vs. Therefore S. Ier. sayth, That it is almost impossible to find a young man, that is not sometimes tempted with fleshly lusts; and Saint Ambrose sayth, *Inter omnia certamina christianorum, durissima*

Prouer. 29. 18.
and 6. 4. 3. 4.

What a bur-
then correcti-
on is vnto
children,

How dissolute
we are in our
youth,

Ouidius l. 1. 3.

Metam:

Dum

*mihilata genas
conuulsis fione
iunentum, milticia
ingredior castra
cupido me:*

*Prodigus, & cura
vacuus, temerarius,
audax,
Omne genus
vite liberioris
amo.*

The miseries
incident to vs
in our Man-
hood.

*Nunc melius
habet, nunc me
formosa puella,
nunc serapro
pacta prelia
mihi gero;
Sed velut her-
ba perit, sic
flos cadit ipse
iuuentutis, felix
qui potuit dicere
talis eram.*

Psal. 127. 3.

The miseries
incident to vs
in old age,
Iob. 1. 21.

Sunt prelia castitatis; Among all the combats of Christians, it is the hardest thing for vs to ouercome, and subdue our owne lusts: and to keepe our owne flesh a chaste and a modest virgin: And as we are inflamed with lust, so we are drowned in drunkenness; we swell with pride, and we fill our selues with all filthynesse; and thereby we doe many times, (as wee daily see in many desperate youthes) by drinking, whooring, swearing, quarrelling, and such like effects of deboyfnesse, suddenly cut off our selues, in our owne wickednesse: and what greater miseries can there be, then these? and yet behold I will shew thee greater abominations. For,

Thirdly, In our manhood we are come to the midst of miseries; so that *quocunq; aspiciam quocunq; lumina vertam*: Where-soeuer we looke and turne our eyes, we shall see nothing, but our selues swimming in a Sea of sorrowes, and there tumbled and tossed with many waues of woes: *micat ignibus ather*, Cloudes of darkenesse, are in stead of comforts; and about our heads we shall finde haile-stones and coales of fire: for now we finde the affaires of the world, the feares of enemies, the cares for families, the discontentes at home, many times of thy Wife, that lyeth in thy bosome; many times of thy Children, the fruits of thine owne bowels; the wrongs of Neighbours abroad, the suites of Law, and a thousand such bitter fruits of sinne, doe so vex and affright the heart of man; that they make him often sleepe like the *Nightingale*, that is said to haue alwayes a prickes before her breast; and then to rise vp early, and late to goe to bed, and to eat the bread of carefalsnesse, and all to no purpose; for after we haue wearied, and worne out our selues in the pursuite of this world, all our workes and labours are but as the *Spiders webbe*; it will make no garment for vs: and when wee haue brought our yeares to an end, as it were a tale that is tolde; then, notwithstanding all our former pompe and power, wee shall be as poore as when we were borne, euen as poore as *Iob*: for, as we came naked into the world, so naked wee shall retorne againe: and so this is not onely the misery, but also the folly and madnesse of men. And yet behold a little more. For,

Fourthly, In old age. *Vsq; adro gravis uxor, gnatusq; sibiq; ut captatori moueat fastidia Cossa*. Wee are troublesome to our selues and others.

ἄνθρωπος ἀνὰ ἡλικίαν ἐστὶν τοῦτο γένος.

An old man is troublesome vnto youths, saith *Menander*: yea, our owne *Wines*, though they cannot leaue vs, yet doe they loathe vs: and indeed our *selues*, doe now begin to hate our selues:

Laudat prateritos, presentes despicit annos;

For these be the dayes wherein there is no pleasure.

ἡλικία τοῦ γένους ἐστὶν ἀνθρώπου βάρος. Because of *olde age* is like an heavy burthen vnto men, that makes them stoop downe to the earth,

Nec caelum spectare licet, sed prona senectus

Terram, a qua genita est, & reditura videt:

and neuer suffers them to rise, or scarce to looke vp towards Heauen, vntill they returne to the earth, from whence they were taken. Alas then, what a *misery* is this, to consider the miseries of olde age? our *bodies* are weakned, our *beauty* vanished, our *senses* blunted: the *eyes* cannot see, the *ears* cannot heare, the *hands* cannot worke, and the *feet* cannot walke: and then besides,

————— *Circumsilist agmine facto*
morborum omne genus —————

We are seized vpon by all kinde of *diseases*; our *heads* ake, our *hearts* faint, and all our *bodies* tremble; Coughes, Rheumes and Feauers, doe now seeme to be our vitall spirits: and so the Heathens saw, and so they said, that *no age* was free from miseries, yet, not one so bad as this: for notwithstanding all this, and that they see they cannot *liue*, and Nature tels them they must needs *die*; yea, all these fore-runners of death, doe daily tell them, that they are euen drawing their last breath; yet the neerer they be vnto their death, the *more* couetous they are, the more worldly minded, the more desirous to *liue*, and the more loath to leaue this wretched life.

Secondly, as all the *Ages* of mans life, so all the *estates* of life, are full of the punishments of sinne: For,

First, if thou beest *poore*: — *Nihil habet infelix paupertas,*
Thou shalt be sure of nothing, but contempt, which is pauerities necessary attendant; for, the *poore man* shall be despighted of his own brethren: and it is strange to see, what pains and drudge-

Nunc mihi cum
medicus res est,
& iudicium.
mo, & misere
viam semise-
pultus ago, rixo-
ja inuestiant
velut, execra-
bile vulgus, in-
uidus in terra
poria recondo
sinum.
Ecclesi. 1. 21.

Gen. 3. 19.

Auri sacra fa-
mes, & amor
sceleratus ha-
bendi, assolet
imprimis excru-
ciare senes.

The miseries
of all estates.

The miseries
of the poore.
Gen. 3. 19.

Plaut. rud.

Deut. 28. 22.
3.

The misery of
the rich.

Iuuenil. Satyr.
10.

Eccle. 8.

Mar. 4. 18.

ry, those poore snakes (as we call them) doe take, and indure both at home and abroad, to get a little maintenance; *in the sweat of their face*, it may be in the coldest Winter, *they doe eat their bread*, and perhaps scarce sufficient to satisie meere necessity; as if they onely were allotted to *sustaine* that heavy sentence that was first *denounced* against man for sinne: and therefore *Menander* saith, — *οὐδὲν μῖνον βαρύτερον ἐστὶν πείνη*: No burthen is more burthenesome then pouerty: and *Plautus* saith: *Omnibus modis, qui pauperes sunt, misere vivunt*: The poore are miserable euery way: and it was the common receaued opinion of the Gentiles, *miseros esse deis inuisos*; that they were hated of the gods which were thus plagued by the gods, and the Lewes thought little lesse; because *this* is numbred among the *curses* of the Law: and therefore *Hecuba*, being brought to such extreame pouerty, as that she had neither clothes to couer her nakednesse, nor yet toode to satisie nature, calls her misfortunes and miseries *ἐμπόρον τῇ κτήτει καὶ σώματι*; Such as surpassed the sufferance of any creature; and *Plutarch* reports, that many men, to auoid the same, did preuent this misery of life, by a sudden and vnnaturall death; choosing to die, rather then to liue in extreame pouerty: and so with the vnpatient Fishes, they did but leape out of the Frying-pan, into the fire; and run away from that misery which for a while they would not indure, into that intollerable torments, which now they must eternally suffer.

Secondly, If thou beest rich, then art thou *ennied* of others, and shalt be very like to be *confessed* of thy goods, for theeues will seeke to *robbe* thee, thy friends to *betray* thee, and thy neighbours to *deceiue* thee; which makes the rich men to take more *care* to keepe their wealth, then they tooke *paines* to get it; and thereby they are vexed and crucified of themselves:

*Nam plures, nimia congesta pecunia cura
strangulat.*

For gold and silver *haue destroyed many a man*; saith the Sonne of *Syrach*: for riches are like thornes, saith our Sauour Christ; because they haue the same *power* to *teare* our hearts, as the others haue to *rend* our garments. Neither is this all the euill,
that

that riches bring vnto vs, but they puffed vs vp with pride, they make vs to *disdaine* our Inferiours, *wrong* our neighbours, forget our God, and to thinke our selues, poore wormes, to be no lesse then gods on earth: and therefore the Lord saith, that *he is greatly angry against rich Nations*; Because, they that will be rich, doe fall into temptation, and a snare, and into many foolishness and hurifull lusts, which drowne men in perdition and destruction: and our Saviour saith, it is a very hard thing for a rich man to enter into the Kingdome of Heauen.

And therefore, though poverty be an extreame misery, yet doe not I know well, whether to be *wealthy* or to be in want, is the worser: for though to be *poore*, is a miserable thing in this life, yet to be *rich*, is a great hinderance for vs to eternall life: and therefore I finde that the sonne of *Sakeh*, prayed to God, that he would giue him neither poverty nor riches: but feed him with foods commensurate: Because the meane state is the best state. And yet,

Thirdly, If thou beest *meane*, then art thou accounted *base*, and deemed vnfit for the Society, nay, for the service, of many men: for now *Gentlemen*, and not *good men*, are the men that are most generally required for the seruice of great men.

Fourthly, If thou beest *Noble*, then art thou euer in feare of disgrace, and must, perhaps in forraine warres, with the imbruing of thy hands in others blood, maintaine the reputation of thine owne blood at home.

Fifthly, If thou beest one of the *vulgar people*, then art thou at others command, and euer in feare of thy Iudges anger.

Sixtly, If thou beest a *Magistrate*, then must thou labour and toyle for the good of others, and many times, *disturbe* thine owne rest, and peace, yea, disburse thine owne state, and suffer many other hazards, to *undergoe*, to procure rest and peace vnto thy neighbours: and when in any difference, betwixt men, thou hast done thy best, and dealt as iustly as iustice it selfe could doe, yet, for his saying, that is righted, and perhaps but coldly too, that thou hast done well, thou art like to be sure, of him that would haue done the wrong, to be more *wronged* thy selfe, by his railing and proclayming thee to be a corrupt and vnrighteous Iudge.

Seauently.

Zephani 1.

1 Tim. 6. 9.

Matth. 19. 23.

Whether to be poore, or to be rich, is the more miserable.

Prou. 30. 2.

The miseries of the meane estate.

The miseries of Nobility.

The miseries of the common-people.

The miseries of Magistrates.

The miseries
of the Mini-
sters.

Matth. 10. 16.

Ezek. 18.

How all crea-
tures do heap
vp miseries
vpon man.

Gen 19. 14.

2 Sam. 24.

Gen. 7. 23.

Num. 16. 32.

Judge. 5. 20.

Seauently, If thou beest a *Minister*, and a teacher of Gods people, then shalt thou see, that this *highest calling* in Gods Church, is subiect to the *greatest miseries* in the world: for, *they are sent as sheepe into the midst of Wolves*, and they are incident to be punished by God many times for the sinnes of others, when they make them their owne, because they reprocue them not: and to be scorned and contemned of men when they do their best: and we see many of them, euen of the best, to be left vnregarded, vnrewarded. And what should I speake of more, Fathers, Children, Husbands, Wiues, Masters, Seruants, and whatsoeuer else, no *estate* is free from sinne: how can they then be free from miseries?

Thirdly, we know that when God made man, he made Lord of all his *creatures*; the trembling trees bowing, yeelded their fruites, the bluer streames running offered their seruice, the Lyons roaring after their prey, and all other creatures, *standing in their order*, subiected themselues willingly vnto man; but hee, not contented to be a man about these, but *desiring to be a god* about all, was made a *worme* and no man, inferior vnto all; and then all, like *Atleons* dogges, seeing vs *metamorphosed* from men to worse then beasts, began to rebell against vs, and most furiously to pursue vs: the *fire* to consume vs, as it did *Sodom* and *Gomorrhah*; the *ayre* to infect vs, as it did the *Israelites*, in the time of *Dauid*; the *water* to drowne vs, as it did the whole world in the dayes of *Noah*; the *earth* to swallow vs, as it did *Corah*, *Dathan*, and *Abiram*; and all other creatures to deuour vs, as the beares did those children that mocked *Eluzens*: the *Starres* in their order, did fight against *Sifera*: and since we haue sinned and rebelled against the Lord, there is no creature but hath cast away the created yoke of obedience, and haue rebelled against vs: so that now *hic labor hoc opus est*: It is a taske too great for *Hercules* to bring them againe to the obedience of man.

And thus you see, that from our first entrance into this wretched life, sinne laboureth still to kill vs; and doth at all times, and by all meanes, vex vs, grieue vs, weaken vs; by passions, sorrowes, sicknesses, and such like, and will neuer leaue vs untill it layeth vs downe in the dust: and therefore, that all these are the *prodromi*, the fore-runners, and beginnings of death, or rather

rather like so many little deaths, that doe bring vs, vnto our last and fatall death : For all these are the reward of sinne, and therefore branches of this death. And so you see what is meant by Death.

For the second point, hauing seene what is meant by death, that is, all the miseries that doe consume and waste our liues ; we are now to consider how farre this death extendeth. And this the Apostle sheweth briefly, when he saith, *Statutum est omnibus semel mori* ; It is appointed for all men once to die ; and the very Heathens say as much ; *Lex vniuersa inbet nasci & mori* : It is an vniuersall Law, and a debt that we owe, and must pay to Nature, that every one which is borne to life, should passe away by death : And therefore when it was told *Anaxagoras*, that all his sonnes were dead, he answered, *Sciebam me genuisse mortales* ; I knew that I had begotten mortall creatures : for as, *nullus amor est medicabilis verbis*, so, *nihil est moderabile morte*, There is nothing in the world that can moderate the rage, or preferre vs from the fatall stroke of death. *Non Torquate genus, non te facundia, non te resistet pietas*, saith *Horace* vnto his friend, *Torquatus*. And we see the faith of *Abraham*, the strength of *Sampson*, the wisdom of *Salomon*, the riches of *Cresus*, and the Kingdomes of *Alexander* could not preferue them from Death.

Polydor Virgil writeth, that King *Canutus*, seeing the Sea beginning to flow, said, *I command thee not to touch my feete* ; but his command was bootlesse, for he had scarce ended his Edict, but the surging waue dashed at his teeth : So we may out-braue death in words, but we may be sure, that as the Sea, so Death, *antiquum obrinobit*, will keepe his old wont : Yea, though wee could hinder the course of the Sea, for meanes haue been found to tame the fiercest beasts, to breake the hardest marble, to mollifie the impenetrable Adamant, and to deale with the Seas, as *Xerxes* did with the waters of *Hellespont*, or *Cesar* with all the Riuer of *Germany* ; yet is there no meanes in the world to escape the hands of death : and therefore Saint *Augustine* saith, *Resistitur ignibus, undis, ferro, resistitur regibus, imperijs, venit una mors, & quis ei resistit ?* Fire, Waters, Swords, Kings, Kingdomes were resisted, but who hath euer withstood the stroke of

Of the large extent of death.

Heb. 9. 27.

Seneca.

Laertius lib. 2. c. 3.

Horatius lib. 4.

How vnresistible is death.

August. Psal. 121.

Ber. de conu.
clor.

How the Egyp-
tians exprest
death to be
the sole ene-
mie of all men.

Psal. 50. 22.

*Æquo pede pul-
sat pauperum
tabernaculū, re-
gumque iurēs.
Horatius.*

of death: *Quia nec miseretur inopum, nec reueretur diuites*; Be-
cause (as Saint Bernard saith) it neither pittieeth the poore, nor
regardeth the rich; but *Nereus* the faire, *Thirsites* the foule,
Crasus the rich; *Irus* the poore; *Selym* the cruell; *Solyman*
the magnificent, *Diomedes* the Prince; and *Dametas* the Pea-
sant, must all fall downe at *Deaths* feet: Because that no teares,
no prayers, no threatnings, no intreatings, will serue the turne,
to turne away the face of death. So stiffe, so deasse, so inexo-
rable is death.

And therefore the *Egyptians* in their *Hieroglyphickes* painted
Death like a Goddesse, holding a sickle in her hand, with this
inscription, *Nemini parco*; I spare no man. And because they
found her so hard-hearted, so implacable, and so inexorable, that
nothing could appease her wrath, when she did meane to cut vs
downe, but that she tooke the Husband from the bosome of
his louing wife, and the Parents from the poore helpelesse In-
fants; and so fulfilling her owne will, and carefull for none
else: therefore they built her no temples, they offered no sacri-
fice, they celebrated no rites vnto her: but seeing she vsed all
alike, *Constantinus imperator*, & *famulus meus*; making no diffe-
rence betwixt *Agamemnon* and *Thirsites*: therefore all vsed her
alike, and stood all vpon their guards to defend themselues, so
well, and so long as they might, against all her darts; though
they knew that in the end, she would ouercome them all: be-
cause they had all sinned; and the reward of sinne is death.

O consider this, all ye that forget God; all ye that neglect God,
all whosoeuer, Kings, Lords, and great men; old and yong,
rich and poore, one with another: for though you liue like
gods; and none dare say, why doe you so? yet you shall die like
men, and if you fearelessly commit the sinne, I dare boldly say,
that you shall be sure, most fearefully to indure the punishments:
for, as you see *Death* spareth none, but cutteth downe, as well
the Cedars of *Lebanon*, and the Oakes of *Balsan*, as the Shrubs
of *Cades*; So, much lesse will God spare any man that sinneth.

CHAP. V.

How Death worketh variably in diuers respects, and the diuers causes thereof.



Or the third point, we must consider, that although Death passeth ouer all, yet that it worketh not vpon all alike: but worketh variably, and that, (as we find it) in foure speciall respects.

1. Of the manner. 2. Of the time.

3. Of the effects: or, consequents of Death.

For the first, we finde that there be more wayes of death, then there be wayes to preserue our life: for as the Poet saith,

Mille uia ad lath, miseris mors una fatigat.

Though there is but one way for all men to come into the world, yet there is 1000. wayes, for euery man to goe out of the world. And so we finde, some haue perished with sudden death, as *Ananias* and *Sappira*; some with Gluttony, as *Domitian Afer*; others with drunkennesse, as *Assila* King of *Hunnes*; some by fire from Heauen, as the *Sodomites*, the two fifties that were sent to fetch *Elias*, and *Anastasiu* the Emperour, an Eutychian Hereticke: others by waters, as *Adams* *Marcellus*, King *Pharaoh*, and all his hoast, and all the old wicked world, excepting those eight persons that were saved in *Noahs* Arke. Some with hunger, as *Cleambes*; others with thirst, as *Thales Milesius*; some were swallowed vp quicke to Hell, as *Corab*, *Dathan*, and *Ahiram*; and others by earthquakes were stricken dead, as *Ephrasius* Bishop of *Amioch*. Some were stifled with smoake, as *Catulu*; others dyed with a fall, as *Nestorus*; some were taken in their lasciuious dalliances, as *Cornelius Gallu*; others with ouerwarchings, as *M. Artillius*; some with poyson, as *Phacion*; others choked with flies, as Pope *Adrian*; some at the disburdening of Nature, as that wicked *Arrius*; others torne in pieces by wilde beasts; as *Heraclius*, *Lucian*, and *Alteon* by dogges, *Hypolitus* by wilde Horses; *Licus* the Emperour, and the disobedient *Prophre*, by Lions; *Ancas* King of *Samos* by Bores; and *Hatto* Bishop of *Mentz* by Rats;

How death hath diuers wayes to shorten life.

Prou 17. 12.

Act. 5. 10.

Gen. 9.

Exod 24. 28.

Gen. 7. 21.

1 Pet 2. 5.

Numb. 16. 32.

2 King. 1. 24.

and

Bosquier de fini-
bus bonorum
& mal. pag. 31.
& 32.

Seneca l. 3. ep.
24.

Death taketh
men of all
ages.

Gen 5. 24.
Gen. 3^d.

and so some die with ioy, as *Chylo the Lacedemonian*, and *Diagoras the Rhodian*; who seeing his three sonnes crowned Champions in one day, he reioyced so much, that he dyed for ioy in the very place: More die with griefe, *Quia spiritus tristis exsiccat ossa*; Because a broken spirit dryeth the bones; and a heavy heart doth hasten to death: and therefore the Prophet *Danid*, when he found himselfe so melancholicke and discontented, did rouze vp his heart and spirits, saying, *Why art thou so heavy, O my soule? and why art thou so disquieted within me? yet put thy trust in the Lord, for he is thy helper and defender*: and so should we doe, when either cares, or crosses, doe dismay vs. But most men die with sicknesses and diseases, Feauers, Fluxes, Gouts, Plagues, and 1000. more; they being so many, that neither *Galenus* nor *Hippocrates*, nor all the best Physitians can number them, saith *Bosquernus*, the generations of men here on earth, being as *Homer* saith,

inani quidam, quidam mihi in dolo.

Tale, quale est foliorum: Like vnto the leaues of a tree, where-
of some doe perish, and others spring in their places. They
spring, they flourish; they waxe old, and soone wither away;
Et tum quoque cum crescimus, vita decrescit, and our life then de-
creaseth, as our yeares increaseth.

Et rosa mane viget, & sero mox vespere languet,

Sic modo qui sumus, cras leuis umbra sumus.

We bring our yeares to an end, as it were a tale that is told.

For the second, that is, the Time when death doth attach vs;
We see some are taken young, and some are left vntil they be very
old; some taste of death before they doe see the light; when
their mothers wombes, are as the tombes for their buriall: some
die in their Cradles, as the babes of *Bethelam*; and some liue so
long, that they are weary of life. And sometimes the good are
soonest taken, as *Enoch*; sometimes the bad, as *Onan*: *Et vo-
cantur ante tempus boni; ne diutius vexarentur à noxijs*: And
the good are often taken away, that they should be neither
vexed, nor corrupted, by the wicked; and the wicked are some-
times taken away, that they should not perfect the godly any
longer; and that they might be an example of Gods vengeance,
vpon all such as feare not God.

And

And sometimes death *fore-warneth vs*, as it did *Ezechias*; by sending his messengers, to bid vs to *set our houses in order*, that we may be prepared for death; as age, sickenelles, and such like: and sometimes it *preuenteth vs*, and takes vs afore we are aware of it: as it did yong *Onan*, and old *Ely*, who were both suddenly met by death, when death was looked for by neither of them.

For the third, that is, the *Place* where death will meet vs, we know death is not very *scrupulous*; be it faire or foule, wide, or narrow; priuate or publike; in the field, or in the Church; or wheresoeuer, where hee meets vs, there hee will arrest vs: Poet *Eupulus* and his wife, both a bed: *Urias* in the field, and *Isab* at the hornes of the altar.

And all this taking of vs, in any *Manner*, at any *Time*, and in any *Place*; is to *teach vs*, to be alwayes ready, and to looke for death, at all *times*, and in all *places*.

Omnem crede diem tibi diluxisse supremum: For seeing thou knowest neither the *time* nor the *place*, where death means to arrest thee; it is thy chiefest wisdome to be ready for death at all *times*; and to waite for the same in *euery place*.

For the fourth, that is, the *effects* of death, we must note, that they are very *different*, both about the time of the dissolution, and after the time of the separation of the body and soule: for first, at the time of their dissolution, *bona mors iusta*, right deare in the sight of the Lord, is the death of his Saints: And this is the thing they longed for, *to be loosed from the bonds of sinne*, and to be with their Saviour Christ in *happinelle*; to be with him, which was dead, and is aliue and liueth for euermore. And therefore to these men

— *Mors ultima pœna est,*
nec metuenda viris. —

Death is the ending of their paine, and the beginning of their pleasure: nay, more as *Prudentius* saith,

Tormerta, carcer, ungula,
fridensque flammis lamina,
atq; ipsa penarum ultima
mors, Christianis ludus est,
All the bitterness of the bitterest death, is ioy and sweetnesse vnto them: for that in death they see their life, they behold the *Angels* pitching their tents round about them, and ready to receiue their:

Death smureth
in euery place.

That we sh. ld
be alwayes
ready for
death.

Death is a
comfortable
thing to the
godly.

Reuel. 2. 8.

Lucan. l. 3.

*Prudent. in
hymno de Vin-
cent.*

Prou. 14. 32.

The death of
the wicked
is most terri-
ble vnto them.

Matth. 19. 17.

Rom. 2. 13.

How Satan
discourageth
the wicked at
their death.

1 Cor. 6. 9, 10.

Amos 8. 9, 10.

their soules to glory, before their bodies can be laid in their graues: and therefore well might *Salomon* say that *the godly man hath hope in his death*: for he knoweth not, *what to feare*; because he knoweth, in *whom* he beleeueth.

But, *most peccatorum, pessima*, the death of the wicked is most fearefull; and therefore *the very remembrance of it is most bitter vnto them*; for now, before it shuts the eyes of their bodies, it will open the eyes of their consciences; and they shall see that they must part from *all the things that they haue gathered*; but that not one of those finnes will part from them, which they haue committed; and least they should forget them; Satan will now open his booke, and set all their finnes before their eyes: and then he will bestirre himselfe, because he knoweth his *haruest* is great, and *his time is but short*: and therefore he will tell them, that if they would haue entred into life they should haue kept the commandments; as our Sauiour *Christ* himselfe doth testifie; he will alleage against them, that not the hearers, but the doers of the Law shall be iustified; and he will inferre, that if the iust shall scarce be saved, it is intollerable for them being wicked men to appeare; and what the Preachers of God now cannot beat into the thoughts of these carelesse men, this wicked, damned spirit will then irremoueably settle, in their deepest considerations; viz. that neither adulterers, nor fornicators, nor drunkards, nor swearers, nor vsurers, nor extortioners, nor lyers, nor enuious men, nor haters of men, nor any such like, shall inheris the Kingdome of God, and of *Christ*.

O then, what agonies and perplexities, will inuade, and teare the wofull hearts of wicked men? In that day, saith the Lord, I will cause the Sunne to goe downe at noone, and I will darken the earth, in the cleare day; I will turne their feasts, into mournings, and their songs into lamentations: that is, they shall be sure then to haue the greatest griefe and vexation, when they haue the greatest need of comfort and consolation: for I will make all those things, that were wont, most sweetly to delight them, now most of all to torment them; the pleasure of sinne, shall now turne to be as bitter as Gall: and now they shall see that they must die, and liue they can no longer: and that Satan, whom they would not forsake all their life-time: will not forsake them

now

now at their death-time: but wil be still sounding in their eares: *Me you haue serued, and from me you must expect your wages.*

We read the Deuill assayed the best-Saints, Saint Martin, Saint Bernard, Eusebius, Ignatius and others; and if these things be done in a greene tree, what shall be done in a withered, saith our Sauour? If he be so busie about the Saints, which haue the Angels of God round about them to preserve them; What shall he doe to sinners, who haue nothing but deuils round about them to confound them? This is the state of wicked men at their dying day: and therefore, *mors peccatorum pessima*, of all terrible things, the death of sinnefull men is the most terrible.

Secondly, After the seperation of the body and soule, then death indeede makes different effects; for though it makes the bodies of all alike; their dust is so mingled, and their bones are so like one another; that we know not *Irus* from *Crasus*: as *Diogenes*, being demaunded by *Alexander*, what he sought for among the tombes, sayd; he sought for his father *Philips* bones, but among so many dead mens soules; hee knew not which they were; yet in respect of the soules, it worketh very different consequents, for it sends the good soules into *Abrahams bosome*, and the wicked soules to hell, to be tormented in fire, for euermore.

Now, that the efficient cause of death, which is sinne, should be the same in all men; and that the fruites and effects, or subsequents of death, should be so different in the godly, from all other men, we find a treble reason.

- The { 1. Is, the practise of a godly life
2. Is, the meditation of our owne death.
3. Is, the application of the death of Christ. }

These things (as *Sampson* sayd in his riddle) out of the eater, bring meate, and out of the strong sucke sweetenesse: these things doe translate the sting and curse of death, into a sweete and a blessed life.

Of the first Saint *Augustine* sayth, *Mala mors putanda non est, quam bona vita precessit*: It is impossible that his death should be ill, whose whole life hath beene alwayes good: *quid enim quomodo Deus deserit hominem quousq; homo deserat deum*; because God will neuer forsake that man at his death, which hath true-

H

ly

Luke 23.31.

Pet. 4.17:

Psal. 91.11.

How death
equalizeth
the bodies of
all men.

How death
sendeth the
soules of the
good to Hea-
uen, and of the
wicked to hell.

A three-fold
reason of the
subsequent
different ef-
fects of death.

*Aug de ciuit.
dei. l. 1. c. 21.*
That to liue
well, is a spe-
ciall meanes
to make vs die
well.

Seneca in quad.
epist.

ly serued God, throughout all his life: and therefore *Seneca* sayth, *Anno senectutem curauis ut bene uiuerem, et in senectute bene morerer*, While I was young all my care was, to liue well, that when I were old, I might doe well, and so let vs doe: if wee would die well, let vs liue well: let vs learne, *artem uiuendi*, the art to liue the life of the righteous; and wee shall bee sure to die the death of the righteous: for seeing the wages of sinne is death, it must needs be, that the lesse and the fewer our sinnes be, the better our death will be: But if we liue like *Baalam*, which loued the gaine and wages of vnrightheousnesse, it is vnpossible that we should die the death of *Israel*: for God beheld there was no iniquitie in *Isaac*, nor any peruersenesse in *Israel*: and therefore the Lord his God was with him.

Numb 23 21.

Godly sorrow
for sinne and
the meditati-
on of our
death, is the
death of sinne.

Of the second, *Bosquiers* sayth, that, *a culpa nata sunt due filie, Tristitia & Mors, & ha dua filie hanc pessimam matrem destruum*; sinne brought forth two goodly damosells, Sorrow and Death: and these two daughters, like the brood of vipers, doe eate through the bowells, and destroy that wicked mother. For,

Matth. 3. 7, 8.

First, *Penitentie commissa desolentur*, by repentance wee wash away the sinnes that are past: and therefore *Iohn Baptist* sayth, *O generation of Vipers*, if you would kill your cruell wicked mother, that is, Sinne, bring forth fruits meete for repentance, for that is the onely way for you to escape death, and to flee from the wrath to come. And,

Aug l. 1.
contra Man:

Secondly, *Meditatione mortis futura cauentur*, by the frequent meditation of death, we come more and more to detest and to beware of sinne, for so *Saint Augustine* sayth, that, *nihil sic renouat hominem a peccato, quam frequens meditatio mortis*; Nothing is so powerfull to make a man hate sinne, as continually to consider of this bitter fruit, and reward of sinne, which is death: and *Seneca* before him, sayth the same thing: and therefore he aduifeth euery man, *efficere mortem sibi familiarem*, to make death his companion, and as his wife that should euer lye in his bosome, that by the continuall sight of death, he might be euer kept to abstaine from sinne: for the couetous man, might be the easier drawne to contemne the trash and trumperies of this vaine and transitorie world, if hee did beleue that hee should

Seneca epist. 25.

should presently dye: for so prophane *Esau* sayth, *Loe, I die, and what good will my Birth-right doe vnto me?* So the proud man would let fall his Peacocks feathers, if he could thinke that hee is but dust and ashes, and that when he dieth, *hee shall inherite wormes*: as the wise man sayth,

*Omnia Caesar habet, sed gloria Caesaris esse
definit, & cumulus vix erit octo pedum.*

And that if he triumphed in his life, like *Caesar*, to bee the sole Monarch of the world, yet would his glory soone fayle when death should locke him vp in his coffin: and so of all other finnes, the frequent meditation of death, is the onely preseruatione against them: For, as one truly sayth of himselfe,

*Quum recorder quod sum cinis,
Et quam cito venis finis,
Sine fine pertimesco,
Et ut cinis refrigescō:*

When I thinke I am but dust,
And how soon to earth I must,
Then incessantly I shake,
And as dust it doth me make.

So, questionlesse if wee did continually thinke of death, and fixe that fearefull day of Gods iust iudgement before our eyes; it would bee a maruelous great meanes, to deterre vs from all finnes.

And as the meditation of death doth *preuent* sinne; so it *sweetneth* death, and makes it farre the lesse terrible vnto vs: for if our eyes be dead, and weaned from beholding vanities; our eares, from hearing the *Sirens* songs of sinnefull pleasure: and our hearts especially, from the loue of vaine and worldly things; then certainly they will not, (being thus mortified, and accustomed with this death to sinne,) bee any whit afrayd of the death of the body; which is the reward of sinne: but as a horse that is to runne a race, hauing often walked his way before, is the more fearelesse to goe on, when hee comes at the day of triall; so the man that is acquainted with the wayes of death, through the daily meditation of death, is not afrayd to die when he seeth the day of his dissolution. *Palladius* reports it, that an *Eremitte*, being at the point to die, his schollers and friends asked him; if death did not seeme terrible vnto him; hee smilingly answered, that death was no stranger, but a most familiar acquaintance to him: it was his ranuall, and his *vademecum*, his table-booke, which he alwayes carried about him:

*Facile contem-
nit omnia, qui
credit se cito mor-
ituum. Hieron.
in ep. ad Pau-
lin:
Eccles. 10.
Incert. auct.*

*Bernard
in carn.*

*Bosq. p. 12. de
finibus bonorum.*

The frequent meditation of death is a great meanes, to preserue vs from the foule of death.

The applicati-
on of Christs
death, is the
onely cause
that maketh vs
happie after
death.

Ofsee 13. 14.

Rom. 6. 23.

John 8. 28. and
C. 12. 32.

Heb. 2. 14, 15.

1 Macabab 6. 46
Iudges 16. 30.

Origen hom: 8.
in Iohan:

Matth. 12. 29.

Ofsee 13. 7.

and therefore dying, he did but now repeat that *his old lesson*, which hee had beene long in learning. O that it were so with euery one of vs, that throughout all our life, wee would learne to die; that hauing made death *present* with vs before it comes, it may neuer proue terrible vnto vs when it comes!

Of the thurd, the *Diuine veritie* sayth, that the chiefest *cause*, the *onely cause* indeed of this different effect of death, is the application of the death of Christ; for it is he that saith, *O death I will be thy death, O graue I will bee thy destruction*: and therefore, as when *Alexander* ouerthrew the walles of *Thebes*, *Phryne*, a harlot, promised to build them vp againe if shee might ingraue vpon them, this inscription: *Alexander battered downe this Wall, but Phryne built it up againe*: so we may truly say, that *Eue* threw downe, these muddie walles of ours, but *Christ* doth raise them vp: for though the wages of sinne are death, yet the grace of God brings eternall life, through Iesus Christ our Lord.

And the manner how he doth deliuer vs, and *metamorphose* death, to become life vnto vs; he himselfe doth shew, when hee sayth, if *I be lift vp, I will draw up all vnto my selfe*: i. e. if I die, I will destroy the power of death: for so the Apostle sayth, *That forasmuch as the children were partakers of flesh and blood, he himselfe likewise tooke part of the same*; that through death, hee might destroy him that had the power of death, that is, the *Deuill*, and deliuer them that through the feare of death, were all their life time subiect vnto bondage: and therefore, as *Eleazer* by his owne death, did put the great *Elephas* to death, and *Sampson* by pulling downe the house vpon his owne head, did put to death all the *Philistines*; so Christ by his owne death, did put the deuills, and all the powers of darkenesse, vnto death: and therefore *Origen* sayth, that vpon the crosse of Christ, two were crucified; that is, Christ and the deuill, but after a diuers manner, for Christ was crucified, *visibly*, and most willingly; for hee layd downe his life himselfe, but the deuill was crucified *invisibly*, and most unwillingly; for this strong man armed, was faine to bee bound, before Christ could spoyle his house.

And the Lord speaking of his enemies, and saying, that hee would be vnto them as a *Lion*, & would obserue them as a *Libbard*,

in

in the way of *Asbur*; doth forehew vnto vs, both the destruction, and the manner of the destruction of these our spirituall enemies; for in being like a *Lion*, he sheweth their destruction: and in being like a *Libbard*, he sheweth the manner, how hee would destroy them: for it is obserued of the *Libbard*, that he useth this pollicie to kill those Apes that doe molest him: first, he lyeth downe as dead, and suffereth the apes to mocke him, and trample him, and to insult ouer him, as much as they will; but when he perceiue them to be wearied, with leaping, and skipping vpon him; he reuiues himselfe on a sudden, and with his clawes and teeth he searseth them all to pieces: euen so, our Sauour *Christ* suffered the deuill, and death, and all the wicked *Jewes*, like apes to mocke him, to tread him, and trample him vnder feete; to crucifie him, to burie him, to scale vp his graue, and to haue armed Souldiers to watch him, that hee should not rise any more; and it may be, to knocke him on the head againe, if he sought to reuiue: but when hee saw they had done their worst, and that they could doe no more, Hee waked as a giant out of sleepe, and smote all his enemies vpon the cheeke bone, and brought them vnto perpetuall shame; and as the *Apostle* sayth, hee spoyle principalities and powers, and led away captiuitie captiue, and receiued gifts for men.

And therefore, as many as lay hold vpon this death of *Christ*, they need not feare their owne death: for they may say with the *Phoenix*,

Moritur, me moriente, senectus.

Sinne and misery dieth in vs, but wee doe still liue with *Christ*. And therefore Saint *Cyprian* sayth, that, *eius est timere mortem qui ad Christum noluit ire*; it is enough for them to feare death, which will not beleue in *Christ* his death: for hee that beleueth in him shall neuer die: but they that will not beleue in him, may well feare and tremble at the remembrance of this death: because after death comes iudgement; and then shall they feele another death, which is eternall death: for the reward of sinne is death, that is indeed, eternall death in hell, where their worme dieth not, and their fire is not quenched.

The manner
how *Christ* by
death ouer-
came death.

Psal. 78.66.67.

Colos. 2.15.

Ephes. 4.8.

Cyprian de
mortalitate.

John 11.26.

Marke 9.44.

CHAP. VI.

How sinne brings eternall death both of Body and Soule.



What eternall
death is,

Of the intolerable
paynes
of hell.

August. ser.
35. de tempore.

Isidorus de
summo bono.

Hirdly, Touching eternall death, wee must vnderstand, that this is a separation of man from God, which is *pena damni*, the losse of eternall happinesse; a losse farre exceeding the losse of all the world; and an allegation of a damned soule, in a tormented body: *non viuendi sed dolendi causa*; not to give any comfort of life or ioy, but to giue the true sence and feeling of eternall death and sorrow; which is *pena sensus*, the payne of feeling, and suffering the greatest paynes that can be conceiued: for when the wicked are called by God, to be adiudged for sinne, they shall bee condemned by Christ, and then caried by the deuils, into euermore; *into the lake that burneth with fire and brimstone for euermore*: and there their musicke shall be horrors, and howlings; their meate shall be balls of fire, and their drinke shall be fountaines of teares, alwayes distilling downe from their eyes; and yet neuer procuring them any ease: there, their torments shall be intolerable, their times endlesse, and their companions deuils: for so Saint *Augustine* sayth, that, *in inferno nes tortores deficiant, nec miseri torti moriantur, sed per milia milia annorum cruciandi, nec tamen in secula liberandi*: in hell neither the cruell tormenters shall be wanting, nor the miserably tormented shall bee eased; but for thousand thousands of yeares bee plagued, and neuer thence to bee deliuered: and as *Isidorus* sayth, *Ibi erit semper velle, quod nunquam erit, & semper nolle, quod nunquam non erit*, there shall bee a will neuer satisfied, and a nill neuer gratified; neuer inioying the ease they would, and euer suffering the paynes they would not. And if we diue into the depth of that dolefull tragedie, of miserable *Dines*, wee shall see this trueth fully confirmed: for, as the Scripture sheweth, that here, *indigement shall be without mercy*, and that every one shall receive his punishment, *in waite and measure*, according to the measure of their sinnes; so wee find it true it him, who as hee denied the crumbe of bread to poore *Lazarus*; so is he now denied, the least

least drop of water, to coole his burning tongue; and the least dramme of mercy to refresh his poore distressed soule: *quies talia fando sustinet a lachrymis?* Who can indure to dwell in deuouring flames? and yet behold, this is the reward of sinne: for the wages of sinne is death.

Oh then, (beloued brethren) seeing euery sinne slayeth the soule, within the body, corrupteth the body in the graue, and eternally tormenteth both the body and soule in hell; let vs hate and detest all sinnes: for though wee reade of many tyrants, Nero, Phalaris, Caligula, Helioabalus, and such like; that were carniuorants, and blood-thirsty men, sauage beasts in the shapes of men, delighting themselues onely in blood, & cruelties; yet we neuer reade of such a tyrant as Sinne: for the blood of death would quench these mens rage; but no payne, no death, but eternall death, a death that neuer dieth, and a paine that neuer endeth will satisfie this tyrant Sinne. This is the deceit of sinne; as the Poet sayd of Venus:

Lata venire Venus, tristis abire solet.

To present pleasure, or profit, vnto our eyes, but as soone as ouer the sinne is done, to deale with vs, as Ammon did by Thamar, thrust her out and hate her: wound our conscience, and destroy our soules.

And therefore (once againe I beseech you) let vs forsake our sinnes, let vs leaue our drinking, our swaggering, and our swearing; and instead of, *by God, by God*, and more fearefull oathes (which I am afraid to name) at euery word, which is the most odious, yet most carelesse custome, both of Court and Countrey, let vs say, *in truth, in truth*: the words are as easie, and they will bring more ease vnto our soules: for swearing *graceth* not your speech; but *disgraceth* you, and *disbonoureth* God: and therefore one day you must *greatly* repent you of it, or you shall *fearefully* die for it: and I beseech you pardon mee for speaking it; for it is my *due* that I owe you, and it would bee my *destruction* if I did conceale it from you, as S. Clemens sayth in the like case; and I desire not so much, with Aristotle, my God of Heauen is my witnesse that I lie not, to bee deemed a great Scholler, as with Gregorie Nazianzen, to bee indeed an honest man, to *live* as I *teach*, and to discharge my duty in re-

How the least comfort shall be denied vnto the damned.

A most earnest perswasion to forsake sinne.

2 Sam. 13. 18.

Clemens. l. 1. recog.

John 1.19.

That the deuill cannot indure wee should confesse our finnes.

2 Sam. 16. 22.

prouing sinne, rather then to shew my knowledge in any Science; and therefore, I humbly intreate you all, to giue me leaue, to beseech you, to leaue your finnes; and becaue wee cannot quite forsake them, to confesse them, and to bee asbamed of them; for if we confesse our finnes, God is mercifull and iust, to forgive vs all our finnes, and to cleanse vs from all vnrighteousnesse.

But the deuill cannot indure that we should confesse them; least God should thereby forgive them; and therefore as he perswadeth vs, *euere* to commit them; so he perswadeth vs, *euere* to conceale them, and *neuer* to confesse them: For I read that on a time, a sinner being at confession, the deuill intruded himselfe and came to him; and being demanded by the Priest, wherefore he came in, he answered, to make *restitution*; and being asked what he would restore, hee sayd *shame*; for this sayth hee I haue stollen from this sinner, to make him *shamelesse* in sinning, and now I come to restore it, to make him *ashamed* to confesse his finnes: And surely thus hee deales with vs all; hee makes vs *shamelesse* to commit all finnes, euen with *Abolon*, in the sight of all Israel, and in the sight of the Sunne; but he makes vs *ashamed* to confesse any sinne.

But if wee feare this punishment of sinne; all miseries in this life, death shortning life, and eternall torments after death, and would bee deliuered from it, then let vs not make the Ministers *afraide* to reprove our finnes, nor be our selues *ashamed* to confesse our finnes; for as the first degree of righteousness is, *not to sinne*; so the second is, to acknowledge and *forsake our finnes*. If we had not sinned, we had not died; and if we doe acknowledge, and forsake them, we shall receiue no *dammage* by death; but if we continue in sinne, we shall *die*; and we shall *iustly die*, for, *the reward of sinne is death*.

And so I come to the third part, which is the *equitie* of this reward: becaue, death is the *wages* of sinne.

PART.

PART. III.

The equity of this payment; Death is the stipend of Sinne.

Part. 3.

CHAP. I.

*How iust a thing it is to punish Sinne.**The reward of Sinne is Death.*

You haue heard of a world of miseries, that are inflicted on man for sinne, here in this life, you haue heard of eternall death, and intollerable torments for euer and euer, that shall be inflicted on sinfull soules in the future life; and now it resteth, that I should shew the equity of this punishment; how iust it is with God, to render all this on man for sinne: and therefore, that I may the more fully cleere this point, I must desire you to consider these three especiall things.

1. *That it is iust to punish sinne.*
2. *That God is the iustest Iudge that can be found, to punish it.*
3. *That this punishment which God imposeth and inflicteth for sinne, is most right and iust.*

First, there is nothing in the world, (saith Cicero) more agreeable to reason, then that true and honest labour should be commended and rewarded, and the vices of men should be severely punished, according to their iust desert: for, it is vnpossible (saith he) that either house or Common-wealth should stand, *Si in ea nec reſſe factis præmia extant vlla, nec supplicia peccatis*: if there be not in the same both rewards for good deeds, and punishments for sinnes: and therefore Solon being demanded, what was most profitable for the well-fare of a Common-wealth, said; *Si boni præmijs innituntur, & mali penis coercentur,*

Three points to be considered, to shew the equity of the punishment of sinne.

Cicero de nat. deorum l. 1.

Idem l. 3 de nat. deor.

Stobæus ser. 41.

to

Plutarch in
Apoth.

The Law of
Nature tea-
cheth, that
sinne should
be punished.
To forbear
the punish-
ment of sinne
doth increase
the number
of sinners.
Prou. 17. 15.

to defend and reward the good, and to reſtraine and puniſh the bad: and *M. Cato* ſaith, that there is nothing more pernicious vnto any ſtate, *Quam ſi improborum mores pena non coercerantur*, then to ſuffer wicked men to goe away vn-puniſhed: and therefore he would haue thoſe Magiſtrates that did not puniſh the impieties of the wicked and diſſolute fellowes, *Non tantum non ferendos, ſed lapidibus obruendos*, not onely not to be ſuffered, but to be ſtoned with ſtones to death: and ſo the Lawes of all Nations doe provide, that good and vertuous deeds ſhould be rewarded, and euill deeds ſhould be puniſhed: for wee finde it very true by experience that, *impunitas delicti innitat homines ad malignandum*: becauſe puniſhment is deſerred, the hearts of the children of men, are euen ſet to doe euill: and therefore God himſelfe doth ſay, that whoſoeuer iuſtifieth the wicked, is alike culpable before him, as if he had condemned the innocent; and Saint *Ambroſe* tels vs plainly, that it is ſometimes *miſericordia punire*, & *crudelitas parcere*, a pious work to puniſh, and a cruelty for to ſpare; for this doth not onely incourage ſinners, to goe on from one wickedneſſe to another; but it is an ill patterne, and a great prouokement to draw others to doe the like: and therefore wee may well conclude this firſt point, that it is a moſt iuſt thing to puniſh ſinnes and offences.

CHAP. II.

How God is the iuſteſt Iudge to puniſh Sinne.

God loueth
righteouſneſſe.
Pſal. 45. 7. 8.
Heb. 1. 9.

Pſal. 5. 5.



Econdly, that God is the iuſteſt Iudge that can be found to puniſh ſin, it appereth by theſe 3. reaſons. Firſt, becauſe he loueth righteouſneſſe; For it is the propertie of a iuſt Iudge, not onely to iudge righteouſly, to iuſtifie the innocent. and to puniſh the offenders, but alſo to loue righteouſneſſe, and to hate iniquitie; but of God, the Prophet ſaith: *Thy throne O God, is for euer and euer, thou haſt loved righteouſneſſe and hated iniquitie: wherefore God, euen thy God, hath annointed thee with the oyle of gladneſſe aboue thy fellowes:* And againe, *thou hateſt all thoſe that worke vanitie.*

Secondly,

Secondly, because *he iudgeth without any respect of persons*: for this is one of the chiefest properties of a righteous Iudge; to iudge according to the equitie of the cause, and according to the quality of the person: and therefore *Iethro, Iehosaphat*, and others, doe make this *not respecting of persons*, to be one of the essentiall properties of a righteous Iudge: but with God there is *no respect of persons*: for he will not be corrupted with the reward of the rich; for *all the beasts of the Forrest are his*, and so are *all the castell upon a thousand hills*; he will not be terrified for feare of the mighty; for he will binde *Kings in fetters*, and *Nobles in linkes of iron*; neither is he *angred or molested* with the incessant complaininges of the poore; but he will heare their cry, and will helpe them, *Psalm. 145. 19.*

Indeed with men, it is a common practise, to haue our lawes like a *spiders webbe*; wherein the little flies are caught, and the great buzzing bumble bees, doe easily passe through: and therefore it is truly said of mans Law, That
'*Dat veniam cornu vexat censura columbas.* It spares the rich, but spoiles the poore.

But Gods law is *rete Vulcanium*, like *Vulcans iron net*, which apprehends and condemnes all alike: for if the greatest men hurt the poorest, and those *poore men cry vnto me*, saith the Lord, *I will heare them*; that is, to helpe the oppressed, and to punish the wrong doer: and therefore *Moses* saith of him, that *he is a great God, mighty and terrible, which accepteth no person, nor taketh reward*; but doth *iustice and right*, vnto the Orphanes, and the Widdow: and *Dauid* saith, *Deus iudex iustus est*, God is a righteous Iudge, and that the Heauens shall declare his righteousness, i. e. approue and iustifie him in his iudgements. And *Saint Paul* saith, that *he shall haue the crowne of righteousness*, which the Lord, the righteous Iudge, shall giue him in that day: and the very Heathens say as much: for not onely *Euripides* saith, *Δικη γαρ 'εν τωι εν οφθαλμοις ητοιμα*, that Iustice is not in the eyes of mortall men, but *Hesiod* goeth further, saying; *ἡ δὲ τι τρυφήν ἐστι δίκη δὲ ἀνθρώπων*, *Ipse autem Iustitia est virgo, ex loue nata*; That Iustice is a pure Virgin, and an immaculate daughter of the chiefest God; that is indeed, a true and essentiall propertie of the true and euerliuing God: and therefore it must needs follow, that

God is no respecter of persons.

Exod. 18. 21.

2 Chron. 19. 7.

Prov. 24. 23.

1 Sam. 16. 7.

Act. 10. 33.

Gal. 2. 6.

Psalm. 50. 10.

Psalm. 149. 8.

Deut. 26. 7.

Psalm. 145. 19.

With men we finde Iustice often peruerced.

That God is most iust.

Deut. 10. 17.

Psalm. 7. 12.

2 Tim. 4. 8.

That God iudgeth euery man according to his desert.
Valer. l. 1.

Lucius Apuleius de asino aureo.

Men reward not men according to iust deserts.

Gen. 4. 7.

Gregor. in mor.

Hieron. super Ezech.

That God punisheth the greater sinners with the greater punishment.

Aug. l. 3. de lib. arb.

of all Iudges, *God is the iustest Iudge*, that can be found, to punish sinne.

Thirdly, *because he rendereth to euery man, according to his workes*, and punisheth great sins, with the greater punishment: and the longer he stayes to expect our amendement, the longer will be our punishment, if we doe not repent.

I haue read of an Alse, that hauing an huge burthen vpon his backe, by chance stumbled at a stone and fell; her master presently began to chide, and to beate her; whereat the poore Alse repined and bemoaned her selfe, saying, *in what a miserable state doe I lye, and what a cruell master doe I serue? for I haue done him many good and faithfull seruises, and yet see, how for one fault by chance committed, I am thus most grievously handled.* The fable shewes vs, that men many times doe neither reward, nor punish according vnto iust deserts; but doe oftentimes suffer good deeds, to goe vnrewarded, and punish small offences, with seuerer punishments then in the rigor of Iustice they haue deserued; and it may be, often suffer the greater sinners, to escape all punishment.

But it is not so with God: for if we doe well, and haue our hearts vp-right, to doe him seruice, *he will not alwayes be chiding*, though we should commit many faults: but if we doe ill, *Sinne lyeth at the doore*, ready to accuse vs, and God the righteous Iudge will deale with vs according to our sinnes, whether they be great or small. *Nam iniustus quisquis eo atrocior in tormentis obruitur, quo ubius in peccatis elenatur;* For euery sinfull wretch, the more haynous hath beene his sinnes, the more grievous shall be his punishments, saith Saint Gregory. So Saint Hierome saith, *Cui dubium, quin inter tres peccatores, Gentilem, Hereticum, & Ecclesiasticum, multo maioribus penis dignus sit, qui maioris fuerit dignatus?* Who maketh any doubt of this, but of three sinners, that is, the *Gentile*, which is without the Church; and the *Hereticke* which is against the Church; & the *Hypocrite* that is within the bosome of the Church, he (that is, the *Hypocrite*) shall be the most seuerely punished, which had the chiefest place, and was most dignified with that honourable title of a Christian? And so Saint Augustine saith, *Missima omnium penarum erit eorum, qui preter peccatum quod originale contraxerunt, nullum insuper addi-*

addiderunt : Of all punishments theirs shall be the least, which besides their original sinne have committed none other sinne. And the diuine Scripture is as plain in this point as need to bee for the Lord, speaking of *Iezabell*, saith, *Quantum in delictis suis, tantum date illi tormentis* ; That as much as she hath beene in pleasure, i.e. of sinne and iniquitie, so much tormentes shall bee laide vpon her : and our Sauour saith, *It shall be easier for Sodom and Gomorra*, and more tollerable for *Tyre and Sydon* in the day of iudgement : then for *Corazin and Bethsaida*, and other like sinfull Cities which heard our Sauour Preach, and did see his mighty workes, and yet would not repent.

But against this it may bee objected: How can it bee that they should be all in the same place, tyed in the same lake, and burning in the same fire, and yet that they should not feelee the same punishment?

To this we answer, that they shall feelee the same punishment, but not in the same measure; the same for length of time, but not the same for quantitie of paine. *Nam sicut uno sole omnes tanguntur, &c.* For, as men (saith S. Gregory) sitting in the heat of the same Sun, are not heated & warmed in the same manner; because the weight of the heat is felt according to the quality and disposition of the body; *Sic damnatis una est gehenna, que affligit, & tamen non omnes uno calore comburit; quia quod hic agit dispar valetudo corporum, hoc illic exhibet dispar causa meritorum*: Euen so, though there be but one hell which tormenteth all; yet doth it not torment all alike: for as here the different disposition of their bodies, doth cause men differently to perceiue the heate: So there, the inequality of their merits, will be the cause of disparity in their tormentes. And therefore seeing God loueth righteousness, iudgeth all without respect of persons, and in his iudgements, rendreth vnto every man according to his deeds; it is most apparant that *God is the iustest Iudge that can be found to punish sinne.*

*Matth. 11. 12.
24.*

Ob.

Sol.

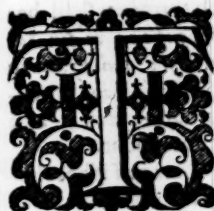
That the tormentes of Hell are not equall vnto all

Gregen Moral.

CHAP. III.

That God doth not inflict eternall punishment upon the foresight of any ill of the will, that we would eternally sinne.

How a temporall sinne can deserue an eternall punishment.



TThirdly, that this punishment, which God inflicteth on man for sinne, is most right and iust; it is concluded by all Diuines: but how this can be, that a sinne temporally committed, should be eternally punished, it seems a doubt not easie to be decided: for, some say, it is because the sinners will is eternally to liue, that hee might eternally sinne: So Saint Gregory saith; *Iniqui ideo cum sine deliquerunt, quia cum sine vixerunt; nam voluissent vtiq; sine sine viuere ut potuissent sine sine peccare*: The wicked doe therefore make an end of sinning, because there is an end of their being; for they would desire to liue without end, that they might sinne without end, for this sheweth, that they doe alwayes desire to liue in sinne; because while they liue, they neuer cease to sinne. *Ad magnam igitur indicantis iniustitiam pertinet, ut nunquam careat supplicio, cuius mem in hac vita nunquam voluit carere peccato*; And therefore (saith he) it sheweth the great sincerity of the Iudge, and it behoueth his iustice to deale so with them, that they should neuer want punishment, whose wits and mindes in this life, would neuer want sinne; and that there should be no end set to the torments of the wicked, because while they are able, they set no end to their wickedness.

Et nullus detur iniquo terminus ultionis, quia quamdiu vixit, habere noluit terminum criminis.

Bern. Ep. 252.

Whether God punisheth a sinner eternally, because hee willett to liue eternally, that he might sinne eternally.

And Saint Bernard is of the same minde: for he saith, that for this cause is the sinne of an inflexible and obstinate minde, eternally punished, though it be temporally committed; *Quia quod breue fuit tempore vel opere, longum esse constat in pertinaci voluntate, ita ut si nunquam moretetur, nunquam velle peccare desineret; imo semper viuere vellet, ut semper peccare posset*; Because that which was but short in time or action, doth appeare to be long in an obstinate will and affection; so that if he neuer died, he would neuer leaue to sinne; nay, hee would desire euer to liue, that he might euer sinne. And I finde most of our owne moderne

moderne Diuines, to ioyne with these Fathers in the same iudgement.

But for mine owne part, I cannot fully yeeld vnto this opinion: for if this be true, then God damneth them for sinnes that they would haue done, and not for the sinnes that they haue already done. Indeede it was the opinion of *Pellagius*, that GOD receiued many into glory for those good workes they would haue done, if they might haue liued; and damned others *propter prauisa mala*, for the euill workes that they would haue done, if they could haue liued to doe them, for hee that would doe any thing whether good or euill, it is as done in the sight of God: because hee seeth as well the inward intention of the heart, as the outward execution of the worke, as our Sauour sheweth in the example of him, that *looketh vpon a woman to lust after her*; and is said thereby to be, *an adulterer in his heart already*; but,

To this Saint *Augustine* answereth, that it cannot be, that any man should receive, either glory or punishment, for the workes that he neuer did; but would haue done, if hee might haue liued to doe them: for,

First, the Apostle saith; *We must all appeare before the iudgement seate of Christ, that every one may receive the things done in his body, according to that he hath done, i.e. while he liued, whether it be good or bad.* Where wee must obserue, that he doth not say, according to that he would haue done; but according to that which he hath done. So our Sauour saith, that *they which haue done good, shall come forth to the resurrection of life, and they that haue done euill, to the resurrection of damnation.* Where againe; we must note, that he doth not say, they that would haue done euill; but they that haue done it: so, when he saith, *Come ye blessed into euertlasting life, and sheweth the reason; for I was hungry, and ye gaue me to eat; and to the wicked, Go ye cursed; for I was hungry, and you gaue me no meate; it is to be obserued, that he saith not, you would haue giuen me, or you would not haue giuen me; but you haue giuen me, and you haue not giuen me: and therefore God saueh none, for any good workes foreseene, that they would haue done; nor condemneth any, for any sinnes foreseene, that they would haue committed.*

Secondly,

Propter prauisa bona qua facturi essent si uixissent.

Matth. 5. 18:

That God punisheth no man for the sinnes he neuer did.
Aug. de praedest. c. 12. Et de persequen. 2. 9.

1 Reason.

2 *Cor. 5. 10.*

Iohn 5. 29.

Matth. 25. 35.
Eccl. 12. 12.

2. Reason.

Matth. 11. 21.

8 ep. 4. 10.

3. Reason.

Zanchius de natura Dei, l. 5. c. 2. p. 530.

2 Cor. 5. 10.

That the desire of the heart is an act done.

Secondly, if this were true, that God iudgeth according to what men would haue beene, if they could haue continued; then the *Tyrians*, and the *Sidonians*, and many other wicked men, should be saued, or could not well be iustly condemned: for, *If the great workes and wonders, which our Saviour did among the Iewes*, had beene done amongst them, *they would haue repented them of their sinnes, in dust and ashes*: And so many of the godly, must of necessity haue beene condemned; *for they are speedily taken away, lest that wickednesse should alter their understanding, or deceit beguile their soule, for the bewitching of wickednesse doth obscure things that are honest.*

Thirdly, if this were true, it must needs follow, that God should *foresee* those things, as *future things*, which were *never to be*; which doth imply a *contradiction*; for though God knoweth, *what may be done*, though it be *never done*; yet can he not be said to *foresee* any thing to be, which indeede *shall not be*; for things that are *existent*, and haue a being, are *seene*; things that are *possible* to be, are *known*; and all future things, that *shall be*, and are to be, are as *present* with God as if they *were*; but those things, that *were never to be*, nor shall euer be, cannot be said to be *present* with him: and therefore, to say that God will punish them *eternally*, because they *would haue sinned eternally*; if they had eternally liued, is neither agreeable to the *iuslice of God*, to punish them for the things that they haue *never done*; nor to the *truth of God*, which saith, they shall receiue their reward, according to *what they haue done*, and not according to what they *would haue done*; nor yet to the *reason of man*, that sinnes *never committed* should be so severely punished.

To the reason alledged, that the will of sinning, is the same with God, as if they had actually sinned; I answer first, that sinne is two wayes to be considered, first, as it is in the *heart*, and intention; and secondly, as it is in the *act*, and execution; Now our Saviour doth not say, that he which *looketh* on a woman, to lust after her, hath committed the *fact*, in the sight of God, but is guilty of the sinne, in respect of the *desire* and intention, which is an *act* already done, and not in respect of the outward act, which is not done at all: and therefore he saith, that such a one *hath committed adultery with her in his heart*, i. e. inward-

inwardly but not outwardly : and therefore is he onely so farre guilty, *i. e.* so farre forth as the act is done, but no further: Secondly, I say that if their will were, to desire to liue euer, that they might sinne euer ; yet this is but a *temporarie act* of the will, and doth not include an *euermlasting willing* of the same; because we see there is no necessitie to *continue* the same act of the will, but that it *niileth* now, what it *willed* a little before : and because *no act* can exceed the bounds and limits of the *agent* ; but the agent failing, the act is ended : and therefore man being temporarie, being but a while to liue here, his will being temporarie, being no longer properly the will of man then it resteth in man : therefore *all acts* of the will, while it is in this life, must needs be *temporarie*, and so all sinnes done, or of the will to *doe* them, must be likewise *temporarie*.

And therefore I say, that God doth *not punish* them, for any *fore-seene faults*, that they would haue done, nor for any fore-seene continuance of the *will*, in the same *desire to liue euer* in sinne; nor for any other foreseene future thing whatsoever; but onely for *those things that are done* in this life; either those workes that are outwardly acted; or those desires of the heart, and acts of the will, which it produceth, while it is in this life, and no otherwise: so that God punisheth onely *sinnes done*, and not sinnes that *would be done*.

And if wee search a little further, into the nature of the sinne done: wee shall see the haynousnesse of the offence, and the equitie of this inflicted punishment in two respects.

1. *A leuitate precepti ininuiti*, from the easinesse of the things commaunded.
2. *A gravitate peccati perpetrati*, from the haynousnesse of the sinne committed.

That to will to sinne euer is a temporarie act.

God punisheth onely sinnes done.

Two things make a temporarie sinne to deserue eternall punishment.

CHAP. IIII.

How easie and light are all the Commandements that God doth giue, and how hard are the wayes of sinne.

John 5. 3.

Matth. 11. 30.

Psal. 119.

How the way
to Heauen is
said to be hard.

What a small
matter it was
that God com-
manded Adam.

Gen. 2. 17.

Matth. 20. 15.

John 31. 22.



Or the first, Saint Iohn sayth, *His commandements are not grieuous*; and our Sauour sayth, *His yoke is easie, and his burthen light*; so easie, that the Prophet David sayth, *he did runne the way of Gods commandements*, when God had set his heart at libertie, i. e. had vntied him from those bonds of sinne wherewith he was so tied by his naturall corruption, that he could not stirre, nor walke one iot in this easie path. and therefore, if the way be *cragged & the gate narrow and straight*, that leadeth into life; it is in respect of our *unablenesse* now, to performe any thing that is good, and not in respect of any *difficultie*, or hardnesse, in themselves simply considered.

Looke into the commandement, that God gaue vnto Adam, and you shall easily finde this trueth: for at that time, there was no Man to be *enured*, no Man to be *opprest*; no Woman to be *defiled*, no Churches to be *robbed*: and therefore hee cumbred them not with *many precepts*, all was but *one*; to forbear the *fruites*, but of *one Tree*, they might eate of all besides that one: and as his precepts were not *many*, but *one*; so this *one* was not *great*; not to *create* Worlds, not to *remoue* Mountaines, but to *forbear* the fruites of that one Tree. Alas, was this so *great*, was this so *grieuous*? what if hee had forbidden all, but one? had it not bene right that wee should obay? and if we had asked him, what hee would haue done with all the rest; might not hee haue iustly sayd, *May not I doe what I will with mine owne? and what is that to thee?* Doe thou as I command thee; but he was contented to make himselfe, as it were, *poore*, to giue them *store*, for he gaue them leaue to eate of *all* the rest, and referued but *one* for himselfe; yet would they needs eate of that one; & as if they *longed* to breake this one Commandement of God; they would *presently* eate of the Tree, and it may

may be, before they *taſted* of any other Free, iure, before they *ſaw* any other day: *Quia non pernoſſauit in honore*, For hee remained not one night in his dignitie, ſayth the vulgar-latine.

So looke into the Commandements he giueth vnto vs, and wee ſhall ſoone ſee the ſame trueth: they are *Pauca, breuia, lenia, & uilia*: Few, ſhort, eaſie, and profitable: for he giues not many, but tenne, but two, but one: and that one not *long*, one word, one ſillable, *Loue*; it is vnpoſſible therefore to forget it: and it is *eaſie* enough, it is *naturall* enough, to performe it, to *Loue*: the pooreſt, the youngelt, the eldeſt, the richeſt, at home, and abroad, may doe this: who can ſay *hee cannot doe it*? there needs no wealth, there needs no wiſedome to Loue: and therefore *all may doe it*, if they would doe it, and it is for our profit to doe it; for to that end doth the Lord require it; that *It may goe well with Vs and our Children*.

But on the other ſide, the wayes of *Wickedneſſe* are verie *hard*, and full of labour, for all the world may ſee, that the *en-vious* man doth more *vexe* his wretched ſoule, at the *proſperitie* of the Righteous; then the *Godly* man doth his righteous ſoule, either at the *ſinnes* or *proſperitie* of the Wicked; that the *wrathfull* man takes more *paynes*, and frets and chafes more, to *exe-cute* his furie, then the *patient* man doth, in *ſuffering* all his iniuries; that the *tyrants* were, and are more *tormented*, in tormenting the poore *Chriſtians*; then the *Chriſtians* are, in *ſuffering* all their exquisite ſtrange inuented torments: that the *worldlings* doe *weare* and wearie themſelues, a great deale more, in *purſuing* after the vanities of this life, and *purchaſing* vnto themſelues eternall miſeries; then the *Righteous* doe, in *ſeeking* for the grace of God, to attaine vnto euerlaſting Happineſſe: and that the *Deuill* requires more *time*, and greater *paynes*, to ſerue him, then God doth to keepe his Commandements; for God giues vs *ſixe dayes* to prouide for our ſelues, and requires but *one day* to be ſerued of vs, himſelfe; but the Deuill *will haue* the ſixe, the ſeuenth, and *all*, to ſerue him; and all is to little two: for we muſt ſerue him day & night, and God requires but *one houre*, or two, of that one day, that he reſerueth for himſelfe, to heare his Word, and to call vpon his Name, and that for our owne good: (as I ſhewed vnto you before:) but the

What a ſmall matter it is that God requireth at our hands.

Deut 5. 33.
and C. 29. 9.

What a ſlavery and bondage it is to ſerue ſinne,

That sinners
take more
payne to goe
to Hell then
the godly doe
to attaine vn-
to eternall
happinesse.

Gene. 3. 16.

Wisd. 5. 7.

Deuill requires not onely *many houres*, and them not onely, to be spent in vayne pleasures, and vanities, but also in horrible sinnes, and iniquities; but he would haue vs also, to forget that one day of Gods seruice, and to spend the greatest part of those few houres, wherein we should chiefly serue our God; *Aut male agendo, aut nihil agendo*; either in doing nothing, or in doing worse then if we had done nothing at all.

And so in all other things, the *workes of darkenesse* are a great deale more *hard* and difficult then the *workes of light*; so *painefull* are the wayes of wickednesse, as that it is most true of the sinner, which God pronounced of the woman; that *in sorrow she should bring forth*: and so themselves, when it is too late, doe most lamentably confesse; *Wee haue wearied our selues in the wayes of wickednesse*, yea, we haue gone through *deserts*, where there was no way, but rockes, and craggies, and dangerous pathes: and no maruell; for as it is a great deale *harder*, to worke, or to walke in the *darke*, then in the *light*; so it is a great deale more difficult, to doe the *workes of darkenesse*, then to doe the *workes of righteousness*. And so wee see; A proud man takes more paynes, to make himselfe ready in the morning, then the humble man doth: and the malicious man laboureth more to reuenge, then the peaceable man doth to forgiue; and so of all other sinners, though wee bee naturally inclined to all sinnes, yet wee take a great deale of paynes to goe to hell; as a stone tumbling downe a rockie hill, shall haue many a knocke before it comes to the bottome. And therefore, as one sayd vnto his friend, that would faine see the games of *Olympus*, but was discouraged; with the tediousnesse of the iourney; that if he would goe every day, but so much as he vsed to walke for his recreation, he should at last ariue vnto his iournyes end; so may I say vnto euery man; that if he would take as much paynes, to attayne vnto the ioyes of Heauen, as wee doe to gaine the vanities of this world, we should both soone, and easily, ariue to happines.

Psal. 127. 3.

And yet for all this, (though the way of *Vertue* be neuer so *easy*, and the way of *Sinne* neuer so *hard*,) such is our wilfull frowardnesse, that wee had rather, to rise vp early, to goe late to bed, to eate the bread of carefullnesse, to spend all our time, and to weare

weare out our whole life, in these *inextricable* workes of darkness, then to follow this *pleasant* path, and to doe these *sweet* and *easy* workes of grace, which doe leade vs vnto saluation.

And therefore seeing the labour is so *small*, the commandment so *easy*, and the burthen so *light*, what maruell is it that the punishment should be so great, if we neglect to doe so small a seruice? If a King should say vnto his Subiect, hee that will not say, *Good morrow King*, shall haue his goods confiscate, his house subuerted, and himselfe condemned to perpetuall imprisonment, would ye not thinke that he iustly deserued it, which would refuse to obey so *light* a precept, and neglect to performe so *small* a dutie? And yet God in a manner requires as little at our hands; to aske of him what we want, to giue him *thanks* for what we haue: for, *who so offereth him thanks and praise, he honoureth him*: And therefore iustly doe wee deserue so *great* a punishment, because we refuse so *small* a seruice: for *lesser* at our hands he could not *require*; and therefore *lesser* at his hands we cannot *deserue*.

The smallnesse of the dutie required, deserues the greatnesse of the punishment inflicted.

CHAP. V.

Of the haynousnesse of euery sinne, in three respects.



Or the second, We must consider that as the *loynitie* and *smallnesse* of the seruice required; so the *grauity* and *greatnesse* of the sinne committed, doth most iustly require the *height* of all punishment. Now the *greatnesse* of the sinne, is scene in a three-fold respect.

- | | | |
|---|----------------------------------------|---|
| } | 1. <i>Of him that is offended.</i> | } |
| | 2. <i>Of him that doth offend.</i> | |
| | 3. <i>Of the offence that is done.</i> | |

First, Touching the Person that is
offended, we must consider his,

- | | |
|---|-----------------------|
| } | 1. <i>Greatnesse.</i> |
| | 2. <i>Goodnesse.</i> |

I 3

First,

The haynousnesse of sinne is scene in a three-fold respect.

The person offended, is a great God, mighty, and terrible.

First, If thou strikelt thy fellow, the offence is not so *hainous*; but if thou strikelt a *King*, a *Prince*, or a *Priest*, thine offence deserues the greater punishment; for the *quality* of the offended, doth aggrauate and adde vnto the *quantity* of the offence: but we by our sinnes, do offend not any one of the earthly Kings, and Potentates of this world, whereof the *best* and the greatell is but *Man*, as we are, and *his breath is in his nostrils*: but wee offend the great God of Heauen and earth, the *King of Kings*, and *Lord of Lords*, *Cuius magnitudinis non est finis*; Of whok greatnesse there is no end: and therefore offending an infinite God, his anger is *infinite*, and our punishment must needs be *infinite*.

Secondly, if thou shouldest kill a *Tyrant*, whose delight is in the *ruine* of his subiects, and whose *intention* euery way, is to worke thy *destruction*; thy fault were the more tollerable though not *iustificable*, but if thou shouldest offer violence, vnto such a *Prince*, as not onely is the *life* and happinelle of his subiects; by doing good to all; ill to none, like *Titus Vespasian*, that was *Dilicte generis humani*. The very ioy and delight of all mankinde, but also hath raised thee from the dust, enriched, innobled and indowed thee with all the indowments that possibly could be heaped vpon thee: Oh what a *miserable Cause*, and how worthy of all punishment, would all men iudge thee most iustly to deserue? surely they would thinke no punishment, to be *sufficient enough* for such a wretch.

But our God whom we offend, is good and *gracious* vnto all, ill to none, *he hateth nothing that he hath made*. When *Adam* was created, he raised him out of the dust,

— *Diuino semine fecit*; He made him in his owne *image and likenesse*, and he made him sole Monarch of this whole world: and as if euery soile were not fit for such a creature, he placed him in *Paradise*, the choicest place of al pleasure: *he put all things in subiection vnder his feete*, and looking if there was any thing wanting for his happinelle, hee saw that it was not good for him to be alone; and therefore he made him an helpe meete for him; such a helpe, as that *Adam* as soone as euer hee saw her, said; *This is now bone of my bone, and fleshe of my fleshe*: as if he had saide, among all the other creatures, which thou Lord hast brought vnto me, I could not satisfie my minde with any mate,

Of the incomprehensible goodnesse of God to man, and what a good God we doe offend.

Psal. 8. 6. 7.

Gen. 2. 23.

mate; but now I am fully pleased, and cannot dislike this mate, while I like my selfe, because she is of my selfe. Thus did God looke that man might want nothing that might make him happy.

Say thou wert none of *Adams* race, but wert an indifferent Iudge, to censure *such a creature*, that should offend *so good a God*, *Et reddere malum pro bono*, And render vnto him euill for good, and haired for his good will; what punishment I pray thee, wouldst thou thinke too great, for such great ingratitude? for as the Prophet *David*, at the consideration of Gods goodnesse vnto man, saith; *Oh God, what is man that thou art so mindfull of him, or the Sonne of man that thou so regardest him?* So at the consideration of mans sinne against God; we may all cry, and cry againe; *Oh man what is God, that thou art so vnmindfull of him, or, the Sonne of God that thou so little regardest him?*

Psal. 8. 4.

And as God was then good and gracious vnto man, so now, and euer since the fall of man, we may say with the Prophet: *Oh how good a God is the God of Israel?* How many are raised from the dust, like *Saul*, that seeking his fathers *Asses*, found a *Kingdome*; or *David*, that from the *Sheepfold*, was raised vnto the *Scepter*; and how doth God continually bestow his blessings vnto men, and make his *Sunne* to shine upon the good, and upon the bad, and send his raine, yea, and that a gracious raine upon the iust, and upon the vniust, and cause our wiues to be like the *Vine* that is by the house-side, and our children to be like the *Oline branches* round about our *Tables*, our *Oxen* strong to labour, and our sheepe to bring forth *thousands and ten thousands* in our streets? And therefore as he saith vnto the *Israelites*; *What could I doe more for my Vineyard?* So may he say to euery man, what should I doe more for thee, then I haue done? If thou thinkest others in better state then thy selfe, thou must know that thou doest not know thine owne estate, nor vnderstandest what is best for thy selfe; *Sed quid profit vel obfit, nonis medicus non agrotus*: But God knoweth what is best for euery man, and he euer worketh all things together for the best, for them that loue him.

1 Sam. 9.

Psal. 78. 71.

Mat. 5. 45.

Esa. 5. 4.

Rom. 8. 28.

And therefore for *silly man*, to offend such a good God, that doth so much good for man; I know not how this sin should

be sufficiently punished; to *eate his bread, to enioy his Sunne, to receiue his blessings, and to spurne him with our beeles, to teare him with our teeth, and to abuse him in all our actions*; It is such a transcendent sinne, as it passeth all vnderstanding to imagine punishment enough for the same.

The basenesse
of the offender
doth cuer ag-
grauate the
offence.

Secondly, we must consider the *quality* of the Offender: for if a King should iniure his *subiect*, or a Master his *seruant*, the offence is not so great, as if a *Subiect* should rebell against his *Soueraigne*, or a *seruant* lay violent hands vpon his master: and therefore humane lawes decreed, that the basenesse of the offender should be censured with the *seuerer* punishment; as if a *Master* should kill his *Seruant*, hee should but hang for his labour; but if a *Seruant* should kill his *Master*, he must be burnt *all to ashes*; as for a sinne against Heaven and against Nature.

What a poore
miserable
thing is Man
that doth of-
fend so great
and so good:
a God.

But what are we that doe offend so great and so good a God, which the very Heathens tearmed, *Optimus Maximus*; best and greatest? Wee are but men, and no Angels; but wormes and no men; dust and ashes, things of nothing, and worth nothing; base and beggerly; not able in need to relecue our selues with one drop of cold water to coole our tongues.

*Omnia sunt hominum, tenui pendencia filo,
Et subito casu quæ valuerunt ruunt.*

Psal. 1. 5.

All our *strength* is but like a *rush*, that may be soone knapt a funder; and all we haue is but like the *dust*, which the winde can easily scatter away from off the face of the earth. The very Heathens tell vs, that *omnis homo bulla est*, Every man is but like a bubble of water, soone blowne vp, and sooner off.

Psal. 144. 4.

Sic in non hominem vertitur omnis homo. Someane, and so base a thing is man: *He is like a thing of naught, and his time passeth away like a shadow.*

And yet these silly wormes, like as the poore *Psitt* would warre against the winde, vntill they were all ouerwhelmed with the *sands*, so will they *disperge*, with the Gyants, rebell and warre against their God, (*Impar congressus Achillis*) vntill (as the *Pigmies* were by *Hercules*) they shall see themselves to be far ouer-matched with this God of Gods, that holdeth the *Winds* in his fist, and rideth vpon the *Heauens* as vpon a *Horse*: And therefore

fore what maruell that their punishment should be *interminable*, whose rebellion is so *intolerable*?

Thirdly, we must consider the *quality* of the *Offence*: For if once for some *great* matter we did offend; it might be thought the more *tollerable*; *Nam si violanda fides, regnandi cau'a violanda est*: For small matters should neuer make vs to breake our word, saith the Heathen man: And therefore the *Romanes* were so vpright, and so faithfull vnto their confederates, that they would neuer offer to breake *faith* and promise, but in case of *dominion*, of very great aduantage; for they deemed him a very foole, that would *undo* himselfe for *nothing*; and so our owne Citizens here haue learnt this rule of the *Romans*; for, when they *breake*, they will neuer doe it for nothing but for hundreds, and thousands, that they may with the *unjust Steward*, gaine something to themselves, for the losse of their honestie.

But how doe we offend our God? euen for *nothing*; for as Saint Paul saith, *An idoll is nothing in the world*; so may I say of Sinne; it is *nothing* in the world; it is no *substance*, it is no *being* in the world; but it is the *corruption of being*, and it brings vs *nothing* in the world, but the least and waynest momentary pleasure that euer can be imagined: and so themselves in Hell confesse, saying, *What hath pride profired vs, or what good hath our riches, with our vaunting brought vs?* What are they the better for their daily swearing, twagging, drinking, and such like *vile* and *horrible* finnes, which I doe abhorre to name, but that I must in such grosse tearmes, because I loue not to guilde finnes, and to giue them better names then they deserue, they are all past away like a *shadow*: *Transit quod extollitur, permanet quod punitur*: The pleasure is past as soone as euer the fact is done; but the punishment remaineth neuer to bee abolished.

And yet, for such a trifle, for such an momentary pleasure, we will aduenture to offend our God: *Adam* for an *Apple* will forsake his Creator: *Judas* for thirty pence, will sell his Redeemer: and we, for a cuppe of drinke to make vs drunken, for a little trash, it may be one peny to make vs richer, for an oath of our mouth, to shew our selues Gallants, and for such like o-
ther

How we offend
God, and as
it were sell
God for trifles,
for nothing.

Luke 16.6,7,8.

1 Cor. 3.4.

Wisd. 5.8.

Gregor. in Mo-
ral.

Gen. 3.

Psal. 44. 13.

Vt februm reciduarum maiora pericula, et ut vulnervum post cicatrices, &c.
Bosquierus de passione Dom: conc. 3. p. 692.

Anselm. de casu diaboli.

ther things of nothing, will not be afraid to offend our God, to lose his fauour, and to cast him off for euer.

I remember that when God sheweth how little hee respecteth wicked sinners, the Prophet saith; *Thou sellest thy people for naught, and takest no money for them*; as if they were worth nothing in the world: euen so doe these men deale with God, they sell him for naught, and esteeme him worth nothing in the world; for putting God on the one hand, and the least pleasure or profit of sinne on the other hand; they will embrace that sinne, and forsake their God: and this they will not onely doe once or twice, and then leaue; but they will doe it daily and hourelly, and euery moment; neuer leaning to sinne vntill we be compelled to leaue the world; for euery one of vs may say with *Manasses*, *Peccauis super numerum arena maris*, My sinnes are more in number then the sands of the Sea: And therefore as often wounding the same scarres, doth increase the danger, (saith *Bosquierus*;) So the continuall committing of the same sinnes, doth euery way much increase and aggrauate the offences; for if we did it but once, it might be thought we did it precipitately of inconsideration; but when we doe it continually, it is apparant that we doe it wilfully, with delight and deliberation, and therefore must be left euery way without excuse.

Anselmus comparing the sinne of Satan with his owne sin, saith, *Diabolus nulla precedentis vindicta superbiens, peccauit; ego visa eius pena non continens, ad peccatum properavi: ille in innocentia constitutus, ego vero relictus: ille persistit in malitia, deo reprobante; ego vero deo renocante: ille obduratur ad punientem; ego vera ad blandientem; & sic uterq; contra deum; ille contra non requirentem se; ego vero contra morientem pro me; ecce cuius imaginem horrebam, in multis aspicio me horribiliorem.* The Diuell not seeing any vengeance vpon any former sinner, by waxing proud did sinne; but I though I saw his punishment for sinne, did notwithstanding hasten vnto sinne: He sinned in his innocency, wherein he was first created; I after I was againe restored; hee persisted in his malice, God forsaking him; I persist in my sinne, God still seeking to reclaime me from sinne; he was hardned against God, punishing him: I against my God, that gently and mildly intreated me: and so both of vs did sinne against God,

he

he against him, that after he sinned, *sought him not*; but I against him, that after I had sinned, *sought me*, and dyed for mee: and therefore behold I find my selfe in many things, more *vile* and horrible then him, whom for his obstinacy against God, I doe so much hate and detest. So infinitely great, and so transcendently horrible is the sinne of man: inso much that Diuines conclude, that as God is infinite, *Propter summam formositatem*, In regard of his excellent beauty; so is sinne infinite in respect of vs, *Propter summam deformitatem*, By reason of its vnspokeable deformitie: and therefore that it can deserue no lesse then infinite punishment.

Well then, beloued Brethren, seeing the person offended, is so great and so excellent; the offenders so base and so beggerly: and the offence so haynous and so intollerable: and that the punishment of a sinne, *Vt nec maior crimine, ita nec minor esse debet*. As it ought not to be more, so it should not be lesse then the offence deserueth; what man can imagine a punishment great enough for such, and so great offences as wee daily commit against our God?

Hence it is that Saint Paul, willing to shew the equity of this inflicted punishment. calleth it *mercedis stipendia*: The stipend, or the wages of sinne. Now, *stipendium* Dr: a *stipe*: A stipend is an hirelings reward, and was wont to be called the wages that was appointed to be paid the Souldiers, to make prouision for their daily meate and drinke, to sustaine themselves vntill they receiued their full pay: this was called *merces*, their stipend; and none can say, but the poore Souldier which aduentureth his life and his limbes euery moment, for the defence of his Prince, Peeres, and Countrey, is iustly worthy of this small measure of meate. Now Death, saith the Apostle, is the stipend of the Sinner: and therefore Death is as due to him, *Vti militi stipendium suum*: as is the stipend vnto the Souldier, saith Arctius. And so you see, the Works, Sinne; the Wages, Death; and the Equity of it, as iustly due to him, as the stipend is to the Souldier: For, the wages of Sinne is Death.

Man is not able to comprehend the infinite deformitie of sinne.

All punishment ought to be answerable to the offence.

Arctius in Rom. c. 6. 25.

CHAP. VI.

Of the especiall application of each one of these three parts of the whole Text.



And now to presse each one of these, to make impression in our hearts, let vs euer learne and remember; that,

First, seeing sinne is so various, so ambiguous, so horrible, and so odious, in its meandrian windings; we should be very carefull to looke into the secret corners, and tortuous labyrinths of the same, for it comes (as I shewed you) creeping by degrees, and it comes wayled with shadowes.

Looke into all the Ecclesiasticall Stories, and you shall see that neither Idolatry nor Superstition stept into its height at first, but rather crept on by little and little, Saint Peters Successor was long before he could come to weare a triple Crowne: so Satan seeks to bring in sinne; and therefore, seeing that

Serò medicina paratur,

Cum mala, per longas conualuere moras: It is hard to cure an old festered disease; we should, *obstare principijs*, withstand the very first beginnings of sinne, and hate the very garment, that is any wayes spotted or stained with iniquity: That is, the very least thing that may occasionate euill.

But you will say, how shall this be done? you tell vs what we should doe, but you shew vs not the way to doe it? I answer, that I finde two especiall meanes, whereby Satan sought to enlarge the Kingdome of Sinne; and by which, he had almost ouertrowne the Kingdome of Israel. The one was, the aduice of Baalam, the sonne of Beor, a great Prophet, that taught Balak King of Moab, to intangle Israel, by making mutuall matches, and marriages betwixt their Children; whereby the anger of the Lord was so kindled, that hee slew of them three and twenty thousand in one day.

The other was, the practise of Ieroboam, the sonne of Nebat, a great King, that to establish his Kingdome, did make Officers, and

As the Serpent crept into Paradise, so the Diuel creepeth into our hearts, and draweth vs into the height of sinne by little and little.

Jude, verse 23.

How we may withstand and hinder the groweth of sinne.

Numb. 24. 14.

1 Cor. 10. 8.

1 Kings 12. 31.

and *Priests*, of the *basest* of the people; and thereby hee made all *Israel* for to sinne.

And therefore, if you would *suppresse*, or *binder* the increase of sinne; you must take heede, among other things, of these two especiall points.

First, Marry not your Children vnto sinners; but looke rather into the *sincerity* of their Religion, the purity of their profession, and the *uprightnesse* of their *conuersation*. then the *greatnesse* of their reputation here amongst men: and if you finde them Drunkards, Swearers, Players, Idolaters, superstitious, or leud liuers, or any wayes *inclined* to these, or the like sinnes; decline you from them, and meddle not with them; least their sinnes doe bring a plague and punishment, to consume both you and yours: for though it be a good thing to bestow thy Daughter in marriage; yet is it not good, vntill it be to a man of understanding, saith the Wiseman: but they are a people void of reason, and a Nation destitute of understanding, that turne the Diuine Verity, into Idolatry; or that doe any wayes erre from Gods Commandements.

Secondly, make not any Officers, especially *Priests*, of the *basest* of the people; but looke into their *lines*, and consider well their profession; yea, marke their inclination: and whom you see corrupted with sinne, or any wayes infected with the poyson of iniquity, drunkennesse, prophanenesse, cruelty, idolatry, or superstition, promote them not vnto your seates of Government; or if they be promoted, and preferred by others, yet haue you nothing to doe with this steele of wickednesse; receiue them not into your Houses, entertaine them not at your Tables, haue no commerce or conuersation with them, meddle not with them, fauour them not; for you may be sure that they will fauour sinne; and you should feare, least by meddling with them, you should be defiled, and tainted with sinne: for the bewitching of naughtinesse, doth soone obscure things that are honest.

But make much of them that feare the Lord, and whom you see zealously affected, to follow the true Religion, and earnestly labouring to leade an upright conuersation; O let them be helped, and furthered, to be promoted both in Church and Common-wealth;

1 Kings 12. 31.

That we should not marry our Children but to the best men.

That we should not make any Officers, especially *Priests*, but those that are truly religious and honest.

Wisdom 4. 10.

That we should
make much of
those that are
good and godly
men, and doe
our best to pro-
more such into
dignity.

Gen 4. 23.

Of the mani-
fold excuses
that sinners
haue to lessen
and to excuse
their finnes.
Gen 3. 7.

Psal 148. 12.

Luc. 16. 24.
That we ought
to keepe our
selues sportlesse
in the midst of
the wicked.

mon-wealth; for you may be sure, that they will faithfully doe what lyeth in them, to suppress Idolatrie and all iniquitie: Who so is wise, will ponder these things, and he shall vnderstand, and perceiue, and feelee, the louing kindnesse of the Lord. And as sinne seekes to creepe by degrees, so if you looke into the liues of men, you shall see how it comes fairely clad, and vayled, with the shaddowes of vaine excuses.

Sometimes of *infirmity*, either of Age, or of Nature: young men thinke it too *soone* for them to be precise; old men are *weake*, and are not able to endure any longer seruice; the wrathfull man, with *Lamech*, layeth all the fault on his *fury*, if he *slayes a man in his wound, and a young man in his hurt*: the Drunkard faith, it was his *drinke*, and not he, that acteth all the mischief; and the lasciuious man excuseth himselfe, with the *beate of his bloud* and the *lust* of his flesh.

Sometimes of *conformity*, the proud, the drunken, the ambitious, the couetous, and the like sinfull men, they doe but *as most men doe*; and why should they be singular?

Sometimes of *simplicity*, there meaning is good, what euill fouer they doe. And thus sinne couers it selfe, like *Adam*, with the fruitlesse *figge-leaues* of *hypocrisie*.

But alas beloued, we must know, that for Gods Husbandry, no season proues vnseasonable; but *young men and maidens, old men and children, must praise and serue the Lord*: and Nature must be subdued by Grace, if euer we will be the Children of Glory; and all your *excuses* of sinne, will not free your soules from eternall death; but as the Prouerbe is, *Kill a man when thou art drunke, and thou shalt be hanged when thou art sober*: So sweare, and raile, and rage, and offend thy God, and abuse man, when thou art in thy *drinke*, in thy *fury*; and God will lay the punishment on thee, and not on thy *drinke*, when thou shalt not haue a drop of drinke to quench thy thirst, nor a droppe of water to coole thy tongue: And we haue learnt in Gods Schoole, that *Iuda* must not sinne, no, though all *Israel* should play the Harlot; but as the Riuer *Alphus* conuayes it selfe through the Seas, into his beloued *Arcthusa*, and yet participates not at all with the Sea-saltish humour, so must *Lot* preferue himselfe chaste in the midst of *Sodome*, and the Saints in the midst of the World;

World, as I haue shewed at large in my Treatise, of the *Delights of the Saints*: And the Schoole of Diuinity teacheth vs, that *Bon. m. est de integra causa*, The beginning, meanes, and ending of euery action, must needes be right, or the whole action will proue wrong: and therefore wee must take away these vailles from sinne, if we would perceiue the vgliness of sinne; and so escape the wages of Sinne, which is Death.

Secondly, seeing *Sinne* is the reall, and radical cause, *Et mali, & morbi, & mortis*, Of weakenesse, sickenesse, miseries, death, and destruction, (a pernicious parent of most dreadfull and deadly off-spring,) for *foolish men are plagued, because of their offences*: and *I will smite thee* (saith God himselfe vnto *Iacob*) *because of thy sinnes*, and it is an *axiome* infallible, that sinne and punishment, are inseparable companions; so inseparable, that the *Hebruiſts* doe often call them both, by one name, as where the text sayth, *Sinne lyeth at the doore*, and *My sinne is greater then I can beare*; and againe, *your Sinne shall find you out*; there *Arias Montanus*, and *Tremellius* translate it, *punishment*: therefore, if we feele any plagues or miseries, either Dearth of Corne, or decaying of Trade, increase of *Superstition*, or decrease of *Religion*, or any such like plagues and miseries; let vs not blame the times; nor trueth of God; but let vs lay the fault where it is, vpon our selues, and vpon our owne *Sinnes*: for though the many multitude say, it was a good world with them, *When they sacrificed vnto the Queene of Heauen*; yet the *King of Heauen* knowes, what a wofull time it was for Man, when the *Crucifixe* was killed with the kisses of their *Mouthes*, and *Iesus Christ* was crucified againe with the *workes of their hands*; and when they changed, *The trueth of God into a lye*, and *Worshipped and serued the creature*, made a god with their owne hands; *More then the Creator who is blessed for ever. Amen.* And if we would be free from plagues; free from punishments; let vs free our selues from sinne.

I know that *seare* of *Poperies* comming againe, with *superstitions* hath spread it selfe ouer the face of this whole Iland; but alas, *Wee seare where no fault is*: for I dare confidently affirme, that it neuer was his *Maiesties minde*, nor the purpose of the State, to bring in *Idolatrie* and *superstition* into this land againe,

The Delights
of the Saints.
Page 47.

Psal. 107. 17.

Mich. 6. 13.

Gene. 4. 7. and
ver. 13.

Numb. 32. 23.
That wee
should ac-
knowledge
our owne
sinnest to be
the true cause
of all our
miseries.
Iere. 44. 17.

Rem. 1. 15.

Cantic. 5. 3.

Reuel. 2. 5.
Nulla nocet
aduersitas si
nulla domine-
tur iniquitas.
Gregor.
Cyprian.

1 John 4. 4.

That wee
should turne
to the Lord
our God.

Exod. 14. 13.

Hieron:
aduersus Pelag.

Math. 7. 18.

Iames 3. 2.
1 Iohn 1. 8.

again, for *We haue washed our feet, and shall we soule them againe?* But the secrets of State, is more then either I can perceiue, or most of you well understand. Or if they did, yet were it wayne, *Quia non est concilium contra Dominum*: because no deuice of man, can subuert the truth of God; vnlesse our sinnes doe prouoke our God, to remoue our Candlesticke, and to take away our light: and therefore though all the *Iesuites* of the world, and all the *Cardinals* of Rome, nay, though all the *Deuils* of Hell, should doe their worst against vs; yet if we feare our God, and forsake all Sinne; the diuels may haue all their seruants, before they all shall be able to hurt any one seruant of the Lord: *quia non plus ualeat ad deiciendum terrena pena, quam ad erigendum diuina tutela*; because, He that is in vs, is greater then he that is in the World; and is more able to preserue vs, then the Prince of darkenelle is to destroy vs.

And therefore, if you thinke *Poperie* to be euill, and would be free from *superstition*, neuer feare the State; nor lay the blame on others; but leaue your sinnes, and Turne to the Lord your God, with all your hearts, and with all your soules, and you shall see the *Saluation* of the Lord, which hee will shew vnto vs this day, for the *Egyptians*, whom you haue seene, and feare; you shall see them againe no more for ever; the Lord shall fight for you, and you may be sure no euill shall happen vnto you; it shall not come nigh your dwelling: for the onely way to escape all punishments is to forsake all sinnes.

Neither doe I say this, as if we could be cleane from sinnes: for I know it was *Nonatus* his error, and we must all know it for an error, that a *Christian* after *Baptisme* doth not sinne, and it was but a *Pellagian* conceite, before him inuented by *Pythagoras*, that the exercise of Vertue, rooteth out all the seede of Vices; for a *Bad tree* cannot bring forth good fruit, and in some things, sayth the *Apostle*, I feare I may say (as it is in our last English translation) in many things wee Sinne all: And if wee say wee haue no sinne, wee deceiue our selues, and there is no truth in vs.

But I say this, that we should haue a *feruent desire*, not to sinne, and to say with the *Prophet*, *O that my wayes were made so direct; that I might keepe thy Commandements*; and that wee would

would endeuer, *pro virili*; to the vttermost of our abilities, not to sinne; and labour alwayes with the *Apostle*, to keepe a cleere conscience in all things, both before God and Man,

Thirdly, Seeing all miseries, death, and damnation, are as iustly inflicted vpon the sinner, as the poore Souldier may iustly claime his little stipend; we should not complaine against God, with *Vespasian*, *Immerenti sibi vitam aripi*, that he tooke away his life without any fault of his; or without any fayling on his part; but we should with the *Leuites* in *Nehemiah*, with *Daniel*, with *Ieremie*, and with all the rest of the men of God; commend the Lord, and condemne our selues; saying, *surely thou art iust in all that is come vpon vs, thou hast dealt truly, but wee haue done wickedly.*

Acts 24. 16.

*Sueton. in vita
Vesp. c. 10.*

Nehem. 9. 33.

And thus I haue shewed thee, O man, *quid sit malum*, what is euill; and you haue heard, a large discourse of Sinne, and the most lamentable effect, and wages, of Sinne: And now it is a thousand to one, that the first thing, many one of vs will doe, is to goe home, or perhaps afore wee goe home, to sinne: some to sweare, some to their whores, some to be drunke, some to deceiue, and most of vs to some sinne or other:

But if euer any of you doe, for those sinnes, receiue this pay; remember I haue sold you, what you should haue, *Death*; for the wages of Sinne is *Death*: and I can doe no more, but pray to God, that he would giue vs grace to forsake Sinne, that we may escape *Death*, through *Iesui Christ* our Lord: To whom with the Father, and the Holy Ghost, three distinct Persons, of that one eternall indiuided Essence, be giuen, as is most due, all prayse, and glory, for euer and euer. Amen.

K

A Prayer.

A Prayer.

O Blessed God, which hast created Man; we doe acknowledge that thou hast made him righteous, but he sought out many inuentions, and hath most grievously sinned against thy diuine Maiestie, and thereby hath most iustly pulled vpon himselfe, and all his posteritie, all miseries, death, and damnation: *But thou desirest not the death of a Sinner, but rather that hee should turne from his wickednesse and liue:* And therefore we doe confesse our sinnes, we doe detest our sinnes, and we doe most humbly pray thee, euen for thy mercies sake, to bee mercifull vnto vs; to deale with vs, not according to our offences: but according to thy Grace, to giue vs Grace to serue thee; that so we may be deliuered from our iust deserued punishment, and be receiued into thine euerlasting fauour, to praye and magnifie thy blessed Name, for euer and euer. *Amen.*

*A wearied loathed Life I leade, content with onely Sadnesse,
To see my selfe oppressed with Sinne, and with this worlds Madnes.
I alwayes strue with wicked Sinne, yet doth my Sinne preuaile
I therefore hate my Selfe, because my Sinnes I cannot quail.
And I doe likewise wish for Grace, that I might neuer offend,
But truely serue my Maister Christ, and please him to my end.
And yet I see this tyrant Sinne, and wicked men doe wrong me,
To Hell the one, to Miserie, th' other still would throng me.
But reason bids me for to Waite, till God deliuereth me,
And fetch my prison'd Soule from hence, to liue at libertie.*

IEHOVÆ LIBERATORI.

FINIS:

The



The Second golden Candlesticke,
 HOLDING
 The second greatest light of Christian
 RELIGION.

Of the Knowledge of G o d.

EXODVS 34. 6. 7.

*Iehouah, Iehouah, Strong, Mercifull, and Gracious,
 slow to anger, and abundant in goodnesse and truth.*

*Reseruing mercy for thousands, forgiving iniquitie,
 and transgression, and sinne, and that will by no meanes
 cleare the guiltie, visiting the iniquitie of the fathers up-
 on the children, and upon the childrens children, unto the
 third and fourth generation.*



Ou haue heard in my former Treatise,
 the poore and miserable estate of distres-
 sed Man: how lamentable hee made
 himselte by *Sime*; I am now to shew
 you a poole of *Bethesda*, wherein, if wee
 can but bathe our selues, wee shall bee
 made perfectly whole, and most comfort-
 ably deliuered from all diseases: and
 therefore, I beseech you, let this *Panchrestum*, this medicine for

K 2

all

The coherence
 of this with
 the former
 Treatise.

Iohn 5. 24

all maladies, be diligently *acquired*, & bee most carefully *applied* to euery sickned soule. You shal finde it in *Ierusalem*, i. e. in the Church of God, and no where else: for *extra Ecclesiam non est salus*, no saluation is out of the Church; and you shall finde it by the *Sheepe-market*, i. e. in the place where the sheepe of Christ, and children of God, doe finde all prouision for their soules; that is, the Holy & Heauenly Scripture; and there if you looke, you shall finde a porch ample enough for you to enter into this *Bethesda*, in these words which I haue read vnto you.

The Lord, the Lord God, or else, *lehoua, lehoua*, Strong, Mercifull, and Gracious, long-suffering, and abundant in goodnesse, and truth, &c. And I hope you will giue the more diligent heede vnto my words, *Quia speciosi pedes Euangelizantium pacem*, because (as the Pro. *Esay* sayth) the feete of thē that bring tydings of good things are most welcome vnto vs: and (as the Angell sayd vnto the Shepheards,) *I bring you tydings of great ioy, which shall be vnto all people*; For I am now to preach and to expound, that gracious Sermon vnto you here, which God himselfe hath Preached heretofore vnto *Moses*, in Mount *Sinay*; and it containes the whole description of Almighty God, so farre forth, as himselfe thought it fit, to reueale himselfe at this time vnto his people: and therefore *Excute pigritiam, quia non est res leuis quam audituri estis*; I doe must humbly craue your attention, and most diligent obseruation of these things: for I thinke that you can neither *heare*, nor *reade*, a sweeter text, if God giue me grace to handle it well.

It is large indeed, I must confesse, and my allotted time is short, and it is as difficult to contract much into a little, as to enlarge a little into much; yet seeing I cannot speake all that I would, I will, by Gods helpe, speake a little of all, as I may.

The occasion hereof is playne enough, in this precedent Chapter: *Moses* desired to see God: God tells him he cannot, because it is as naturall vnto him, to be *inuisible*, as to be a God: and therefore Saint *John* sayth, *no man hath seene God at any time*; yet, (to satisfie *Moses*, so much as was fit for his happinesse) God sayth; that he should see his backe-parts; that is, hee should vnderstand so much concerning God, as the weake vnder-

Esay 52.7.

Luke 2.10.

Chrysost varior:
loc. in *Matth.*
Hom. 9.

The Occasion
of these words

Iohn 4.12.

vnderstanding of Man could possibly comprehend; for he saw *nothing* at all, after any visible manner, but onely *heard* th is voyce describing God; and we must know that God hath neither *forepart* nor *backpart*, that can be seene, with any mortall eyes: and therefore this phrase, of *seeing Gods backparts*, is onely vsed, *quoad captum nostrum*, after a humane manner; and it importeth thus much in effect; thou shalt see, that is, thou shalt vnderstand or see *with thine eyes of knowledge*, my backparts, that is, *so much* concerning me, as thy weak apprehension shall be able to comprehend: For,

First, That God is no otherwise to bee seene, then with the spirituall eyes of our Faith, and vnderstanding, it appeareth playne; because *Moses* here saw no visible thing, but onely *heard* a voyce: So, when God appeared to *Elias*, there passed before the Lord a mighty strong winde, *but the Lord was not in the Wind*; then an Earthquake, *but the Lord was not in the Earthquake*; and then came a still soft Voice, *and the Lord was in the Voice*; and so when he deliuered the *Law*, he sayth, *Ye saw no similitude, sawe a voyce*; therefore, as God sheweth himselfe none otherwise then *by a voyce*, so he can be seene none otherwise then by the spirituall eyes of our vnderstanding.

Secondly, That by the *backparts* of God, is *understood*, so much knowledge of God, as our weak apprehension can *comceine*, it is apparant in this place: for *Moses* neither *saw* nor *heard* any other thing, but onely this *voyce*, proclayming these words, that I haue read vnto you, and therefore this is all one, as if the voyce had sayd vnto him, *this is all that thou canst vnderstand of me: that I am such and such a one, as I shew vnto thee*. It is true indeed, that I am so *glorious*, so excellent; so ineffable, and so incomprehensible in my *selfe*, that if I should shew thee my *Maiestie*, and fully declare vnto thee mine *excellencie*, what I am; thou wert not able to *comprehend* it; and therefore *humano more loqui*, to speak vnto thee as a man, that thou mayest the better *vnderstand* how farre thou mayest know me; I would haue thee to looke vpon a Man, and to consider how much more glorie and excellencie, shineth in his *face*, then in his *backpartes*: euen so thou must vnderstand, that all *this* which I shew vnto thee, concerning my *selfe*, in comparison of what *I am*, in

That God is not to be seene with any materiall eyes.

1 Kings 19.
11. 12.

By the backparts of God is vnderstood so much knowledge of God as we are able to comprehend.

That we can
conceiue but
the least part
of Gods ex-
cellencie.

Thalassus apud
Paulinum Pres-
byt.
Iob 18. 24.

Ob.

Cor. 13. 12.

1 Cor. 13. 12.

Sol.

That the Ef-
sence of God
shall not be
seene in Hea-
uen, but in the
face of Iesus
Christ.

2 Cor. 4. 6.

Iohn 14. 7. & 9.
& 10. v.

the excellency of my *Maiestie*, is but as the *back-parts* of a man, in comparision of his *face* and fore-parts: So farre short is this, that thou canst know of me, to what I am; and yet this *least part* of my excellency, is *so much* as thou, or any man breathing vpon the face of the earth is able to comprehend.

And therefore the meaning of this phrase, *to see the back-parts of God*; is nothing else, but the reuealing of himselfe vnto *Moses*, so farre as *Moses* was able to comprehend; that is, a *little*, but not *neere* all his properties; for to be incomprehensible, is as proper to God, as to be *inuisible*; *Secundum essentiam incognitus, secundum maiestatem immensus*; His *Maiestie* is immeasurable, and his being vnconceivable, saith *Thalassus*, *ναῦτα γὰρ ἵερ, πᾶντα δὲ βλῖπτει οὐκ*; For he is euery where, and he seeth euery thing, when as nothing can see him.

But here it may be, some will say, that although now by reason of sinne that *blindeth vs*, we can neither see his Essence, nor comprehend his excellency; yet when this corruption shall put on incorruption, and this vaile of ignorance, shall be taken from vs, we shall fully see him, and comprehend him in his excellency; for, we shall see him *face to face*, we shall see him *as he is*; and we shall know him *as we are knowne*: And therefore he is neither so inuisible, nor so incomprehensible, but that hee might be seene, and comprehended, were it not for our sinnes and ignorance, that doe so *blinde* our vnderstandings, that we cannot perceiue him.

To this I answer, that if *Adam* had neuer sinned, yet could he neuer haue *seene* the essence of God, vnlesse God would haue taken some *visible shape* vpon him to appeare vnto him; and so I say, that *in the life to come*, when the Saints shall be free from all sin, and indued with a farre more excellent measure of knowledge and vnderstanding, then euer *Adam* was in *Paradise*, they shall neuer see the *Dietie*, any otherwise then in the face of *Iesus Christ*: for so the *Apostle* sheweth, that God, who commanded the light to shine out of darkenesse, hath shined in our hearts, to giue the light of the knowledge of the glory of God, in the face of *Iesus Christ*: And our Saviour himselfe more plainly saith, when *Philip* desired to see the Father; *He that knoweth me, knoweth the Father; and hee that seeth me, seeth the Father*, because

because *I am in the Father, and the Father in me*: And therefore I say, that *Visio Dei beatifica*. The blessed fruition of the Godhead, which the Saints shall haue in Heauen, shall bee no otherwise reueiled vnto vs, then in the face of the *Man Iesus Christ*; because the Deitie considered in it selfe, *Inhabitat lucem inaccessibilem*, dwelleth in the light that no man can attaine vnto.

1 Tim. 6. 16.

And so you see the *occasion* of these words; that God hauing told *Moses* he could neither see his *Essence*, nor yet fully vnderstand his *Excellency*; he would notwithstanding so farre satisfie his desire, as to shew him all that he could possibly comprehend, viz. that he was *Iehoua*. *Iehoua*, strong, mercifull, and gracious, &c. *Et sic condescendit nobis Deus, ut nos consurgamus ei*: And thus God doth most graciously condescend, and make himselfe knowne to man, that man might ascend, and, as much as possibly lyeth in him, know his God.

In all this Diuine description of Almighty God, I find these two especiall things set downe.

The diuision of the Text.

{ 1. *Quid est* } *Deus*, i.e. { 1. *What God is, and* }
 { 2. *Qualis est* } { 2. *What manner of God he is.* }

And in the handling of these two points, I shall by Gods helpe spend and finish this whole *Treatise*.

CHAP. I.

Of the description of God, how he may be knowne; what he is: and of this speciall Name, I E H O V A.

Part. 1.



Touching the first Part; Danda imprimis opera est, ut Deum noscamus, quotquot salices esse volumus: It must be the chiefest care of all that would bee happy, to know God, which is the chiefest happinesse of all: for to feare God and to keepe his *Commandements*; *Hoc est omnis homo*:

This is the *dutie*, and this is the *felicity* of euery man. *As non potes aut amare quem non noueris, aut habere quem non amaueris*;

Bernard.

Iohn 17 3.

2 Theſſ. i. 8.

That there are
three wayes
of knowing
God.

Exod. 23. 19.
10. 23.

Zauco. de nat.
Dei l. 3. c. 2.
p. 199.

That we are
not able to
know God
as he is in him-
ſelfe.

Eſay 6. 2.

But thou canſt not either *loue* him, whom thou doſt not *know*, or *inuy* him whom thou doſt not *loue*; *Quia ignotus nulla cupido*. Becauſe Knowledge is the ground of loue; and whom we loue not, we can neither *ſeek* any helpe from him, nor yet *render* any ſeruice to him: and therefore our Sauour ſaith, that *this eternal life* to know him to be the *only true God*, and whom he hath ſent *Ieſus Chriſt*. And this is the reaſon why ſo many thouſands ſhall be deſtroyed; *becauſe they know not God*: And this the very Heathens perceived, though they could not attaine it, when among all their Precepts, this was their chiefſt leiſon: *γινώσκεις τον Θεον; Know God*.

Now we muſt vnderſtand that there are three wayes of knowing God, (I ſpeake not of that knowledge which the *Booke of Nature* teacheth; for that is too ſmall to make vs happy, but of that which we doe collect out of the *Book of God*) and thoſe according to the *Schooles*, are theſe:

The firſt is according to that, *which he is in himſelfe*, where-by he is *ἀνεκταλιντος*, ynſpeakable, infinite, and incomprehenſible; and thus, *none knoweth God, but God himſelfe*; and the reaſon hereof is, that although, *Nihil magis intelligibile quam Deus*, Nothing of his owne nature is more intelligible, then God; becauſe he is the *firſt*, the *perfeſteſt*, and the *trueſt* being, moſt pure and ſimple, and free from any matter; yet is our vnderſtanding towards God, but as the eyes of the Owles, or *Reremonſe*, which are not able to behold the brightneſſe of the Sunne: and therefore, thus if we *ſeek* to know him, wee ſhall be but like *Symonides*, that being commanded by the Emperour to tell him, *what God was*, demanded *three dayes* ſpite: ſo to reſolue to gear a *quere*: and when hee came, hee required *ſixe dayes* more: and being therefore asked why he *prolonged* ſo the time, and thereby to deluded him, he ingeniouſly *answered*, becauſe *the more I ſearch into him, the further I finde my ſelfe from attaining to him*; And therefore in this reſpect we ſhould, *Sapere ad ſobrietatem*, Bee wiſe vnto ſobriety, and not curiouſly *ſearch* into his ineffable Maieſtie, but rather with the *Cherubims*, to couer our faces with two of our *Wings*; becauſe we are not able to know him as he is.

The ſecond is according to that, *which may be knowne of vs*,
and

and may be any wayes comprehended in our mindes and best understandings. And thus we conceiue him to be most *admirable*; but yet by infinite degrees *inferiour* to that which he is in himselfe; and therefore we should *strine* and *labour* what we can, to vnderstand and know him *more and more*; for the more *fully* that we shall know him, the more *perfectly* we shall *loue* him, and the more *perfectly* wee *loue* him, the more *happinesse* wee shall adde vnto our owne *felicity*.

The third is, according to that *which may be spoken or written* by the best of men: And this is the *narrowest* way to expresse him: and yet we can *reach* no further; for as he is in himselfe, he is (as I said before) a light of an *infinite* brightnesse, in whom is no darkenesse at all; and as the *Apostle* saith, *Hee dwelleth in the light that none can attaine vnto*: no Eagles eye can fully look vpon the brightnesse of his light, no *vnderstanding* can comprehend the incomprehensible excellency of his Maiestie, and therefore we must rest our selues *contented*, to know him so, as we are able to conceiue of him; and to expresse him so, as our slender *speech* will giue vs leaue.

And thus we finde three speciall wayes of expressing what he is. First, by way of *negation*, by remouing from him what we finde in the creatures, or what euer is said of any of them; as when with the ancient Philosophers, wee say *God is not the Sunne*, not the *Moone*, not a *Man*, not *moouable*, not *finite*, &c. & this is the *best part* of our Knowledge of him, (as *Saint Augustine* saith,) when we know rather what *he is not*, then *what he is*: For, as a curious Statue is composed and perfected, by hewing and cutting something still from it, and not by adding any thing vnto it: So is our God *knowne* of vs, by *denying* him to be such and such things, as are common to the creatures, and by *paring away humane conceits* from him, when we goe about to conceiue what he is.

Secondly, by way of *affirmation and perfection*, as when wee do *analogically*, and in respect of certaine *similitudes*, ascribe vnto God the best and most *excellent things* that can be found in any creatures, and so we say, he is *great*, *strong*, *faire*, *mercifull*, *iust*, &c.

Thirdly, By way of *supereminency*, and transcendent excellency; as when we ascribe to God, whatsoeuer excellencies that

are

1 Iohn 1 5.

1 Tim. 6. 16.

Cassian in thest
de Deo.Aug in l. de
cognit. vera
vit. & de ver-
bu dom fr. 38.That there are
three especiall
wayes of ex-
pressing what
God is.

That the abstract names of all excellencies, are onely proper vnto God.

A description of God by way of

- 1 Negation.
- 2 Affirmation.
- 3 Supereminencie.

Aug. de trinitate.

are spoken, or may be spoken of him; farre *aboue* all the excellencies of all other creatures whatsoeuer: and so we doe referre and reduce all excellencies vnto him, as vnto the common *cause* of them all; or as vnto the *fountaine* from whence all these little channels of excellencies doe flow: And therefore we say not onely in the *concrete*, that God is *iust, mercifull, wise, strong, good*, and such like, but also in the *abstract*, that he is *iustice, mercy, wisdom, strength, and goodnesse* it selfe, which cannot be said of any creatures: for that all the best excellencies of the chiefest creatures, are but as little *sparkes* in respect of a huge *infinite fire*: or as a *few drops* of raine in comparison of the whole *Ocean Sea*, if we should compare them to the excellency of God: Nay, we should find their *wisdomes follie*, their *strength weaknesse*, their *beauty baldnesse*, and all their *goodnesse* to be nothing in respect of the goodnesse of God: for, *he chargeth his Angels with folly, and the Heauens are not cleare in his sight*, saith holy *Iob*.

Now according to these three wayes, God is described to be an *immortall, inuisible, incomprehensible, spirittuall, infinite, eternall Essence, the cause of all causes, and the Author of all excellencies*.

Here is a boundlesse Ocean, and a very large description of God, and I may sooner looke my selfe, in the prosecuting of the same, then to *finde* him fully as he is, in any place, which is fully and truly in every place.

But I remember that excellent rule of Saint *Augustine*, *Cauendum est, ne dum de deo cogitamus, & non possumus inuenire quid sit, aliquid de eo sentiamus quod non sit*: We must take great heed least in seeking to know what God is, we thinke him to bee what he is not: and therefore that I may not erre in this point, I will say no more, but with himselfe, which knowes himselfe best; that he is *Ichoua*, this he is, and this is his Name for euer, and as the old saying is, *Conueniunt rebus nomina sepe suis*, & of all his Names, this is the onely Name that doth expresse the Essence and the Nature of God; for all other Names are but adiuncts, expressing *Qualis est essentia*, Of what manner of being hee is, as *Eternall, Omniscient, Omnipotent*; or else *qualis non est*, what he is not, as *Immortall, Inuisible, incomprehensible*, or deriued from the roote of this, as *Eheich, weim & thir* (as some would

would haue it) but *Iehoua*, *Nomen tetra grammaton*, This Name of foure letters, the most Venerable, and Ineffable Name amongst the Iewes, (as *Galatinus* saith,) deriued of *Hasab*, (as the *Hebritians* note) which signifieth *Esse*, an eueralasting being; *Est solummodo proprium & essentiale nomen Dei*, is the onely proper and Essentiall Name of God; Because all the other names of God (whereof Saint *Hierome* collecteth nine) besides *Iehoua*, and such as are deriued from the roote thereof, are names attributed vnto him in respect of his workes: either internall, as Father, Sonne, and Holy Ghost, and such like, which are names attributed vnto him, in respect of the inward operations of God: or else externall, as *El*, *Shadai*, *Lord*, *Creator*, and such like, which are names attributed vnto him in respect of his outward workes; as *Galatinus* sheweth.

And therefore when *Moses* desired to know the Name of God, God nameth himselfe *Eheieh* *Afcher Eheieh*, which the *Sept.* translated, *אני ה' אני*. *I am that I am*, (putting the present Tense for the future Tense,) is my Name; and it is all one, as if hee had said more plainly, *Hee that was*, *hee that is*, and *hee that ever shall be*: For if you looke neuer so farre backe, you shal neuer finde where his being began; or if you inquire neuer so curiously into the time to come, you shall neuer finde likelihood of his ending; for, *Thou art God from eueralasting*, and *world without end*, saith the *Psalmist*: and so *Yesterday*, *to day*, and *the same for euermore*, saith the *Apostle*: and in this respect, he is called, *the King of Ages*, which hath made the times, and doth inhabit eternity.

Morcouer, it is obserued, that in this name *Iehoua*, (besides many other *Mysteries*, that the more curious searchers into the same doe collect) there is not onely shewed, *the being of God*, but also the manner of that being; that is, the three manner of *subsisting*, in that one simple and eternall being: or the *Trinity* of persons in that *Unity* of Essence. And I confels, that seeing there cannot be but one *Iehoua*, one infinit & eternall being, & that both the Father, the Sonne, and the Holy Spirit, are called each one of them *Iehoua*, as you may most apparently see, if you compare the 6. of *Esay* and the 9. where the great *Iehoua* saith vnto the Prophet, *God and tell this people, heare and vnderstand*

Galat. 1. 2. c. 9.
The name
Iehoua, is the
most proper
Name of God.

*Hieron. in epist.
ad Marcell.*

Exod. 3. 14.

1 Tim. 1. 17.

Esay 57. 15.

Each person
of the Trinity,
is the true
Iehoua.

stand not; see, but perceive not; make the heart of this people fat; with the 12 of *Iohn* 41. Where the *Euangelist* saith, that these words of the Prophet, were spoken of *Christ*: when hee saw his glory, and spake of him; and with the 28 of the *Acts* 25. Where *Saint Paul* saith, *The Holy Ghost spake these words by Eneas the Prophet*: and if you looke into the first of the *Revelations* 8. where *Christ* assumeth the same name vnto himselfe. *Saying, I am Alpha, & Omega*: the beginning, & the ending; *ἐν ἀρχῇ καὶ ἐν ἔσχῳ, which was, which is, which is to come*: And so into the 8 of *Iohn*, the 58. where our *Saujour* alludeth vnto the same Name, saying, *Before Abraham was, I am*. It doth sufficiently proue each one of these persons, to be an infinite God, subisting in that one eternall Essence; because it is most certaine, that the Name *Iehoua*, is so proper vnto God, that it can be ascribed to none else: as *Zanchinus* saith.

Zanch. de na-
tura dei l. 1.
c. 13. p. 35.

But because many other places of Scripture, are more plaine and pregnant, to proue this great Myſtery of godlineſſe; I will not inſiſt to wring out an apparant truth from the obſcureſt places: and becauſe, as Saint Chryſoſtome ſaith, *Neque ad loquendum digne de Deo lingua ſufficit, neque ad percipiendum inſtallectu praeualet*. Our tongues are not able to ſpeake worthily enough of God, and our vnderſtandings are not ſufficient to conceiue of him as we ought to doe: yea, and that, *De deo loqui etiam vera aliquando periculoſiſſimum eſt*; It may be dangerous ſometimes to ſpeake truths of God: for as *Enclides* being demaunded of one, *what God did*; and in what things he moſt delighted, did moſt truly anſwere; that *he knew not well what he did*: but he was certaine he delighted not in vaine and curioſus perſons: ſo I ſay that *curioſity* in this higheſt point of Diuinity, is very dangerous; or, as Saint Bernard ſaith; to inquire too farre into this point, is peruerſe *curioſitie* to beleuee it as the Scripture teacheth, is inſalſible *ſecuritie*, and to ſee him as he is, is moſt abſolute *felicity*: therefore I will wade no further into this depth; but I will exhort and deſire you all, *Potius glorificare eum qui eſt, quam inueſtigare quid eſt*; Rather moſt faithfully to ſerue him, which is, then curioſly to ſearch what he is, *Ne & in hac illicite curioſi, & in ſila damnabiliſſe inueniamur ingrati*; leaſt in this, wee be found vnlawfully curioſus, and in the other moſt damnably vnthankfull, as *Proſper* ſpeaketh.

CHAP

Cbryst. hom.
2 in Heb.

Maxim. ser. 33.
That it is not
safe to search
too farre into
the secing of
God.

Chrysost. quo
supra hom. 2.
in Heb.

Proffer de vo-
cat : gentium.

CHAP. II.

How God is the giuer of Being to all Creatures, and the fulfiller of all his promises.



AND yet, I must note vnto you, that here *Iehoua* is twice repeated, not to make *Moses* the more attentive, (as some doe thinke it,) for the very speech of God, at such a time, and in such a manner, was enough, in my iudgement, to moue attention; but rather, to signify (as I take it) that as he is an eternall being in himselfe, so he giueth being to all things else; viz.
 { 1. To all Creatures. } For
 { 2. To all his promises. }

First, In him we liue, we moue, and haue our being; saith the most learned Apostle of the Gentiles, euen in the streets of Athens: and of him, and for him, and through him, are all things, saith the same Apostle vnto the Romans, the sole Monarchs of the whole World; and so GOD himselfe saith, *I am Iehoua that made all things*: Which is all one, as if hee had said; As I am called the Creator; because I haue made, and created all things: so I am called *Iehoua*, Being; because I gaue, and doe giue their being, vnto all the things that are. And it is obserued, that as in the Hebrew word *Iehoua*, there is nothing but Consonants, *Iod, He, Vau, Ain*, which without their prickles, that doe stand for the vowels, cannot be pronounced; to shew how ineffable, and how vnexpressible the essence of God is: So in the Latine word *Iehoua*, there are contained all the vowels, *a. e. i. o. u*; without some of which, no word can be spoken, no name can be vttered; and that in it there is nothing but vowels, excepting *b*. which is no letter, but the aspiration of the word; to note vnto vs, that as the vowels together with the aspiration, is the life, and as it were the soule of euery word: so is *Iehoua*, the Lord God, the very life, and being as it were of euery Creature that can be named; because that, of him, and for him, and through him are all things.

Non quod illa sunt quod ipse est, sed quia ex ipso sunt; Not that they

Zanch de natura Dei. l. 1. c. 18.
Why *Iehoua* is twice repeated.

Acts 17. 1. 28.

Rom. 11. 36.

Esay 44. 24.

That all things doe subsist in God.

How ineffable is God.

That God is the very life of all things.

Rom. 11. 36.

Bern. in cant.
serm. 4.

Exod. 6. 3.
This place of
Exodus explai-
ned.

Gerard. l. 3 de
nat. Dei.

Alfred. Lexic.
Theol. c. 2.

Iohn 7. 39.

1 Cor. 13.

Psal. 50. 11. 12.

Psal. 68. 18.

they are the same, that he is; but because they haue their existence and perfection from him, as Saint Bernard saith.

Secondly, when God saith, *He was not knowne vnto Abraham, Isaac, and Iacob, by his name Iehouah*; it is not to be understood of his *essentiall being*; for so they knew him, euen by this very name, *Iehouah*; as we may see in the fifteenth of *Genesis*, and the seauenth verse; and in the eight and twenty of *Genesis*, and the thirteenth verse, of the originall Text; and so Tremellius reads it: Neither is it to be understood, *De gradibus diuinarum patefactionum*, Of the degrees of the diuine manifestations of God, (as Gerardus saith) because sometimes it is the manner of the Scriptures, to say, that things are then, when they are manifested to be, as it is said of the holy Ghost, *Quod nondum erat, quia nondum innotuerat*, That he was not, because as yet he had not manifested himselfe to be; for so he may be said not to be knowne vnto Moses, nor vnto any man else, because neither himselfe, nor any of his names can be knowne of any man, but onely in part, as the Apostle sheweth. And the example alleaged of the holy Ghost, is *misinterpreted*; because the Euangelist speakes not there of the person of the holy Ghost, nor yet of the *inuisible bestowing* of the gifts of the holy Ghost; for so they euer knew him to be, and his gifts to be giuen vnto the Saints: and therefore they did vse to pray with the Psalmist, *That God would renew a right spirit within them*. But the meaning of the Euangelist is, that the gifts and graces of the holy Ghost, were not as yet plentifully, visibly, and miraculously giuen; because that *Iesus was not yet glorified*: for that, according to the prophetic of David, Christ was first to ascend up on high, and to leade captivity captiue; and then in that manner to bestow gifts on men.

But these words, *that he was not knowne vnto them, by his name Iehouah*; are to be understood of the performing and accomplishing of those promises, which he made vnto them, of the giuing of the Land of Canaan vnto them, and their posterity: for the words going before, *I haue appeared vnto them by the name of Almighty God*; and the words immediately following, *and I haue established my conenant with them, so giue them the Land of Canaan, the Land of their pilgrimage, wherein they were strangers,* doth

doth make it sufficiently plaine, that the meaning of the holy Ghost is this; *videlicet*, that although by the creation of the World, and the destruction of the same, and so by the restoration, and the continuall preservation of the World, and of themselves especially, in all their pilgrimage, hee had sufficiently shewed himselfe vnto them to be Almighty; yet by the giuing of the Land of Canaan vnto them, and their posterity, he had not shewed himselfe a fulfiller and accomplisher of his promise; because that same promise of giuing them the Land of Canaan, though it was faithfully made vnto Abraham, yet was it not fully accomplished, vntill the dayes of Iosuah.

And therefore, God hereby would giue Moses, and vs all to vnderstand, that as he is an eternall Iehouah, or being in himselfe, and the giuer of being vnto all Creatures, so would hee performe, and giue being vnto all his promises; and as hee was now mindfull, to accomplish this promise which hee made with Abraham, of giuing the Land of Canaan; so would he be as mindfull to performe that great promise, which hee chiefly aimed at, and intended by this, *viz.* of giuing eternall life vnto Abraham, and all his faithfull Children: for wee must vnderstand, that whatsoever was done, or said vnto the Patriarchs, and Fathers of the Old Testament, *Omnia in figura contingebant illis*; They were but Types and Figures, and had relation vnto farre more excellent things: and therefore the chiefe meaning of God herein is, that although he had but promised vnto Adam, that the seede of the Woman should breake the Serpents head; and vnto Abraham, that in his seede all the Nations of the Earth should be blessed; and should through the said seede be brought to possesse and enjoy the everlasting Canaan; and had not as yet performed the same in their time: yet as now hee intended by him, and especially by Iosua, to giue vnto the posterity of Abraham, the temporall Land of Canaan, (as their owne eyes should immediately see) so he would as certainly in his due time, by, and through, Iesum Christ, (whereof Iosua was but a type and figure) giue vnto all the faithfull sonnes of Abraham, the possession and inheritance of the spirituall Canaan, that is, eternall life: and then they should all see, and perceiue him to be, as true a Iehouah, that is, as true a performer, and giuer of being,

*Vide Zanch, de
nat. Dei. l. 2.
c. 13.*

That God is a
faithful perfor-
mer of all his
promises.

1 Cor. 10. 11.

Gen 3 15.

Gen 22 18.

being, vnto this his *promise* of their redemption, and eternall *saluation*; as they doe see him, and know him to be an eternall *being* in himselfe, and the giuer of *being*, id est, The Creator of all the things that be; or as the Children of *Israel* doe see him, to performe his *promise*, of giuing the Land of *Canaan* vnto the posterity of *Abraham*. And so much for the most especiall things, that we may obserue out of this name *Iehonah*.

CHAP. III.

Of the usefull instructions, that we may gather out of the former Doctrine.



Ell then, beloued Brethren, let vs apply this truth vnto our selues: and first, seeing that good is no good, which wanteth perpetuity, (as *Nazianzen* saith,) and that God onely, is that eternall *being*, which hath, and giueth *immortality*; it teacheth vs, where to seeke for our eternity. Indeed, of our selues we shall be euer: for though God made vs, *Ex nihilo*, Out of nothing; yet he did not make vs, *Ad nihilum*, To returne to nothing: There may be a dissolution of soule and body for a time, but there cannot be an annihilation of neither, because they must be re-vnited againe, to remaine for euer; but euer (without God) in eternall misery: and therefore, seeing it is a deadly *immortality*, to be immortall onely for immortall torments, we ought to ascend to him, and be vnited to him, if wee would be happy, and desire to make our immortality profitable vnto vs.

Why then should we place our rest on *Earth*, where we be strangers and pilgrimes, and haue no continuing Citie? and not rather crie to God, *Eripe nos tandem seruilibus eripe regnis*.

How long tarriest thou, holy and true? or when comest thou, O good God, to free vs, *E luctulensis manum operibus*, from this more then Egyptian bondage in this wicked world, and to bring vs Lord vnto thy selfe, where we shall haue a most happy

How wee may
attaine vnto
immortality.

1 Pet. 2. 11.
Heb. 13. 14.
Claud l. 2. in Ent.
Reuel. 6. 10.

happy beings, and a most glorious Kingdome, without ending?
For here alas,

Nilile parit luctus mortalibus una voluptas.

We haue a thousand bitter sighes, for euery little smile; *Et prateris incunctas non redditura, & manet anxietas non peritura,* And our little pleasure will soone vanish, and yet leaue a sting and a torment, that shall neuer be finished: but in thy presence, there is fulnesse of ioy, and as thy right hand there is pleasure for evermore.

Secondly, seeing we, and all things else, haue our being from God: *Iupiter est quodcumq; vides quocumq; moueris,* For whatsoever we are, or wheresoeuer we are, we are all, and haue all from God: Why then should we be so vngratefull, and so vndutifull as we are vnto God? For had we not had our being, all the titles of honours, all the confluence of wealth, and all the pompous things that we haue from Parents, Kings, Masters, Friends, or whom you will, had auailed vs nothing; nay, had wee not had these things from God, wee had had nothing at all; because hee gaue them their being, and then gaue them to vs, *Per manus eorum,* By the hands of them which brought them vnto vs: for he is the giuer of euery good and perfect gift; and all other things are but the instruments, whereby hee conuayes and sends those gifts vnto vs: And therefore why should we not wholly dedicate our selues and ours, vnto the seruice of God? For, who planteth a Vineyard, and eateth not of the fruits thereof?

And yet God may iustly say of vs, *Filios enutritui,* I haue nourished and brought vp Children, but they haue despised me; for though he made man, and made all things for man: yet cannot all these things, make man to serue him, as he ought to doe; but that euery one of vs will follow after the lusts, and concupiscence of his owne flesh, which (as the Poet saith) *Et nocitura placet, & placitura nocet;* Doth euen wound vs, when it most delighteth vs.

Thirdly, seeing God giueth being vnto all his promises, and keepeth his promise for ever, as he hath done already, in sending a *Ioshua*, to giue the Land of *Canaan* vnto the *Israelites*; and especially in sending *Iesus Christ*, to giue eternall life vnto all beleeuers: And that, *dicta Iehoue sunt dicta pura;* The words of the

Psal. 16. 12.

Lucan. 1. 9.

That we ought to be thankfull vnto God, because we haue all things from God.

James 1. 17.

1 Cor. 9. 7.

Esay 1. 2.

Psal. 46. 4.

That we should
neuer doubt of
Gods promises.
1 Pet. 2. 4.

Matth. 24. 37.

the Lord are pure words: Wee should *expectare impletionem*, neuer doubt of the performance of Gods promises, nor say with those incredulous Aethiells, in the second of Peter, 2. 4. *Where is the promise of his coming?* But we should belecue them to be as sure and as certaine, as if they were already accomplished: For he is *Iehoua*, that will giue them their *being*, in their appointed time. *Heaven and Earth shall passe away, but his Word shall not passe*: That shall be surely accomplished.

CHAP. IV.

Of the word LORD, and how many wayes it is taken, and of the reasons to perswade vs to serue him.



Why *Iehoua* is
translated
Lord.

Polanus Syntag.
l. 2. c. 6.

Might now passe vnto the second part, but that the translating of this word, *Iehoua*, by our last Translators into the word *Lord*; (for so we reade it, *The Lord, the Lord God, mercifull and gracious, &c.*) must here stay me a while: For searching into the reason, why *Iehoua* should be translated *Lord*, I found that the seauenty Interpreters doe translate it so in euery place, and that because *κύριος* or *κύρις*, from whence *κύριος* is deriued, signifieth, *I am*; which is the same in effect, as *Iehoua*; and also because he is properly called *κύριος*, The Lord of any thing, *Qui plenum*, *κύριος ἐξουίας*, in *eādem rem habet*, Which hath full right, and a most absolute authority ouer the same thing; for, *Dominus primo dicebatur, a domo*: He was at the first called *Lord*, which was the *Master* of the *House*, and had full right and authority ouer all the Household: and wee finde that none but *God alone*, can simply and absolutely say, that he hath full right and authority ouer any thing in the World; because he onely is the *Maker*, and *preseruer* of all things, and of euery thing: and therefore all other Lords are but Lords *under him*, and from him; and he onely is, *αὐτοκύριος*, Lord of himselfe; and so indeede Lord of Lords.

And in this respect, we finde *κύριος*, Lord, and *Iehoua*, to be
equina-

equivalent, and to fall into the same thing: and therefore *Augustus*, the first founder of the Roman Empire, refused to be called Lord; and so did *Alexander Severus*, and diuers others, because they thought the name of Lord, to be too high a title for so meane Creatures, as they knew themselves to be.

But we distinguish betwixt a $\left\{ \begin{array}{l} \text{Lord simply, and} \\ \text{a Lord } \textit{uere} \text{ in, in some respect.} \end{array} \right.$

In the first sence, none is Lord but God alone; and therefore in this respect, our Sauour saith, *Be not you called Lords;* but,

In the second sence, *Dicam plene imperatorem Dominum*, saith *Tertullian*; I may, and will call the Emperour Lord: and so saith *Obadias*, vnto the Prophet *Elias*, *Art not thou my Lord Elias?* Because God, which gaue them their rule, and dominion, in his stead, hath also innobled them with his own names; *Et ego dixi, dy esis*, And I my selfe (saith God) *hauē called you gods;* and haue giuen these names vnto you, to be called Gods; and so Lords. And yet they should remember Saint *Peters* rule, *iusti ut rex manent*, Not to Lord it so, as to ouer-rule Gods people; or, as Saint *Augustine* saith, *Non dominandi superbia, sed officio consulendi*: Not for the loue of Soueraignty, but in a desire to doe them good, and to imitate God himselfe.

Parcere subiectis, & debellare superbos:

To defend and helpe the innocent, and to punish the wrong doer.

And so you see how *Iehoua*, is rightly translated *uen*, Lord, because truely and absolutely hee alone is Lord of all things, as the sole giuer of their being, and preseruer of them in that being. And this should incite vs, to feare, and to serue this our Lord: for, *Si Dominus, ubi timor?* If I am a Lord, where is my feare? The Prophet *Dauid* saith, that the Earth is the Lords, and all that therein is, because he hath founded it vpon the Seas, and prepared and established it vpon the foulds: And so this *Iehoua* is our Lord, because he made vs, and hath giuen vs our very being, and yet wee finde that hee is our Lord in a more excellent respect: for as those, which by right of warre might iustly be put to death, and yet were redeemed and preserued alieue, were called

That God only is an absolute Lord.

Tertul. in Apol. c. 34.

Lamprid. in Alex. Sever.

Tertul. quo sup.

1 Reg. 18. 7.

Psal. 8. 6.

That we should feare and serue our Lord.

Malach. 1. 6. Psal. 24. 2.

Aug. de ciuit. Dei. l. 19. c. 15.

Why Christ is
most properly
called Lord.

Philo in l. de
Regno.

Hugo de prato
scr. 6. de temp.

Three speciall
reasons to per-
swade vs to
serue God.

seruants; and those that redeemed them, were called their *Lords*; so are we called *Gods Seruants*, and he our *Lord*; not onely because he *made vs*, but also because when we might haue beene iustly put to *eternall death* for our sinnes, we were *redeemed*, and saued by the death of *Iesuu Christ*. And in this respect, we finde, that although the Father, and the Sonne, and the holy Ghost, be each one of them our *Lord*, as our *Creator*, and the giuer of our Being; yet is *Christ* generally, and most commonly throughout all the *New Testament*, called our *Lord*: as if this name were now wholly and solely to be *appropriated* vnto him, because he is our *sole Saviour* and *Redeemer*. And therefore, seeing the very name of a *Servant*, doth include *seruitium*, a seruice to be performed vnto our *Lord* and *Saviour*; and that indeede we were *preserued* to that end, that we might *serue him*, as *Zacharias* telles vs, *That wee were deliuered from our enemies, that wee might serue the Lord in holinesse and righteousness all the dayes of our life*: Wee ought to endeaour what lyeth in vs to serue this *Lord*; and we should the more ioyfully doe it, because as *Philo* saith, *Quia seruus, vix iudicius punit, etiam si seruus dominus*: To serue the Lord, is not onely better then *liberty*, but also more excellent then all *Soueraignty*. And *Hugo de prato* setteth downe three especiall reasons, to perswade all men to serue the Lord.

1. Because we owe our seruice vnto God.
2. That we may obtaine a good reward from God.
3. That we may escape the punishment of them, that neglect to serue God; for,

First, The Lord hath *made vs, redeemed vs, preserued vs, enriched vs* with all that we haue: and therefore, *What reward shal we render vnto the Lord, for all the benefitts that he hath done vnto vs*; vntill we will be contented, to take the *Cupps of saluation*, and to call vpon the name of the Lord; and so dedicate our selues wholly to the prayling and glorifying of his name?

Secondly, if we will *serue him*, we shall be sure to haue in this *life*, his grace to *guide vs*, his Angels to *guard vs*, his holy Spirit to *comfort vs*, and whatsoeuer he knoweth to be needfull for vs; and

and in the life to come, wee shall haue eternall happinellse: wee shall haue the Crowne of euerlasting glory.

Thirdly, if we will not *serue him*, but say: *Nolumus hunc regnare super nos*, We will not haue him to be our Lord, and Master; but wee will serue our selues, and the lusts of our owne flesh; then you must know what he will say to such, *Those mine enemies that would not serue me, bring them hither, and slay them before me*: nay, if you will *despise my Statutes*, and *abhorre my iudgements*; so that you will not doe all my Commandements; I also will doe this vnto you: *I will euen appoint ouer you terror, confusion, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and you shall sow your seeds in vaine, and I will set my face against you*; hee meanes here in this life: and at the last dreadfull day, they shall be bound hand and foote, and cast into that lake which burneth with fire and brimstone for euermore: There shall be weeping, and gnashing of teeth. And therefore, to discharge our duty, to attaine vnto eternall felicitie, and to escape this endlesse miserie; let vs *serue the Lord with feare, and reioyce vnto him with reuerence*: And blessed are all they that serue him. And so much for the first Part, *What God is, or of the Essence of God*.

Leuit. 26. 15. 16.
17.

Psal. 3. 11.

L 3

PART.

PART. II.

Part. 2.

Of the Nature of God, or what manner of God he is.

CHAP. I.

Of the power of God, and how many sorts of Adversaries
there be, which doe oppose the Truth of this
Doctrin of the power of God.



You haue heard what God is, I EHOVA, that is, an Eternall being in himselfe, and a giuer of being vnto all the things that doe subsist, and now we are diligently to consider, The nature of God, or, what manner of God he is: for, I find that God doth here expresse himselfe vnto Moses by three especiall attributes,

- | | | |
|----------------------------------------------------------------------------------------------------------------------------------------|---|-----------------------------------------------------------------------------------------------------------------------------|
| <p>{ 1. His Power, to make vs belecue in him.
2. His Goodnesse, to make vs loue him.
3. His Iustice, to make vs feare him.</p> | } | <p>3. excellent points
to bee thoroughly
knowne: to be e-
uer learnt, & neuer
to be forgotten: for,</p> |
|----------------------------------------------------------------------------------------------------------------------------------------|---|-----------------------------------------------------------------------------------------------------------------------------|

The first attri-
bute of God;
i.e. His Power.

Stella in Luc.
c. 1. p. 36. b

Jeron. tom. 3.
p. 95. in ep. ad
Marcell.

First, the Doctrin of Gods Power, is the very Anchor of our Faith, and the foundation of all Christian Religion; for hence proceede all Heresies; because the Heretickes know not the Scriptures, nor the Power of God; and hence proceeds all Faith; because we belecue with the blessed Virgin, *Quia potens est*, that God is able to doe all these things, which Reason is not able to comprehend; and therefore here, immediately alter *Iehoua*, he addeth *E L*: which the *Septuagint*. turned and translated *Strong*, GOD: and *Aquila*, searching into the Etymologie of the word, interprets it, *ισχυειν*, that is, Strong; saith Saint Hierome, and so Zanchinus euery where, Tremelinus and some other Latine versions

versions, and the old English Translation reads it *strong*: and so in *Legs credendi* in the Symbole of our Beliefe, as soone as euer he sheweth himselfe to be, he sheweth himselfe to be Almighty; and so the Prophet Dauid saith, *God spake once and twice, I haue also heard the same, that Power belongeth vnto God.*

And surely this Doctrine of Gods Power, is so *usefull* for all Christians, and so *necessary* for the vnderstanding of the Scriptures; that among all the *Attributes* of God this deserueth *first* to be discus'd because, there is, almost *no page* of Scripture, wherein there is not some mention made of the Power of God; and the *ignorance*, or not rightly vnderstanding of this Truth, is the *cause* of so many *Infidels* and *Hereticks* in the world: and therefore I must craue leaue to insist a little vpon this point of Doctrine, of the *Power* of God: And for Method sake, I will diuide my whole discourse of this point, into these foure heads.

1. I will set downe the *number*, and the *qualitie* of the *Adversaries* of this Truth.

2. I will *explaine* this point, and shew wherein and how *farre* this *Power of God* extendeth.

3. I will sufficiently *confirm* the *truth* hereof, and *answers* to whatsoeuer is, or can be said against it.

4. I will briefly *shew* the *usefull application* of the whole Doctrine.

For the first, the *Adversaries* of this Truth, which doe either exceedingly *erre*, or be mightily *deceiued*, are *almost infinite*: but I may reduce the chiefest of them into these foure *sorts*; whereof *two* by impayring and denying his *Power*, doe vnto him the greatest wrong; that is,

- 1. The *Infidels*, that will not beleue in him.
- 2. The *desperate men*, that will not hope in him.

Because they thinke he cannot do those things, which in very deed are most facile and easie for him to doe.

And the other *two*, by *mis-vnderstanding* the *extent* of his *Power*, doe not shew much lesse *indignitie* vnto God, then the former: and they are

- 1. The *Ubiquitaries* of Germany,
- 2. The *Pontificals* of Rome.

} Which say hee
can

How needfull
is the Doctrine
of the Power
of God.

Psal 62. 11.

*Zanch. de nat.
Dei. l. 3. c. 1.*

Foure points
handled, tou-
ching the
Power of God.

Foure sorts of
men doe erre,
about the
Truth of this
Doctrine, of
the Power of
God.

can doe those things, which indeed are agreeable, neither to the Power, nor to the Truth of God. And so as Goclenius saith,

*Crimen in excessu, necnon defectu aberrat
Sed verum, medium qui tenere, tenent.*

We must walke in the middle-way, if wee would not walke awry.

Psal. 14. 1.

First, for the *Infidels*, The foole hath said in his heart, there is no God; and what he saith in his heart, he testifieth and confirmeth by his workes; for, by their workes they deny God, saith the *Apostle* and some in plaine tearmes, as *Diagoras* and others; And therefore seeing they deny him to be, what maruell is it that they should deny him to be *Almighty*? and therefore one of the Captaines, and a Lord of the King of *Israel*, said vnto *Elisha*;

2 Reg. 7. 2.

If the Lord should make windowes in Heauen to raine downe Corne like hayle-stones, yet how can he doe those things that thou hast spoken? and the wicked in *Iob* say, *Quis est omnipotens vt seruiamus ei?* or, *quid est omnipotens*, as *Tremelius* reads it, who, or what is Almighty God that we should serue him? as if they said we know none such. But what doe I stand vpon *Infidels*?

How the Atheists and Infidels deny the Power of God.

The most learned of their *Philosophers*, the wittiest of their *Poets*, and many *Heretickes* haue made but a scoffe of that Doctrine, of the *Omnipotent Power* of God: and did with all their strength maintaine, that *Ex nihilo nihil fit*, Of nothing, nothing could be made: and therefore concluded it was impossible for God, *Ex non ente ens producere*, To make any being of that, which had no being in the world: and thereupon *Aristotle*, the Prince of all the *Philosophers*, doth strue with all his might to proue, that this world is *Eternall*, and neuer had any beginning: and they that yeeld it was made, doe affirme that it was composed of a *præ-existent matter*: this was the opinion of the *Stoicks*, and *Persapetickes*, which *Cicero* embraceth; So *Seleucus* and *Hermias* (as *Sebastianus Medicus* witnesseth) and *Hermogines* (against whom *Tertullian* writ a most elegant booke) haue said,

Arist. 1. 1. & 2. de celo & mundo.

Cicero 1. 3. de nat. deorum.

Medicus in summa hares.

D. Sicul. 1. 1. & 1. Euseb. de prep. ev. Euang. 1. 1.

that the matter and the substance of the Elements, whereof the world was made, was, not made by God; but was coeternal with God: all which, with many others (whose opinions, *Diodorus Siculus*, and *Eusebius Casariensis* haue most painefully collected, and which is needlesse for me to rehearse) haue erred in this point;

point; because with *Petrus Abayardus* (as *Medicos* say th) they were ignorant of the *Omnipotent Power of God*.

But against all these, and the like, the *Power of God* may be easily shewed, both from the *Creation of the world*, and also from the *Gubernation of it*, and of all things that are therein: for the *World* it selfe, saith *Saint Augustine*, *Ordinatissima sua mutabilitate, & mobilitate, &c.* by his most comely mutability and mobility, and all visible things in their kinde, doe as it were tacitely, and after a secret manner, proclaime it selfe to be made; Yea, and to be made by none other, but by that most ineffable and inuisible excellent God: and therefore, although *Aristotle* in saying that this world was *eternall*, was farre wide from the *Truth*: because that whatsoeuer doth consist of a solide & a ponderous body, as it must of necessity haue an ending, so it must needes be, that at some time or other, it hath had its beginning: yet diuers of the very Heathens, haue by the light of *Nature*, seene and confest this *Truth*; for we read that *Orpheus* saide, *in its aonytiis, &c.* There is one of himselfe, i. e. God, and from him alone, are all things that are, and *Pythagoras* (as *Iustin Martyr* cites him) said,

in its ipso, Deus ipse, nullius in se uisibilis, &c.
 ab ipso sunt omnia cuncta, in ipso sunt omnia.

If any man (besides that one *envisaging God*) doth say, *I am God*, let him create a world like vnto this, and say this is mine: And so *Epicurus* himselfe, did in this thing confesse the *Truth*; and say that this world had beginning: and must in its due time haue ending, and so many others of the most ancient *Philosophers*, did professe this *Truth*, and left their faith written for their posterities: If any man desire to see it, let him looke into *Iustin Martyr*, in his exhortation vnto the *Gentiles*, and in his Booke of *Monarchy*; and to *Eusebius Casariensis de preparat: Euangel:* and especially into *Lactantius Firmianus*, l. 1. c. 5. 6. & 7. By whom the sayings and opinions of the former Age are most carefully collected.

And yet not one of them was able, either to shew any reason, or to expresse the manner how any of these things should be made, (which was the cause that *Aristotle* and his followers, that

How the Power of God is proued.

First, from the creation of things.

Diuers Heathens confessed God to haue made the world.

Iustin Martyr in de Monarchia.

Heydelpheldius de deo. c. 2.

No man by
the light of
Nature is able
to shew the
reason how
the world
should be
made.

Heb. 11. 3.

Secondly,
Gods Power
is prooued
from the go-
uernment of
the world.
*Quintus Curt.
de rebus gest.
Alexand.*

Psal. 68. 4.

*Victor Strig.
in Iustin. epit.
p. 295.*

that would haue the *reason of every thing*, or else would beleue *nothing*, to say it was not made at all:) because they were all ignorant of those *Diuine Oracles*, whereby God had made knowne this Truth vnto men; and especially, because they were destitute of that *Spirit*, whereby we are perswaded to *believe* this Truth; for that (as the *Apostle* saith) *through faith we understand that the worlds were framed by the Word of God.*

And as the *Creation* of the World, so the *Gubernation* of the same doth as fully shew the *Omnipotent Power* of God: for I may truly say, *Non minor est virtus quam condere, fallaci tueri*: It requires as great a power, or greater, to *sustaine* all things, that they turne not to nothing, as to *create* all things of nothing.

When *Alexander* asked a certaine people what thing they feared most, (thinking they would say they feared him) they scoffingly answered, *the falling of the Skies*; & indeed if we knew all, we might feare both the *falling* of the Heauens, and the *ouerflowings* of the Seas, and the *untamed furie* both of men and beaſts; were it not for *Almighty God*; which *rideth vpon the Heauens as vpon a Horse*, and by his *Power* ruleth *the rage of the Seas*, and the *noyse of his waues*, and the *madnesse of the people*. And therefore well doth that Christian Poet conclude,

Est Deus omnipotens, qui temperat omnia nym.

That he must needs be an *Omnipotent* God, which ruleth and guideth all things with his becke, or with a word, according to his owne will. And *Victorinus Strigelius* saith, that it is worth the obseruation, to *consider* out of *Histories*, the *beginnings* and *enlargements*, the *declinations*, and *subuersions* of *Empires*; because that this consideration, doth *illustrate*, and confirme vnto vs, the *song* of the blessed *Virgin*, and the *Power* of the great *Creator*, *Qui fecit Potentiam & deposuit potentes*; Which raiseth the poore out of the mire, and bringeth downe the *high lookes of the proude*; because his hand is able both to exalt the one, and to deieft the other; as *Aesop* being demanded, *what God did*, answered; *Exaltat humilia & deiecit alta*, He exalteth the lowly, and casteth downe the *mighty*; and this may be seene, as in all things, and in all *Ages*; So especially in those *Empires* which wee call the *four* *Monarchies*, saith *Strigelius*. And Poet *Iuuenal* saith;

Fortuna

*Fortuna multis dat nimis nullis satis
Si fortuna uolet, fiet de consule rhetor,
Si uolet hac eadem, fiet de rhetore consul.*

*Fortune we see doth giue too much to many,
And yet alwaies giues not enough to any.
If Fortune will, thou maist be a Consull made
And if that will, thou maist vnto thy former trade.*

And therefore *Mars* considering this admirable disposition of things, doth positively pronounce;

Fortuna omnipotens, & ineluctabile fatum.

That Fortune is *Omnipotent*, and the destinies vncontroulable. All which, *Adutato nomine*. If we change the name of Fortune, (which was their error to say, *-Te facimus fortuna deam*, And to ascribe all to chance) into the vnchangeable *providence* of God, wee finde it to bee most apparantly true: and therefore of an vnanswerable validitie, to confirme and proue the power of God.

Secondly, for the *desperate men*: All wicked wretches, when they are growne vnto the height of sinne, or fallen downe into the depth of all iniquity, and shall on the one side, see God exceedingly angry with them for their sinnes, and the fire kindled in his wrath, which shall burne vnto the bottome of Hell; and on the other side, the deuouring Gulph, ready to receiue them, and to detain them in euermlasting flames; then doe these men, not so much *Atheists* without the Knowledge of God, as *Infidels*, without Faith or Hope in God, say with wicked *Caine*; *Our sinnes are more then can be forgiven vs*: for that our iniquities which are so horrible, and Gods Iustice which is so vn corruptible, haue such a *zarius* *ura*, great Gulfe and distance betwixt them, that *Non hinc conueniunt, nec in una sede morantur*; They can neuer be reconciled; and therefore our iniquity can neuer be remitted.

Neither doe I truly, finde these men, to be much more *stupid* then the former, whereof I haue euen now spoken; for although I finde many men affirming, the powerfull Creation of all Creatures, others saying, the *confirmation* of the said created things,

The Heathens did falsely ascribe that to Fortune which is true indeed of God.

Virgil, Eneid. l. 8.

How wicked sinners thinke God cannot forgieue there sinnes.
Deut. 32.

That to forgive finnes, is the greatest worke of Gods power.

Psalm 3. 9.

*Heydolpheld :
C. 2. de deo. p. 9.*

Mat. 10. 25.

verse 26.

That God is able to forgive finnes.

Mat. 10. v. 27.

Rom. 11. 23.

things, and others the *Incarnation* of the Sonne of God, to bee the *greatest worke*, and argument of Gods diuine *Power*; yet I finde many Diuines nor meanely learned, most confidently to auerre, the *remission of our finnes*, to bee simply and absolutely the *greatest* and most *remarkable* worke of Gods power: and not without reason neither; because it is easier to *create* a thousand worlds of nothing, then it is to *forgive* one sinne that is committed: for to the bringing forth of all creatures hee did but *Speake the word*, and they were made; hee *commanded* and they stood fast: But to obtaine for vs, *remission of our finnes*, *multa dixit magna fecit, dura tulit*, hee spake many words, he did great workes, and he suffered grieuous wrongs; as Saint *Bernard* sayth: for Sinne is such a *transcendent* thing that as God himselfe in regard of his *infinite beautie*, so sinne in respect of its *infinite deformitie*, cannot be defined, nor shewed how haynous a thing it is: and therefore the *Church* in the Collect vpon the eleuenth Sunday after Trinity, (which also I found obserued by *Aquinas*) sayth; *God which declarest thy Almighty power, most chieftly in shewing mercy, and pittie: And so Christ* himselfe, that knoweth all things, shewing how hard it is for a rich Man to enter into eternall life, doth seeme to shew as much: and therevpon his Disciples were astonished out of measure, saying among themselves; *Who then can be saved?*

Tanta molis erat calosem condere gentem.

So hard a thing it was, to pardon sinne; though we poore blinded fooles, doe esteeme it nothing to sinne.

But yet against despaire, that it is not *impossible* with God to remit all finnes; our Sauour brings this reason, because *all things are possible with God*: and the blessed Apostle *Paul* disputing of the incredulous Iewes, and saying, that they also if they remained not in vnbeliefe, should be ingrafted againe into the Olive tree, doth frame his argument, from the power of God; saying, *That God is able to graffe them in againe*: for seeing that as a bough which is cut off, cannot graffe it selfe into the tree againe; so no more can a man, dead through sinne, reuiue himselfe any more, nor an infidell cast off his infidelitie, and poure faith into his owne heart againe: therefore the *Apostle* confesseth, this is not of our selues; and sheweth that indeed *all gra-*

ces:

cess: our Conuersion, our Faith, our Perseuerance, and all else, are seited in the sole Will and Power of God: because he alone, doth *viuifie* the dead, and call those things which are not, as if they were; that is, to cause those Men, which are *dead* through sinne, to be *reuiued* againe by grace; and those things which are not at all, in *verum natura*, to haue their *existens* and *being* by his onely word, without any labour or paynes, but as easily, for ealier then we doe call the things that are; whereof both is, *entis simpliciter ex non ente productio*; a production of being out of nothing, sayth *Parrasus*: and therefore is vnpossible to bee effected by any created power; but not with God: because all things are possible with him: and therefore is hee able, to make our sinnes that are as red as Scarlet, to become as white as Snow.

Parrasus in Rom. c. 14.

Mat. 10. 27. Esay 1. 18.

Thirdly, For the *Vbiquitaries*: they doe conclude that by the omnipotent power of God, the man *Christ Iesus*, by reason of the communication of the properties of the one nature vnto the other, may be, & is *omniscient, omnipresent*, i. e. euery where, in all places, euen at one and at the selfe same time: for thus *Mentzerus* reasoneth against *Sadeel*; He that is *omnipotent*, can be *present* where he will; but the Man *Christ Iesus*, or *Christ* as man is *omnipotent*; therefore *Christ*, as man, can be *present* where he will; in the Church, in the Sacrament, in the midst of his enemies, or in any other place, where hee pleaseth: whereas *Sadeel*, on the other side sayth, that if God should intend and indeuour to extend all the *nerves* and *synewes* of his *omnipotentie*, yet can he not make one *numericall*, and naturall *Body*, to be in many places at one and the selfe same time: which in very deepe is most true, as hereafter I shall shew vnto you.

Mentzerus contra Sadeel. p. 169.

The error of the *Vbiquitaries*.

Fourthly, For the *Pontificalls*; *Bellarmino* doth most stoutly withstand vs, and to establish his opinion of *Transubstantiation* he sayth, (but most falsely) that God can make the true and naturall body of *Christ*; though finite & numerically one, to be *substantially present* in all those places, whersoever their Masse is celebrated; and to be orally received, and eaten of all those Men, that doe communicate; whosoever those Men should be: and so the rest of them taught herein, by that *Arch-hereticke* the deuill, doe strive with all their might, to confirme the *probabilirie* (for the

The error of the Church of Rome about Gods power, to prooue transubstantiation.

Augustin: in
Iohan.

the *veritie* they shall never doe) of that opinion, from the *omnipotent power of God*. And truly this is nothing else, but most cunningly to *bide* their true faults, and false errors, vnder the *pretext* and vayle of the power of God. Miserable men (herein I assure my selfe) *qui dum volunt esse mali, nolunt esse veritatem, quia condemnantur mali*, who while they desire to bee in error, doe wholly oppose the light of Truth, whereby their errors are re-
proued, and doe bring their subtilties, and fallacies, into the Church of God, intruding falsehoods into the roome of Truth, and bare *names*, accidents without any subiects, (euen as *Ixion* embraced a Cloud for *Imo*) to bee receiued of vs for true and reall things: and because we will not yeeld to be thus seduced, and to bee made fooles, they call vs *Fooles*, and *Hereticks*, full of *Heresies*, and I know not (as I care not) what. But it is easier for them, to call vs then to *proue* vs so: and they are but parties and not iudges of this controuersie, and parties must not be iudges, in the same case wherein they are parties: And therefore wee will not iudge of them, *least wee should bee iudged*; neither will wee giue them any other names, then the members of the Church of *Rome*, the patrons and defenders of her doctrines, and such as be seemeth *Modestie* and *Christianitie*: for we know the spirit of Christ is a *spirit of Love*, not of *hatred*, a *spirit of Meeknesse*, not of *harshnesse*, and a *spirit of Peace*, not of *strife* and *contention*: but according to true reason, and the iudgement of all antiquitie, and especially the diuine veritie of the most holy Scripture (whose propertie is, *iudicium auitum, & infallibile*, to giue an absolute and infallible iudgement of truth,) wee will by Gods helpe, *discuss* this poynt, of the power of God: because the knowledge, of this poynt, is so exceedingly necessary for the Church of God.

CHAP. II.

How many wayes the power of God is to bee considered, and how farre the absolute power of God extendeth.



Or the second point, that is, how farre the power of God extendeth; we must first note, the difference betwixt *potestas* & *uoluntas*, Power and Authoritie; for Authoritie is that which is established by right: and of this our Sauour speaketh, when hee sayth, *Mihi data est omnis potestas*,

Matth. 18.18.

All power is giuen vnto me, in Heauen and in Earth; i. e. all authoritie ouer all creatures, both in Heauen and Earth: and of this I am not to speake in this place; it was formerly exprest in the word, *Lord*: But Power is that facultie of doing any thing, which consisteth in strength, and might, as *Musculus* sayth: and this is that which I am to speake of; And it is either,

Wolfg. *Muscul: de omnipot. dei*

- { 1. *Passiue*. }
{ 2. *Actiue*. }

First, A passiue Power is nothing else, but *ens in potentia*, a being in power; or else a power to bee such and such a thing; and it is opposed to the act; And this wee vtterly deny to bein God; because God is, *immensus, æquus, æternus, sempiternus, vniforme*, hauing himselfe by himselfe alwayes alike, and the selfe same manner, and neuer receiuing any wayes, any change or alteration, being without any shadow of turning, as the Apostle sayth.

Power is either Actiue or Passiue.

James 1.17.

Secondly, An actiue power is that, whereby such and such acts are fully done and accomplished; and this also (if wee speake properly) is farre from the nature of God, because God is a *meere, and a pure act*: and nothing aduentitious can bee sayd to be in God; But to retaine the visuall manner of speaking, for our better vnderstandings sake; we say that an actiue power is in God; But then we must further note that an Actiue Power is either,

What Actiue power is.

- { 1. *Accepta*, received, }
{ Or }
{ 2. *Imata*, inbred. }

The

Jobu 1. 5.
That the
power of the
most powerfull
creatures is
limited.

The first is of the *Creature*, the second is of the *Creator*: *That* subsisteth by anothers strength, so long as it doth indure, as our Sauour sheweth, *Without me you can doe nothing*; because he giueth the power of working; *This* neuer subsisteth by any other strength, but by it owne proper might for euer: *That*, is particular and limited: *particular*, because no creature is so powerfull, that it can *vniversally* worke all things, (God giuing not such a perfect power vnto any man, saue onely vnto his onely begotten sonne *Iesue Christ*,) and *limited*, because, to doe infinite things, is impossible for any creature; and because those things which are possible for them to doe, are not so possible vnto them, as that they can performe any iot of them, beyond the measure of the *limitation* giuen of God: and therefore the power of Kings, Monarchs, & Potentates; yea, of the very Angels, and Deuils; as it is *giuen* them from aboue, so it is *limited*, how farre it shall goe: They may slay *the bodies*, but they cannot touch *the Soules*; and they can for a *while*, and in some *measure*, execute their rage and tyrannie against the Saints of God; but if they *could* doe as much as they *would* doe; not a Righteous man should be left vpon the face of the Earth: and therefore often times, either by death, or by some singular *iudgement* of God, their power is *terminated*, and sometimes turned to their shame and confusion.

The Second, that is, the *Inbred power* of the *Creator*, is to be considered either,

- { 1. *In respect of the inward acts & Operations*
2. *In respect of the outward acts & Operations* } Of God.

First, The power of God, considered in respect of his *inward operations*, is that, whereby God doth *inwardly* vnderstand, loue, and worke for euer and euer, because he cannot, *non inquit*, not to worke, by reason of the necessitie of his *immutability*, those things which are called, *ipsa actus i. e. eternorum*, the acts of eternitie; and this power is likewise two-fold.

- { 1. *Speciall to each person.*
2. *Common to the Father, Sonne and Holy-Ghost.* }

First, The *speciall power* is that which pertaineth vnto *one person*, and not vnto the other, as *potentia quoad*, the power of begetting is *proper* vnto the Father, and not to the Sonne, nor to the

The power of
God in respect
of his inward
acts is two-
fold:
1 Speciall.

the Holy Ghost : because this Power is his Power, as hee is a Father, and not as hee is God; therefore it is *proper* and not common; because that for the Father to beget, and not to be begotten, and for the Sonne to be begotten, and not to beget, and for the Holy Ghost to proceede, and not to beget, nor to be begotten, are, *Proprietates personarum*, personall proprieties; whereby the persons of the Godhead are distinguished betwixt themselves.

Secondly, the *common Power*, is that which doth appertaine to *each person* in generall, as well to the one, as to the other: as the Power of working those internall operations which are *common* vnto the Father, the Sonne, and the Holy Ghost; such as are, those acts of *loving each other*, vnderstanding each other, and the like.

Secondly, the Power of God considered, in respect of his *outward operations*, is that, whereby God *created* all things, *governeth* all things, and can doe *all things*, whatsoever pleaseth him. And this is so common to the Father, the Sonne, and the Holy Ghost, that it is most rightly said, that *opera trinitatis ad extra sunt indiuisa*; The outward workes of the Trinity are indiuisible, that is, common to each person: And therefore this Power of God in respect of these *outward operations*, though in our Creed it is *ascribed* vnto the Father; lest that, because he is called Father, we should imagine, some *defect* and *impotency* to bee in him; as to the Sonne, we finde *Wisedome* ascribed; lest that because he is called Sonne, we might conceit some *ignorance*, or *inexperience* to be in him: yet, as the wisedome of God, so is this Power of God, and the workes of this Power, common to each person of the Deity: as we may see in the first of *Iohn* and the third, *Heb. 1. 2. Gene. 1. 2. Iob 26. 13.*

And we find this Power of God, to be { 1. *Proper vnto God.*
2. *Absolute in all things.*

First, It is *proper*, yea, so *proper* vnto God alone, as that it cannot be communicated to any creature: no not to the *humanitie* of our *Sauour Christ*: because the *humanity*, existing and hanging vpon the crosse, was not *able* to helpe it selfe; but was faine to cry vnto his Father, *My God, my God, why hast thou forsaken*

M

taken

2 Common.

All the outward actions of God, are common to each person of the Godhead.

Gen. 1. 2.
Iohn 1. 3.
Heb. 1. 2.
Iob 26. 13.

That the power of God is so proper vnto God, as that it cannot be communicated to any creature.

Coloss. 1. 9.

taken me ? And therefore *Aquinas* doth most truly conclude, that the *soule* of *Christ* was not capable to receiue into it selfe infinite Power; no more then a creature is able to containe or comprehend his Creator: and yet I confesse with the *Apostle*, that in him, i. e. in the person of *Christ*, dwelleth the fulnesse of the *Godhead* bodily: yea, and that the man *Christ Iesus*, receiued grace, not by measure, *Sed usque ad plenitudinem*, but euen vnto the fulnesse, i. e. so much as a creature is any wayes capable of: because the *Godhead* did communicate such perfections vnto the *humanity*, as the condition of a creature could possibly beare: yet is it manifest, that all those perfections, and excellencies, wherewith the manhood of *Christ* was indowed, and innobled, were all of them created excellencies; because no attribute of *God*, can be communicated vnto any created substance; because euery attribute of *God*, is *God* himselfe: but whatsoever is giuen, and bestowed vpon any creature, must needs be a created thing: and therefore neither the *wisdom*, nor the *power*, nor the *goodnes*, which are attributed vnto *God*, as they are the essentiall properties, nay, the very *Essence* of *God* it selfe, can be any wayes communicated to any thing; but that which is communicated vnto vs, must needs be some other thing from them; as the *goodnesse* which we haue, is a created goodnesse, and not that, nor any part of that goodnesse, which is in *God*; and therefore, though the *Power*, *Wisedome*, and *goodnesse* of *God*, (as they are *God* himselfe) are indissolubly vnited by a personall vnion vnto the *humanity* of *Christ*, innobled with all possibly created excellencies, yet are they so proper vnto the *Deity*, as that they cannot be communicated, to be the essentiall properties of it; or of any other creature whatsoever: and so the very names of them, that they are the properties of *God*, doth sufficiently shew, that they cannot be the properties of any other thing.

Secondly, as this *Power* of *God*, is proper vnto *God* alone, so it is absolute, because it is not so limited, by the vniuersall Law of Nature, as if beside, or about it, *God* could not do any thing that he would; but it is plenary, and vniuersall; because nothing is impossible vnto him, but that without all limitation, or determination, he can do all, and euery thing, which, howsoever

and

That the Power of *God* is absolute in three respects.

and whensoever it pleaseth him. And it is called *absolute*, or *omnipotent* in three respects:

First, because he can doe *whatsoever he will doe*: for whatsoever *pleaseth* the Lord, that did he in *Heaven and in Earth*, and in *the Sea*, and in all deepe places: and the Wise man saith, that he can *shew his great strength*, at all times, when hee will: and it is worth the observing, that as he can doe *what he will*, so he can doe it, *as he will*; he need but say the word, and they are done. *Let there be light*, and *there was light*: He can do any thing without meanes, with meanes, with *small* meanes, and many times *contrary* to the nature of the meanes that hee usually useth. *Without meanes*, as in *creating* all things of *nothing*; with meanes, as to *fructifie* the earth, by the dropping of the cloudes; with *weake meanes*, as to leade his people out of *Egypt*, by the hands of *Moses* and *Aaron*; and by the *foolishnesse* of *Preaching*, to *save* those that beleue: and *contrary* to the nature of meanes, as when to let *Israel* passe through it, he caused the red Sea to *stand upon heapes*; and to preserve the three children, he made the fire to *forget his owne vertue*, and not to singe an haire of their head: so *absolute* is his Power, that *as he will*, and *as he will*, he can easily bring to passe.

Secondly, his Power is said to be *absolute*, *Quia est insuperabilis*: because hee is subiect to no *hinderance*; he can easily hinder whatsoever is intended against his will; as he did to build the Tower of *Babel*; and *Saul* to persecute his poore Church; but none can hinder him, to doe whatsoever he will: for as the Prophet *Esay* saith, *There is none that can deliver out of his hands*, and if hee will worke, who shall hinder it? no counsell, no strength, no indeavour of any created thing, can any thing preuaile against God; and therefore *Daniel* saith, that the *Throne of God was like a fiery flame*, and his *wheelles like burning fire*: to shew that against God there is no *resistance*, saith *Amandus Polanus*. And Saint *Augustine* saith, that in this respect God is said to be omnipotent: *Quod faciat que vult, & non patitur que non vult*. Because he doth what he will, and suffereth nothing to be done that he will not: None can hinder him to doe what he will: but he can hinder any thing that he will not; and therefore *Salomon* saith, *Many devices are in a mans heart, but the counsell of*

First, he can doe what he will.

Psal. 135. 6.

Sap. 11. 21.

Gen. 1. 3.

Hosea 2. 21.

Psal. 77. 20.

1 Cor. 1. 21.

Sap. 19. 20.

Dan. 3. 27.

Secondly, he can hinder what he will not.

Gen. 11. 8.

Esay 43. 13.

Polan. tom. 1.

p. 513.

Prou. 19. 21.

Gods Power
to be consid-
ered two wayes.

Gods disquit.
Phi. 1. p. 13.

That the will
and decree
of God, is the
rule and mea-
sure of the or-
dinary Power
of God.

Matth. 3. 9.

the Lord shall fraud: that is, let men plot what they will, nothing shall be effected that God will nor.

Thirdly, his Power is said to be *absolute*, because he can doe more then either he *doth*, or *will doe*: for we must vnderstand that the Power of God is to be considered, either

1. *absolute*, absolutely, or

2. *Ex hypothesi*, *relatiuely*, as it hath respect and relation vnto the will and *Wisedome* of God.

In the first sence, the *absolute Power* of God, is that whereby God can simply doe, whatsoeuer hath the possibility of *being*; and therefore by this Power, God could and can doe many infinite things, more then he doth, and more then he hath reueiled vnto vs, that he wil do: as by and by I shal declare vnto you.

In the second sence, the *hypotheticall* or *conditionall Power* of God, which is called the *Actuall Power* of God; and vnto which pertaineth the ordinary Power of God, (whereof *Scaliger* speaketh, *Exercitatione*, 365. *Seft.* 8.) is that whereby God can doe onely *what he will*: and not those things which he will not, and so his *Power* extends it selfe no further then his *will*; nor his will any further then his *Power*; but as Saint *Ambrose* saith, *Voluntas eius potestas eius*; his will and his Power are both alike: And therefore it is apparant that God by his *absolute Power*, can doe a great deale more then he doth, or can doe by his ordinary Power; because by that hee can doe *all things* that are possible to be done; but by this he can doe but onely those things which he willet, and hath decreed to be done. To make it more plaine: God could of these stones raise vp children vnto *Abraham*: saith *Iohn Baptist*; that is, by his *absolute Power*; but hee could not doe it, by his *ordinary Power*; because he would not: So the Father could haue beene incarnate, and made man by his *absolute Power*; because this doth neither destroy his nature, nor imply a contradiction: but he could not doe this by his *hypotheticall* or *conditionall Power*: because it repugneth with the decree of Gods will: so he could and can create a thousand worlds, by his *absolute Power*; but he cannot doe it by his *ordinary Power*; because he willet no more: and to say all in a word, God can doe onely *these things*, which out of his goodnesse and wiseddme (which is the rule,

by

by which the ordinary Power of God is guided) he hath from all eternity decreed, that he would doe by *his limited* and ordinary actuall Power; but hee can doe not onely this, but also *all things esse*, that he can will, and many thousand times more then either he doth, or willett to be done, by his *absolute*, and illimited power. This is the truth; you shall heare the prooffe. For,

First, Our Sauour Christ himselfe saith vnto Peter, *Put vnto thy sword into his place: Thinkest thou, that I cannot now pray to my Father, and he shall presently giue me more then twelue legions of Angels?* And therefore it is apparant, that both he *could* haue asked his Father, & that his Father *could* haue supplied him; & yet neither of them would do that which they were able to doe.

Secondly, the Fathers doe thus explaine this Truth: for, Saint *Augustine* saith, *Consequens est, ut quod est, esse potueris, &c.* It is consequent that that which is, might be; but it is not consequent, that that which might be, is: for, because the Lord raised *Lazarus* from the graue, it is without doubt that hee could doe it; and because he did not raise *Indas*, i. e. spiritually from sinne, shall we say that he could not doe it? therefore he *could*, but hee *would* not: for, if hee *would* haue done it, hee might with the same power, haue raised him from sinne, as hee did the other from his graue: because, *the Sonne quickneth whom he will.* So *Tertullian* in his booke against *Praxeas*, saith, *Non quia non potest facere, ideo credendum est illum non fecisse, etiam quod non fecerit, sed an fecerit requirendum.* We must not therefore beleue, that God hath not done those things which hee hath not, nor will not doe, because he cannot doe them; but we must enquire what he hath done, or will doe; for assuredly he *could*, if he *would*, haue giuen vnto man, wings to flie withall, as he did vnto the birds of the ayre; he *could* presently destroy *Praxeas*, and all other Heretickes whatsoeuer; and yet he doth not doe it, because he can doe it; for *there must be Heretickes.* and it behooued *Christ* to haue suffered: In this respect, may any thing be said to be hard for God to doe; that is, whatsoeuer hee *will* not doe; not because hee cannot doe it; but because hee is *not willing* to doe it; *Quia Dei posse velle est, & non posse nolle est:* because that to bee able with G O D, is to be *willing*, and not to be *able*, is to be *unwilling*; because hee

That God by his absolute power can doe more then he doth, or euer did.

Matth 26. 53.

Aug in *Enchirid.* ad *Laurent* 6. 95. & in *l. de nat. & grat.* 6. 7.

John 5. 21.

Tertul. contra *Prax.*

1 Cor. 11. 19.
Luk. 24. 46.

Damasc. ad Cal.
cem. l. 1.

can doe whatsoeuer hee will doe. And so Damascen saith :

ἡ μὲν γὰρ δύναμις θεοῦ ὁμοῦ ἐστὶν, ὡς ὁμοῦ ἐστὶν δύναμις θεοῦ, δύναμις γὰρ ἀπὸ τοῦ
τινὸς καὶ οὐκ ἔστιν ἐκ τίνος. He can doe whatsoeuer he will, but willeth
not whatsoeuer he can ; for he can consume the world, but hee
willeth it not.

And so we see that God can both will and doe much more
things then he did, or doth, or will doe, by his absolute and illimit-
ted Power.

Anselm. in l.
qui dr: cur
deus homo.
The saying of
diuers Authors
reconciled by
this distinc-
tion of Gods
ordinary and
absolute
power.

And this distinction well obserued, doth make way to re-
concile the writings and the opinions of diuers, both ancient
and moderne Writers, in many points, concerning the power
of God : for whereas Anselmus thinketh it was so needfull for
humane kinde, to be repayed by the passion of Christ, as that
otherwise it could not possibly haue beene redeemed ; because no
meere, or bare creature could possibly effect so great a reparati-
on ; It is most true of the ordinary Power of God, and in respect
of the necessity of conueniency, and the appointed ordinance of
the Diuine wisdom ; because God had decreed it so to be :
and therefore it could not otherwise be. And whereas Scotus
saith, *Aliter potuisset redemption fieri*, That the ranfome of mans re-
demption, might haue beene otherwise paid, *Quam per crucis mor-
tem*, then by death of him that was both God and Man :
so that which Saint Augustine saith, *Alium modum redimens
hominem, Deus non desuisset* ; that God could otherwise haue re-
deemed man, if it had pleased him ; it is most true, if we vnder-
stand it of his absolute Power ; to which all things are subiect,
as Saint Augustine speaketh. And so in like manner that saying
of Damascen, ἀδυνατὸν εἶναι τὸν θεὸν ἵνα ἀποστήσῃ τὸν κόσμον ; That
it is vnpossible for nature to subsist, if you take away the natu-
rall proprietie thereof, is true ; if we vnderstand it of Gods ordi-
nary Power ; but it is false if we vnderstand it of Gods absolute
Power : because that whatsoeuer is created, is so created ; that any
thing may be made of any thing, by the absolute power of God :
as blood may be made water, and water wine ; the fire, not to
burne, and the water not to quench : for though the ordinary
power of God is limited and guided by his will, to doe all things
according to his prescribed rule ; yet is his absolute power so
free, and so large, that as his will can will any thing that is willi-
ble ;

Aug. l. 13.
de Trinitate.

Psal. 78. 45.
Iohn 2. 9.
Dan. 3. 23.

ble; so can this power doe any thing that is possible, or hath the possibility of being.

But now we are come into the greatest depth of this Doctrine to know how farre this absolute power of God extendeth, or to know what are those things which by this absolute and vnlimited power of God, may be effected: for,

Some affirme, or rather faigne, that by this absolute power of God, *all things simply* may be done, which can be either *spoken* or *imagined*; yea, euen those things which are impossible in their owne nature to be done, and do imply the greatest contradictions: as they which do contend & strue to proue, that God can make a humane and a naturall body to be *euery where*: and that bread should be bread, and yet *transubstantiated* into *flesh*; and that accidents should subsist without their subjects: and so the greatest part of the vulgar sort, which thinke that God is therefore called Almighty, because he can doe all things that can be imagined: *Nam qui dicit omnia, excludit nihil*; for hee which saith all things, excepteth nothing: and if there be any thing which he doth not do, that this happeneth, because he wil not, and not because he cannot.

But such fictions are to be *reiected*, and the *blasphemies* of them which attribute such an absolute power vnto God, as that he can sinne, and lie, and doe all things else, without order, without reason, without truth, and without Iustice, are to be execrated and accursed: because the Apostle saith himselfe, *there be some things which God cannot doe*: as God *which cannot lye, which cannot deny himselfe*, and therefore others of a sounder iudgement, for the more fully expressing the truth of this point, haue vsed diuers formes of answeres: but they all fall at last to the same end: as,

First, some say that God can do all those things which neither signifie *imperfection*, nor imply a *contradiction*; To sinne, to sleep, to walke, and such like, doe argue *imperfection* in them that doe them; and to cause those things which haue been done, not to haue been done, or the things that are, not to be, doth imply a *contradiction*.

Secondly, others say that God can doe all those things which are nothing *derogatory* to the Power of God: but all those

Of the extent
of Gods absolute
Power.

The erroneous
conceits of
many men
about the absolute
Power
of God.

Titus 1.2.

2 Tim. 2. 13.

How diuers
men haue
explained this
point.

those things which denote a priuation of power, *Et que aduarias potius quam duorum significant*, and which shew an impotency rather then omnipotency, must needs be derogatorie to the Power of God: So, to *sinne*, is a signe of weaknesse; because it signifieth a priuation of rectitude in any action; So to *none*, because the mouer cannot be euery where; and to *suffer*, because the sufferer cannot resist; and to *die*, because we cannot liue; and such like, they doe all shew impotency, and weakenesse in the doers: and therefore, Gods not being able to doe these things, doth sufficiently argue the infinitenesse of his Power; for it he could sinne, or die, deceiue, or be deceiued, then could he not be omnipotent, saith Saint Augustine; *Ideo magna Dei potentia mentiri non posse*; And therefore it is from the greatnesse of Gods Power that he cannot lye, that he cannot deny himselfe, saith Saint Augustine.

Thirdly, Others doe more briefly say, that God can doe all those things which are not repugnant to the nature of God; and this answere they doe collect out of Saint Augustine, where he saith, that God cannot doe any *iniustice*, because he is *Iustice* it selfe; neither can he deny himselfe, because he is *faithfull*, as the Apostle speaketh; nor *die*, because he is *life*; nor *lie*, because he is *Truth*; nor *sinne*, because he is the chiefeft goodnesse; nor doe any corporall acts, such as are to walke, to moue, to eate, and the like, because he is an *immoueable Spirit*, and the purest act, with whose nature, no corporall act can square, to fall on him. And so as Saint Augustine saith, in another case, *Alij atque alij, alijs atque alijs loquendis formulis uti sunt*; Diuers men haue framed diuers answers vnto this poine, and I out of them all, doe with the most learned Zanchius say, that God can doe all those things, *Quae neque apud deum, neque sua natura simpliciter sunt aduersaria*: Which are neither contrary to the Nature of God, nor yet of their owne Nature simply impossible to be done.

First, of the first kinde are all those actions, which though they may be done of the creatures; yet haue they no place with God; and such are to sinne, to moue, to die, to walke, to eate, and all other humane acts; and so whatsoeuer doth repugne the nature of God, or be any wayes contrary to his essentiall, or personall properties: because, to be able to doe these things, were

to

Aug. l. 1. c. 1.
de Symbolo.
Idem de Trinitate l. 15.
c. 15.

Idem in l. de Spiritu & littera.

Zanch. de natura Dei.

What things are repugnant to the Nature of God.

to *enert* and *destroy* the nature and properties of God: And therefore God cannot imagine any *folly*; because this doth contradict his *Wisdom*: he cannot *suffer* any *sinne* to goe unpunished; because that is contrary to his *Iustice*; neither can he *lie*; because that is contrary to his *Truth*; neither can he *doe*, but he must be iust good, wise, pure, inuisible, incorporeall, & so forth; not onely because that to be able to doe this, would argue a defect of power; but especially because the denyall and sublation or taking away of these properties, is the negation and destruction of the Essence of God: *ὁ γὰρ τοῦ ἰδιότου ἀριστος; ἔστι οὐκ ἔστιν ἄλλος*; For the taking away of the essentiall properties, is the abolishing of the nature; saith *Theodoret*: And therefore these, and the like things, which doe repugne with the essentiall, or personall properties of God, cannot be done, on Gods part, nor by God, though they may be done by the creatures; because in very deepe, he cannot by any meanes *will* to doe these things: for none can *naturally* will, to bee *contrary* to that which naturally he willeth to be; as no man can naturally will himselfe to be miserable; because euery man naturally willeth felicitie: and therefore seeing God is naturally Wise, True, and Good, it is most absolutely necessarie, that hee should alwayes *Will* Wisdom, Truth, and Goodnesse; and cannot possibly *Will* the contrary, as *Theodoret* doth most excellently say; *Dominus Deus nihil vult eorum, quæ non sibi suapte natura insunt, potest quacunque vult, & vult quæ natura sua apta & conuenientia sunt*; God cannot will any of those things, which are not naturally agreeable vnto him; he can doe what he will, and he can will whatsoeuer is apt, and agreeable to his nature.

Secondly, Of the second kinde, are all those things, which impie a contradiction: as for a thing to *bee*, and *not to bee* together, because all such things *ἀνάδὲς & ἀπὸ ἀντιθέσεως, sunt ἀδυνάτα*, are simply, and absolutely impossible; as contradictorily repugning, and so destroying one another; and therefore can no wayes be done: *Quia res talis, non potest habere rationem possibilitatis*; Because, such a thing, hath not the reason, nor way, nor possibilitie of being done, as *Thomas* sayth: and therefore wee doe say that God can neither doe, nor will *contraries*, as good and euill; (which in a nature absolutely, and euery way simple,

August. ser.
119. de temp.

Theodor.
Dialog. 3.

That God cannot will those things that are contrary to his nature.

Idem quo
supra.

How contradictory doe destroy each other.

Trelcatius in
thief de Deo.
& Amand:
Polan: in Synz:

How all anti-
quitie teacheth
that God can-
not doe con-
tradictories.
Mark 10.27.

1 Cor 6.9.10.

Venera. Bede in.
Marc. 6.11.

The most hor-
rible impieties
of them, which
say God can
worke all con-
tradictories.

ple, cannot subsist:) nor yet *contradictories*, as to make a thing to be, and not to be; which in the essence of God; void and cleere from all falsehood, and most perfect in all truth, can haue no place; sayth *Trelcatius*.

And so we doe affirme, that God cannot make, that a *triangle* should be a *triangle*, and yet not to haue *three angles*, or corners; or that a triangle should haue three angles, and not three angles; that that *which is*, while it is, should not be; that those things which *haue beene made*, should *not haue beene made*; that a *body* should be a true naturall *body*, and yet destitute and free from all those naturall *proprieties*, which doe as it were *constitute* the very being of the thing; and without which the very *definition* of the thing, is taken away: and all other such things, which doe simplie implice a contradiction! And we finde all Men, in all ages, to haue confest, and to haue taught the same truth; for venerable *Bede*, expounding those words of *Marke*, *All things are possible with God*, sayth; it is not so to be understood, that the couetous & proud men can with their pride and couetousnesse, enter into the kingdome of Heauen; because this is *impossible vnto God*; because *neither the Couetous, nor the Proud*, as God himselfe doth testifie, by the mouth of his *Apostle*, *shall inherite the kingdome of God*; but that it is possible for God, (as often it hath beene done, and we daily see it to be done) so to worke, in the hearts of these wicked and vngodly Men, that by the preaching of his Word, and the working of his spirit, they should be *conuerted*, and weaned from the loue of worldly things, and be inflamed with the longing desire of Heauenly things; *Et à pernicioſa ſuperbia, ad humilitatem ſaluberrimam reducantur*. And bee reduced from their aspiring, and pernicious pride, vnto that most wholesome practise of humilitie; in which words, hee plainly sheweth, that God cannot doe those things which doe implice a contradiction: So *S. Augustine*, against *Fauftus* the *Manachie*, and in many other places, and so *Aquinas*, and all Schoole-Diuinitie, doe all of them teach the same truth: And they that say otherwise, doe but mocke both God and Man; and take away all truth from Diuine and Humane things, and lay open a most vsufferable and vnreparable gappe, for all wicked Hereticks: for God which is immutably
and

and infallibly true, & *omni modis*, and the verie trueth it selfe, can neither will, nor suffer, that an *affirmation*, should bee a *negation*, that an yea should bee a nay, or that *trueth* and *falsehood* should bee *mixed* together in the very selfe-same simplest subiect: as this is *fire*, and not *water*, and this very selfe-same thing, is *water*, and not *fire*, at the same time, and in the same respect; or this is *bread*, and not *flesh*; and this is *flesh*, and not *bread*, that is, one thing to bee two distinct things, at the selfe-same time, and in the selfe-same respect; I say it is *impossible* for the *trueth* of God to doe, as Saint *Augustine* doth most excellently and largely shew against *Faustus Manichæus*.

And therefore, I cannot sufficiently wonder, who hath bewitched our *Vbiquitaries*, which doe so stiffely contend, that the *Body of Christ* remainyng a true body, and yet notwithstanding may bee, and is, euery where, *illocal*, *innisible*, and so forth: for if these things be not meerey contradictorie, I know not what are: because euery *true body* hath his *quantitie*, and is defined, and hedged by the bounds and limits of his *quantitie*; and because euery body is limited with the bounds of his *ternarie dimensions*, length, breadth and depth; and so measured and finite: & the taking away from any body, the *proper passion* of a body, namely the possessing of one place, must necessarily include, the *destruction* and abolishment of the *forme*, *nature*, and *essence* of the body it selfe; for as much as the property of *occupying one place*, floweth of necessitie, from the very forme and nature of a body; and cannot, by Gods power, be seperated therefrom, without *destroying* the subiect it selfe, on which it dependeth. And that this *confining* of a body to one place, is a true *propertie*, or proper passion of a body, it is euident, because it *suith* with bodies, *uniuersally*, *onely*, and *alwayes*, and is *reciprocated* with a body, (as the Schooles speake:) and therefore, it must necessarily follow, that euery body must bee *local*, and no humane body can bee *illocal*: for if you take away the *localitie*, or place from a body, you must first take away the *quantitie* and the limits of his *trinarie dimensions*, and you must take away, the *definition* of a body: and so of necessity a body shall be no body: and therefore S. *Augustine*, doth most rightly say, *Tolle locorum spatia corporibus & nusquam erunt*,

Aug. cont:
Faustum.
l. 26. c. 81

That euery
true naturall
Body must be
locall,

Aug. in ep. ad
Dardan.

erunt, & quia nusquam erunt, non erunt: take away the spaces of places from bodies, or bodies from places, and they shall be no where, and because no where, not at all: but to be, and not to be at all, is so *contradictorie*, as I know nothing more: and therefore, for the body of Christ, to remaine a *true body*, and to be *every where*, or in diuers places at the same instant, is a thing *impossible* to be done: God himselfe by all his power *cannot* do it, and that not by reason of any want of *active power* in God, but by *defect* of a *passive power* in the creatures, which cannot *suffer* their *essentiall*, and concomitant *properties*, to be torne away from the maine stocke, without the *destruction* of the whole *nature*, and essence of the subiect.

Furthermore, seeing that *contradictories* cannot be done, because they take away all the reason and *possibility of being*; it must needs follow that God in this respect *cannot* make an Angelicall nature, or the soule of Man, or any body, or any other created thing, to be *actually infinite*: because no creature is capable of *Infinitesse*, but is euer shut vp, and bounded within his limits, and is euer *distinguished* from his Creator, by this perpetuall and immutable condition, *To be finite*: and therefore a creature which is produced from nothing vnto his being, is not capable to be *Coeternall* vnto his *Beginning* or *Maker*, as *Damascen* doth most rightly say.

And here I cannot silently passe, a most memorable saying of a late Schoole-Doctor, which is this, *Communicauit Deus creaturis eas perfectiones quas conditio creatura ferebat, &c.* God hath *communicated* vnto his creatures, all such perfections, as the condition of a creature was able to beare; but those perfections which *exceeded* the state and condition of a creature, that is, which suffer not a creature to be a creature, (as to be *every where*, *Infinite*, *Omniscient*, and such like,) God neither *ought*, nor *could* communicate vnto his creatures; hee *ought not*, because the creature had beene then, in all things, *equal* to his Creator; and he *could not*, because then hee should haue made his creature to be a God; & so there should be *two Infinites*, and *two Gods*, which is impossible: and this *not being able* to doe these things, doth most manifestly shew, the most incomprehensible *excellencie* of God; to whom no creature, either in *essence*,

That no creature can be made capable of Infinitenes or of infinite perfections.

Damasc. de fide orthodox. C. 8.

essence, or perfection, or in vertue, or in continuance, or in any such things, can be equal: and it sheweth also the defect of euery created thing, that it hath not the reason of the possibility, or *capacitie* to bee made such a thing, that is, *infinite*; to bee made a God.

And therefore, hence likewise it must needs follow, that the *omniscience*, and *omnipresence* of the body of Christ, cannot stand: for seeing the *essentiall properties* of God, (as is his infinite *vbiquitie*) are the very *essence* of God; and that neither *these properties*, without the *essence*, nor yet *one essentiall propertie*, without the others, can indeed bee *communicated* to any other, and that (as the Prophet testifyeth) God will not, nay, cannot, *give his glory vnto another*, by reason of the *incapacitie* of euery creature, to receiue or comprehend in himselfe his *Glorie*; that is, his *Dietie*: and the *vnabilitie* of God, to make a creature to be a God: therefore it is *vnpossible*, that the *Body of Christ*, should bee indued with this *infinite vbiquitie*. And seeing, that God is *essentially infinite*, and so euery where according to his *essence*, wholly in euery place; and that that which is of the *essence* of God, cannot be in any creature, no not in the *humane nature of Christ*; therefore neither the *omniscience*, nor the *omnipresence*, nor any other *essentiall propertie* of God, can bee in the *humanitie of Christ*; for that nature which is neuer transferred into the *essence* of another, can neuer obtaine the *essentiall properties* of the other into it selfe; but the *humane nature* of Christ, though it be capable of the infinitenesse of the Word, by inhabitation, and personall vnion, yet was it neuer changed into the *essence* of the Word; neither did it euer receiue into it selfe, as into a subiect of inheriencie, the *essentiall properties* of the Word; *Quia propria non egrediuntur sua subiecta*, because proprieties doe neuer passe their owne subiects; and a created thing (as I sayd before) cannot possibly receiue into his *essence*, infinite proprieties; otherwise it should bee a creature, and no creature; a creature because a *humane body*, and no creature, because *omniscient, omnipresent, and infinite*, which is most absurd, which is *incredible*, and which is impossible.

And so you see all those things which are said to be *impossible*

Casman:
Pbyscholog:
part 2. p. 13.

Esay 42.8.

That it is vnpossible for the body of Christ to be euery where at the same time.

An obseruation about the phrases of *being able*, and *not being able* to doe things. Zan. *hinc de potentia Dei.*

possible to be done, or which God cannot doe; touching which, we must note this one thing, concerning the phrase of *being able* to doe things, that there are many things, which though in respect of the name, may seeme to expresse some power, yet in respect of the thing it selfe, it plainly sheweth a great defect, as, to be able to suffer, to be able to dye, and such like; according to the forme of speaking, they doe seeme to expresse some power, but in very deepe they doe shew a defect of power: so, not to be able to dye, not to be able to suffer; according to the phrase of speech, they doe seeme to deny a power, or to shew an *impotence*, whereas indeede they shew the *greatest power*; and therefore those affirmations, to be able to die, to be able to suffer, in regard of the substance of the matter, haue the force of *negation*, because they deny him to be *impossible* which can suffer, and him *immortall* which can die; and those negations not to be able to die, not to be able to suffer, haue the force of *affirmations*; because they affirme him to be *eternally life*, which cannot die, and to be the *purest act*, which cannot suffer: And therefore we say, that God cannot doe those things, which imply and signifie a defect of power, and which is *infirmity*, and not power, to doe them: for there is nothing which God cannot doe, which is of power to doe; and there is nothing which he can doe, which is of *infirmity* to doe it, saith Bonaventura. And so much for this point, how farre the power of God extendeth.

Bonavent. Ser. 35.

CHAP. III.

The prooffe of Gods infinite power, and the answering of the chiefest objections that are made against the fore-shewed truth of this Doctrine.



Having well considered, and vnderstood all the premises, it will not be hard for me to proue vnto you the *most infinite* and *absolute* power of Almighty God; that is, how mighty and how powerfull he is in all things: for,

First, the Scriptures are most copious in this

this point. The Prophet David saith; *The waves of the Sea are mighty, and rage horribly*: but yet, *the Lord that dwelleth on high, is mightier*. And againe, he saith, *O Lord God of Hosts, who is like unto thee? for thou rulest the raging of the Sea, and thou stillest the waves thereof when they arise; thou hast a mighty arme, strong is thy hand, and high is thy right hand*. This shewes him to be mighty, and wee can shew him to be *Almighty*; for though the Hebrewes haue no word that signifieth *Almighty*, yet doe the Greekes elegantly, and with a full significant word, call him *παντοκράτωρ*. He that can doe all things, as *Wolfgangus Musculus* saith: And therefore in the vulgar version we reade, *Ego Deus omnipotens*, I am the *Almighty God*; And againe, *Omnipotens nomen eius*, *Almighty* is his name: And therefore the Angell said vnto *Abraham*, *Numquid Deo quicquid est difficile?* Is any thing too hard for the Lord? And the Angell *Gabriel* saith vnto *Adary*, *Non est impossibile apud Deum omne verbum*; that is, No word is impossible with God: That is, (saith *Saint Bernard*) whatsoeuer God saith, or will command; that he can easily doe. If it were as easie for men to doe, as it is to say what they will, then should no word be impossible vnto them neither: but there is a great deale of difference betwixt speaking and doing amongst men, as *Ajax* saith; *Satius est contendere verbis, quam pugnare acie*: But with God it is all one, to doe, as to say; to say, as to will. And so *Enchiridius* interprets it, Whatsoeuer the Lord saith, that is not impossible for him to performe; because he did but speake, and they were made; he commanded, and they stood fast: But others, putting thing, in stead of word, doe more rightly interpret it, saying, that with God nothing shall be impossible. And so our last Translation hath it, because the Hebrew word *Dabar*, doth signifie both word, and thing, saith *Barradius*: And our Sauour plainly saith, *All things are possible with God*; And therefore it is apparant, that he is not onely strong, and mighty, but also strength it selfe, and *Almighty*.

Secondly, not onely the Word of God, but also the workes of God, doe sufficiently proue the power of God: And not onely his wonders which he did in *Egypt*, and at the *Red Sea*; but also all other workes which he did from the beginning, and which he now doth, doe most apparantly shew him to be a most Om-

mpotens

How the Scripture sheweth the power of God.

Psal. 93. 5.
Psal. 89. 9. 10.
14.

Wolf. Musc. de omnipot. Dei.
p. 402.
Gen. 17. 1.
Exod. 15. 3.
Gen. 18. 14.

Luc. 1. 37.
Bernard. hom. 4.
sup. Matth.

Ouidius Metam.
l. 13.

Psal. 33. 9.

Barad de annunt. Angel.
l. 7. c. 9.
Pag 332.

Mar. 10. 27.

The workes of God doe shew the power of God.

Pfal. 18. 1.
Iohn 5. 35.

Gen. 19. 26.

Pfal. 72. 18.

Iosua 10. 12.
Dan 3. 27.
Math. 3. 9.

How the
power of God
appeareth at
all times.

Pfal 75. 4.

Hilar. in Psal.
14. p. 635.

omnipotent God: For as the Prophet *Dauid* saith, *The Heavens declare the glory of God, and the Firmament sheweth his handy works. And the works that I doe, they testifie of me*, saith our Sauour. Of these workes of God, *Saint Hillary* saith; If there were none other reason, yet this it selfe would serue, to shew how wonderfull, and how worthy of all prayse, are the workes of God; that they are *mightily effected*, and most powerfully done by him, which is not onely said, to doe a thing, but *mightily to doe it*: for he could, and can with his sole word produce any thing out of nothing, by creation; to continue the species, or any kinde of things by propagation, and to change any compleat substance into another, by his powerfull operation; as he did *Lot's wife into a pillar of salt*: yea, he could, and can worke all naturall things, supernaturall things, miracles, and wonders (as the *Psalmist* saith, *Which onely doth wonders*;) and impossible things in Nature; i.e. such as doe exceed the vsuall and ordinary course of Nature, as to make the *Sunne to stand*, the *fire not to burne*, the heauy *Iron to swimme vppward vpon the top of the water*, and of *stones to raise vp Children vnto Abraham*: because the order, and the Law of Nature, is in all things to giue way vnto this God of Nature, which can doe any thing that implies no contradiction, or repugneth not with the definition of the thing, as *Aquinas* saith.

And this power of God appeared in the beginning, when God created all things of nothing; it appeared euer since, and will appeare vntill the ending, by preserving them that they turne not to nothing; *Quia fundauit Deus mundum supra nihilum, vt fundaret se mundus supra Deum*: For God established the World vpon nothing, that the World might relye, and settle it selfe vpon God: And therefore the Prophet *Dauid* saith, *The Earth is weake, and all the Inhabitants thereof: he beareth vp the pillars of it*; and it will appeare in the end of all things, when God shall burne the world, raise the dead, blesse the good, and condemne the bad into euerlasting fire.

Thirdly, the Fathers doe most excellently extoll (for they cannot fully expresse) this power of God: For *Saint Hillary* saith, *Hec Dei prima & precipua laudatio est, &c.* This is one of the chiefeft commendations of God, that he hath no meane, nor

measure

measure in him; for his power, his vertue, his Maieſtie, cannot be contained in place, determined by time, expreſſed in words, nor conceived in our beſt vnderſtandings; our ſence is too narrow, our wit is too blunt, and our tongue too mute, to performe ſo great a taſke; becauſe as the Pſalmiſt ſpeaketh, *There is no end of his greatneſſe*: And therefore Saint *Auguſtine* ſaith excellently well, *Deus Deus multa poſſe, & nos intelligere non poſſe*; That we muſt grant, that God can doe many things, which we muſt confeſſe, wee can neither ſearch out the cauſe, nor vnderſtand the things; becauſe the power of God is not to be ſtrained within the compaſſe of our ſhallow apprehenſions: And therefore we ought to take great heed, that we neither ſay, nor conceiue any thing derogatory, to the power of God: for if it be ordained by humane Lawes, that he which ſhould offend the Maieſtie of a King, though but a man, ſhould leeſe his head for his offence; *Quis finis contemnentium diuinam omnipotentiam erit?* What ſhould become of thoſe that contemne, or ſpeake againſt the Diuine Omnipotency of God? ſaith Saint *Bernard*.

Fourthly, the very *Heathens, Poets, Phyloſophers*, and all of the learnerd ſort, haue confeſt as much as is ſufficient to proue the Omnipotent power of God: for *Homer* brings in *Minerva* ſpeaking vnto *Telemachus*, and ſaying, *πῶς δὲ γὰρ οὐδὲν ἐξ ἀνδρῶν ἀνδρῶν*; Which is as much, as if ſhee ſaid; That God can doe what hee will, and none can hinder him: becauſe, as one ſaith;

*Ille poteſt ſolis curruſ inſubere volantes,
Ille velut ſcopulos, flumina ſtare facit.*

(*Joſhua*,

He can hold ſtill great *Phæbus* wayne, } as he did in the dayes of
And ſtouteſt ſtreames he can reſtraine. } at he did at the red Sea.

For though (as another ſaith) *Aſtra regunt mundum*, Theſe ſublunary Creatures are generally guided by the influences of the higher Orbes; yet to conclude the verſe, he ſaith, *Sed regit aſtra Deus*, The God of Heauen doth rule the Heauens; and ſideth vpon the ſame, as vpon an Horſe: And therefore an *Indian Gymnoſophiſt*, being demanded by *Alexander* what God did, answered; What he will, *Et quod nulla creatura facere poteſt*, And what no mortall man, nor any other creature can doe: for

N

they

How the Fathers doe extoll the power of God.

Pſal. 145. 3.

Aug. ep. 3. ad Voluſian.

How great a ſinne it is, to ſay any thing derogatory to the Power of God.

Bernard. in cant.

Homer Odſſ. 3. p. 65.

How the very Heathens haue extolled the Omnipotency of God.

they daily saw how by his strength vnlikely matters *hane come to passe*, the greatest imaginations haue beene *dissolued* with a blaste, and dying hopes haue beene *remined* from their graues: and therefore they all concluded, that,

Ludit in humanis, diuina potentia rebus.

It was an easie matter for Gods power, to deale with all Creatures as he listed; and,

Fittly, the very *Diuels* doe acknowledge, and confesse, and obey the power of God; For, *Apollo* being demanded of one, by what meanes he might *with-draw* his wife from Christianitie; He answered, That he might easier *sue* through the Ayre, or *write* in the Sea, then plucke her away from *Christ*; because God was so *powerfull* to preferue her, and the Diuell so *weake* to strue against him; and being requested by *Augustus* to informe him who should succcede him in his Empire, hee saide;

How the very
Diuels haue
confest the
Power of God.

Heydelf. de Deo:
c. 1.

'Peucerus de
Oracul. p. 251.

ταῖς ἰδεῖσι τοῦ ἀλλοτρίου, καὶ τοῖς δυνάμεσιν ἀνέκδοτοι,
τὸν δὲ δῆμον ἀνέκδοτον, &c.

The *Hebrew* Childe hath *injoynd* me to silence, and I must hence-forth *obey* his voyce: And so the Scripture saith; That the vnckeare Spirits were *obedient* vnto *Christ*; and as the winde and the waues, so did they *yeeld*, and doe whatsoever *Christ* commanded them. Much more might be said to confirme this point; but all is but to light a candle before the Sunne: And therefore seeing I am no wayes able to speake what I ought, to *expresse* this truth; I will proceede, to see what the sonnes of *darkenesse* can say *against this truth*. And as I distributed the aduersaries into foure Classics, so I finde their obiections to be foure-fold.

Quid satis est
cum Romapa-
rum?

Obiect.
The Obiecti-
ons that are
made against
the truth of
Gods Power,
answered.
Sol.
That there be
three sorts of
Agents.

First, the *Naturalists* say, that *Ex nihilo nihil fit*, Of nothing, nothing can be made: And therefore God is not so powerfull, as to be able to produce things of nothing, and to create this Vniuerse out of no subsistent matter.

To this I answer, $\left. \begin{array}{l} 1. \text{ The lowest.} \\ 2. \text{ The middlemost.} \\ 3. \text{ The highest.} \end{array} \right\} \begin{array}{l} \text{or} \\ \text{else} \end{array} \left. \begin{array}{l} 1. \text{ Artificers.} \\ 2. \text{ Nature.} \\ 3. \text{ God.} \end{array} \right\}$
that there be three sorts of workers; —

First, *Artificers* can doe nothing, but of *some body* composed of the first matter, and a substantiall forme, into which they
doe

doe induce an *accidentall forme*; as the *Baker* out of his *Dowe* makes *Bread*; or the *Potter* out of his tempered *clay*, makes his *Potts*.

Secondly, *Nature*, or naturall Agents, can likewise produce nothing into being, vnlesse there be first some *matter*, or *subiect*, whereunto it induceth a *naturall forme*; so from any naturall *seede*, is composed the *fruit* of each *seede* in his kinde, as, from the *seede* of *man* is ingendered *man*: and so of all other things whatsoeuer.

And in these two sorts of Agents, the *axiome* is most true, that of nothing, nothing can be made; but of the third agent, that is, *God*, it is most false: for as he did *create all things of nothing*, so he can yet as easily of no being, produce any being; as he can *change* any compleat being, into another. And therefore, to argue from the *creature*, vnto the *Creator*, or from the faculty of the *inferior* agent, vnto the faculty of the *superior*, as the *Artificer* cannot doe it, therefore *Nature* cannot doe it: or *Nature* cannot doe it, therefore the *God* of *Nature* cannot doe it; is most absurd and foolish: Euery Childe can perceiue the weakenesse of this childish reasoning.

Secondly, the *desperate* men doe obiect against their owne soules, that *Gods Iustice* is so strict, that it requires euery *sinne*, and the least *sinne* to be *punished* with eternall death; and their sinnes are not onely *few*, and *small*, but most *infinite* in number, euen as *Manasses* saith; *My sinnes are more innumerable then the sands of the Sea*: and most *haynow* for quality, euen as *Caine* saith; *My sinne is greater, Quam ut venia merear*, Then I can deserue pardon, or, they be greater then can be pardoned: And therefore say they, *God cannot pardon our sinnes*; but we must die, and die eternally for our sinnes.

To this I answer, first, that it had beene very good for them they had reasoned so *before* they had sinned; for that perhaps might haue *preserued* them in the *fear* of *Gods Iustice*, and now from the *despaire* of his mercy: But seeing they did not, I say secondly, that it is most true, that the *least sinne* of man can neuer be *pardoned*, without an *intermedium*, a meanes wrought, or interposition of satisfaction, betwixt the *sinne* of man, and the *iustice* of *God*; therefore did the wisdom of *God* deuise and

That God can produce any thing of nothing.

Obiect.

Gen. 4. 13.

Sol.

That no sinne can be pardoned without satisfaction.

Gal 4.4.
That the death
of Christ is a
sufficient satisf-
faction for the
greatest finnes.

1. Circumcissione.
2. Oratone.
3. Flagellatione.
4. Coronatione.
5. Clauorum in
fixione.
6. Lancea.

Luke 22. 44.
Psal. 130. 7.

Marke 9. 23.

decree, that by the death of one righteous man, in whom there should be *no sinne*, and who for his worth should be of that inestimable value, as to be infinitely more then counteruailably sufficient to pay for all finnes, the *Iustice of God* should be satisfied, and every sinner that would lay hold vpon his death, might thereby be freed from all his finnes, of what number, or nature soeuer they be: And to this end he sent his onely begotten Sonne, made of a Woman, and made under the Law; to die for our finnes, and to redeeme vs that were under the Law, from the eternall curse of that Law. And his death is of that inestimable value, that Saint Cyprian saith, *Modicam guttam sanguinis Christi, propter unionem hypostaticam pro redemptione totius mundi sufficisse*; The least droppe of his blood, by reason of that hypostaticall union with the God-head, had beene sufficient to make satisfaction for all the finnes of the whole World: And yet we reade, that he shedde his blood, not once, but often, sixe seuerall times at least, and that not sparingly, but abundantly, it trickled downe to the ground; In which respect the Psalmist saith, that with God there is *Copiosa redemptio*, Plenteous redemption; or satisfaction enough in store, to pay for the finnes of any one, be they neuer so great, be they neuer so many: And therefore there is *no sinne so great*, no finnes so many; but God can, and that without any impeachment of his Iustice, easily remit it, if we can but lay hold vpon the death of Christ; and he can worke this faith in vs, to beleue in Christ, if we can but beleue he can doe it, as our Sauour shewed vnto him, that came, and said; *Domine, si quid potes*, Sir, if thou canst doe any thing; saying, *Si potes credere*, If thou canst beleue, thou mayest easily see that I can doe that which thou requirest, and all things else whatsoeuer they be; they be possible for me to doe them; onely beleue, and thou shalt see it.

Thirdly, the *Vbiquitaries* say, hee that can doe all things whatsoeuer, can make the Body of Christ to be in every place wheresoeuer, but God can doe any thing whatsoeuer; Ergo. He can make the Body of Christ to be euery where, and so inuest the manhood of Christ with Diuine properties.

I answered

I answer to the *minor* proposition, that he can doe any thing, that is *possible* to be done, or that hath the possibility of *being*, but not all things whatsoeuer they be: For he that saith, God can doe all things *simply*, and *indefinitely*; hee comprehendeth not onely the *good*, but also all the contrary *evill*, which are properly belonging vnto the Diuell, and not to God, saith *Theodores*: And therefore I say, that there be *two sorts of impossible things* which God cannot doe.

First, some things, *ex hypothesi*, in respect of the constant truth of Gods decree, and the immutability of his will; and thus God could not conceale from *Abraham*, what he intended to doe vnto the *Sodomites*, nor doe any thing vnto *Sodom*, vntill *Lot* was deliuered from them: because God had decreed, to reueale all that vnto *Abraham*, and to preserve that righteous man, from the destruction of the *Sodomites*; and thus all things are said to be *impossible* for God to doe, which doe contradict the *Eternall purposes* and *decrees* of God; because he is a God that changeth not, and that cannot alter the things that are gone out of his mouth.

Secondly, some things are *simply impossible* for him to doe, *Propter constantem Dei naturam*, By the reason of the constancy and immutability of Gods Nature; Thus God cannot be said to doe any *humane Acts*, because he is an *Eternall Spirit*; nor to sin, because he is the chiefe *good*, nor to doe any *contradictory*, because he is *Truth* it selfe. As I shewed vnto you before.

But against this, it may be *objected*: First, that God can doe any humane act; for he is said, *to draw nigh vnto vs*, and *to depart from vs*; and so to performe many other such like humane acts. *Ergo*, these things are not impossible for God.

To this some men doe answer, that humane acts are not to be ascribed to Gods *Nature*, because he is an incorporeall substance; and yet they are not to be secluded from his *Power*, but are all performed through it; because God worketh all things in all his creatures: for, *in him we live, and in him we move*, saith the *Apostle*. But indeed, when these, or the like things are spoken of God, they are to be vnderstood *metaphorically*; as the *Sunne* is said, to enter into the house, when his beate and beames doe shine therein; so God is said, *to draw neere vnto vs*,

N 3

when

Nam qui indefinitè deum omnia posse dicit, non tantum bona, sed etiam horum contraria mala, quæ diabolo committunt comprehendit. Theod. Dialog. 3.

God can doe nothing contrary to what he hath decreed.

Mal. 1.

God can doe nothing that is contrary to the nature of God.

Ob. 1. James 4. 8.

Sol.

Al. 17. 28.

All humane
A^{cts}. are done
by the power,
of God, not by
the Essence
of God.

Ob. 2.

Arist. Topic.

1. 4. 6 5.

Gen. 22. 2.

Gen. 11. 3.

2 Sam. 16. 10.

Sol.

That whatso-
euer God doth
or biddeth to
be done, is no
sinne.

A^{ct}. 17.

Ob.

Sol.

when we doe perceiue the influence of his grace and goodnesse: and so I say, that although humane a^{cts} are done of vs, through the Power of God; yet they cannot be done by the Essence of God.

Secondly, they may obie^{ct} that God can doe euill; First, because the Philosopher saith, *Potest Deus & studiosus praua facere*; secondly, because God commandeth many euils to be done; as Abraham to kill his sonne, the Israelites to robbe the Egyptians, Semei to curse David, and such like; and thirdly, because the Apostle saith, *that he worketh all in all*. Ergo, He can doe euill.

To these I answer, First, that the Philosopher saith this, not positively, but according to the opinion of the vulgar: or,

Secondly, I say, *Quod potest Deus praua facere, sed minime praua*; That God can doe those a^{cts}, which done of vs were euill, but done by him are no wayes euill: for sinne is the of-
fending of his will; or, the not obeying of his command: and therefore whatsoever God willetb, is no sinne: and whatsoeuer God biddeth, or willetb to be done, is no sinne, nay, if Abraham had not done it, he had sinned; because he had not obeyed Gods command. And thirdly, to the words of the Apostle I say, that in euery sinne there is two things to be considered,

{ 1. The A^{ct}.

{ 2. The deformity of the A^{ct}. }

First, for the A^{ct}, we confesse, that to doe any naturall A^{ct}, we doe receiue power and ability from God: for, in him we liue and moue, as the Apostle saith.

Secondly, for the deformity of the A^{ct}, which is indeed *formale peccati*, i.e. the sinne; we say this is wholly from our selues: *Quia peccare est deficere in agendo, vel aberrare a recto scopo*: Because the sinne is a deficiency, and an erring from the scope or will of God: and God is the efficient cause, or the cause of the efficiency, and not of the deficiency of any thing; And therefore he cannot be said to worke the sinne, though he giueth the power to doe the A^{ct}.

But you will say, that he can doe whatsoever he wil, but hee willetb the sinne, for if he were not willing, no sinne should be; Therefore he can doe the sinne.

I answer, that we may be said to will a thing, two wayes.

1 Properly,

1 *Properly*, for it owne sake, because it is *desireable*, and thus, God onely willett good.

2 *Improperly*, for some other good, that may arise from that thing that is willed; so a man willett many times the losse of a *limbe* to saue his *life*: And thus God may be said to *will euill*, not properly for it owne sake, but in respect of some other good, that may from that euill accrew: So hee willed that *Iudas* should be *elect*, *Ad opus damnabile, ut per illud, opus venerabile* (i.e. mors Christi) *compleretur*, To performe a *damnable worke*, that by the same a most comfortable worke might be *effected*: and so he willed the death of his *Sonne*, that he might be the *Sauour* of all his *seruants*: and this is rather to be called a *voluntary permission*, then an *effectuall willing* of sinne.

Aug. de cor. &
grat. 6. 7.

Thirdly, they may *object*, that he can worke *contradictories*, because he can make, that those things which haue beene, and are, should not haue beene, for he that can doe that which is impossible of *it selfe*, can more easily doe that which is impossible by *accident*: but to make those things which haue beene, not to haue beene; is onely impossible by *accident*: and therefore, God can make them, not to haue been; and if he can make those things which haue been, not to haue been, he can worke *contradictories*.

Ob. 3

To this I *answere*, that he can *reduce* all things into *nothing* as he hath *created* all things of *nothing*, and that he could, not to haue made any thing of those things that he hath made; because he is, *liberrimus agens*, so free an agent, as that hee might haue chosen, whether he would haue done any thing or nothing; but now being done, I say that he cannot doe, but that they haue been done: for as it is most true, that *Quadam habuerunt rationem possibilitatis, dum erant futura, iam autem deficient a ratione possibilitatis, dum sunt, facta*; As some things haue had the *possibility* of being done, while they were to be done, and haue now *lost* the *possibility* of being done, being already done; So it is as true, that God had the *possibility* of not doing them, before they were done: but now he hath not the *possibility* of causing those things, which haue been done, not to haue beene done: and therefore though for that which hath beene, not to haue

Sol.

That it is simply impossible to make those things which haue beene made, not to haue beene made.

*Quod factum
est infectum
fieri non potest.*

*Aug. contra
Fauftum Manic.
lib. 26. c. 8.*

beene, may in some respect be said, to be *impossible* by accident. Yet, if we consider a thing past, in respect of its being past, and not to haue beene past; it is not only *impossible* of it selfe, but *absolutely impossible*; yea, *Magis impossibile quam mortuum suscitare*. A great deale more impossible to doe, then to raise all the dead, saith a Father. And therefore S. *Augustine* saith excellently well, that if any man would say, *If God be omnipotent, let him make those things not to haue beene done, which haue beene already done*; Hee should consider that this is all one, as if hee should say; If he be *omnipotent*, let him bring to passe that *those things which are true may be false*; euen in the same respect for which they are true, which is *impossible* for God to doe.

And so you see, that notwithstanding all that can be said, it is most apparantly true, that although God can doe, *Omnia possible*, that is, not all things that are possible for him to doe, as a man may be said to be able to doe, what is possible for a man to doe; for this were but a *circulation*, to say God can doe all things that he can doe, or that are possible for him to doe; but *simply & absolutely* all things that are possible to be done; yet, that hee cannot simply and absolutely doe all things whatsoever, as especially those things which are repugnant to his Nature, or doe imply a contradiction.

Ob.

But then the *Vbiquities* will object, that for the Body of Christ to be in euery place, is no contradiction; for they doe not say, that it is circumscribed in *one place*, and vncircumscribed in *euery place*, which indeed is contradictory; but they say, that as the *Deity* is limited to no place, but is unlimited in euery place; so is the body of Christ, by reason of the *hypostaticall union*; (the word being made flesh) not bounded to any *one place*, but euery where, in *euery place* wherefoeuer the Godhead is; and herein (say they) there is no contradiction: no more then to say that God is euery where, which is none at all.

Iohn 1. 14.

Sol.

To this I answer, first, that to proue their *Vbiquity*, from the union of the word with the flesh, is, *Fallacia non causa ut causa*, A fallacie, when that is alleged for a cause, which is indeede no cause; for that hypostaticall vnion doth not make that one nature should be the other, nor that one nature should be as the other: but that each one of them should intirely preferne their

owne

Scal. extra:
in Card:

Zanch. 1. 2. c. 6.
de nat. dei.
p. 107. &c.

liger sayth) the numericall unitie of a finite body, cannot consist without continuitie, *e. i.* except it bee alwayes contained in some place, and wee find all the Fathers of this iudgement, as *Cyrrillus Alexandrinus* in *Dialog: de trin: l. 2. Tertull: de trinit. p. 610. Ambros* in *luc: l. 10. c. 14. Vigilus l. 4. contra Eutychet: Fulgentius. l. 2. ad Trasimundum*, and many others, which that thrice worthy *Zanchius*, together with their sayings and arguments, doth set downe at large.

And therefore, though to say, that that which is *no quantitie*, nor circumscripiuely locall in one place, (which is onely proper vnto the God-head) is in euery place, is *no contradiction*; yet seeing the *Body* of *Christ* is a true *naturall body*, and that euery true *body*, whiles it remains a body, must consist of his certaine and limited *dimensions*: and therefore of necessity must be locall in one place, and cannot possibly bee in euery place; to say that this is euery where, is the greatest *contradiction* that may be: for to say that that thing *which is*, and *must bee* in one place, is in euery place, is such a *contradiction* as I know nothing more; and therefore if they will *prooue* him to bee euery where, they must first *disprooue* him to bee a true and a naturall body, and so proue the *Body* of *Christ* to bee truly and really made a God: And indeede so they seeke to doe. For,

They say, that although he *assumed* a true body, yet it followeth not, that it must still *retaine* his true *dimensions*: but that now, by reason of its *glorification*, it is freed from those necessarie conditions of a Mortall body, and really *indued* with these *Diuine properties*; and this is no more contradiction, to say that God can *disrobe* a body of its *naturall properties*, and to *indue* it with *supernaturall faculties*; then it is to say that God at the day of Iudgement, will *change* our *Mortall bodies*, to bee *Immortall*, and cause this *corruption* to put on *incorruption*, as the Apostle speaketh; and therefore, God can make the body of *Christ* to be euery where.

To this I *answer*; first, that the *glorification* of any body doth no wayes *disrobe* him, or free him from the *essentiall properties* of that body, in respect of its *quantitie* or *substance*: for that were, to make a *body* to be *no body*; but onely in respect of the *qualities*, whereof those that are *ill*, shall bee quite *abolished*, and those that

1 Cor. 15.

That the glorification of a body doth not take away the dimensions of a body.

that are good, shall bee more fully perfected: and therefore I say that the bodies of the Saints glorified, or clarified, shall be but changed in qualities, as indued with agility, and subtilitie, perfection, and immortalitie, and shall no wayes be changed in substance, but shall still remaine the same *quantitative* bodies, bounded and limited with their naturall dimensions: for otherwise, how should *Iob* see God with the same eyes that hee had, while hee liued? or how should we beleue the happinesse and felicitie of our bodies, if our bodies be so changed, as to be no bodies at all? they shall therefore be indued with most vnspokeable perfections, and most perfectly clarified from all imperfections, but they shall not be disrobed of their naturall proprieties.

Secondly, I say that the *Body of Christ*, though in some things it is otherwise now then it was before his resurrection, and ascension, as to be impossible, for now, *Christ being dead dieth no more*, sayth the Apostle, and to bee more apparantly glorified, being then as it were vailed from our eyes, that we could not see the true glorie which indeed it had, yet was it truly a most clarified and glorified body from the first moment of his conception: for it was freed from all corruptions, and indued with all possible perfections; and as the Apostle sayth, *The fullnesse of the God-head dwelt in Christ bodily*: And therefore how could it be, but that a body vnited to the God-head, should bee a body glorified from the first moment of that Hypostaticall vniion? and so it appeared at his transfiguration on mount *Thabor*, which was not an imposition; or donation of more glory vnto the body of Christ, then it had before; but a transluſion of the vayne, which couered his Glory, by reason of their inabilityie to behold it, and a renewing of his glory vnto them; and yet wee must needs confesse, (vnlesse wee will fall into damnable heresie) that this glorified body of Christ, was then *quantitative* and limited, with the bounds of his dimensions; else how could the Prophet say, that a *Woman should compass a Man*? or how could the Euangelist say, that he was layd in a manger, that he walked from one place to another, that he was nayed to the crosse, that he was layd in his graue, and so forth, if his body was not limited in any one place, but incircumscripitiuely in euery place?

Iob 19. 27.

That the body of Christ was a glorified body from the first moment of his conception.

Coloss. 2. 9.

Matth. 17. 7.

Luke 12. 16.
John 19. 18.
Matth. 27. 60.

Therefore

Therefore it is most manifest, that the *Body of Christ* though glorified in Heauen, is still a true *Phisicall body*, limited with his dimensions, and locally seated in his appointed place: and therefore also, seeing to be in one place, and to be in euery place at the same time, and in the same respect, is such a palpable and grosse *contradiction*, I conclude that it is *vnpossible*, that God should be *able*, to make the *Body of Christ* to be euery where, in Heauen and in earth both at once.

Fourthly, The *pomificials* and *Iesuites* doe obiekt, that to *transubstantiate* bread into flesh, or to make the *Body of Christ*, to be in all those places where the Masse is *celebrated*, and receiued of all those that doe communicate, doth no wayes im-
plie a contradiction, *Quia ad esse circumscriptum in loco nihil requiritur nisi ut locatum sit commensuratum suo loco, & non ut sit alibi in alio loco*, For that it is inough to shew the veritie of a *body*, that it be *circumscribed*, and limited with its place, and time; and not that it cannot bee in many places, so it bee circumscribed in euery place where it is, sayth Cardinall Bellarmine: and therefore God can make the *body of Christ*, to bee in many places, though not to be in all places: for to bee in many places, doth include that he must be *prescribed*, and limited in all those places where he is, which is agreeable to the definition of a true Phisicall body, but to be in all places, doth necessarily conclude, that he must be *vnlimited* and *indefinite*; which is altogether *contrarie* to the definition of a true body: and thus; Clodius accusat Mechum, Casilina Cathegum: Ephraim will bee against Manasses, and Manasses against Ephraim, and both against Iuda.

Sol.

That we must not argue from the power of God, vnlesse we can prooue it from the will of God.

Deut. 29. 29.

But to this I answer. First, That to prooue the *vbiquitie* of the *body of Christ*, or the *transubstantiating* of the bread into the flesh of *Christ*, or any other point of Diuinitie, *Non licet theologice, & positine argumentari, ab omnipotentia Dei, nisi precedat voluntas Dei*. It is no wayes sufficient to argue Theologically and *positine*, from the power of God, that he can doe such a thing, vnlesse wee haue some testimony of the Will of God, that hee hath done, or will doe, such a thing: for the *secret things belong vnto the Lord our God, but those things which are reueiled belong to vs, and to our Children for euer*.

Secondly,

Secondly, I say, that in this their *assertion of transubstantiation*, there is a double contradiction, which is *unpossible* by all the wit of man to be reconciled.

First, that Bread still *remaining* Bread, should be notwithstanding *transubstantiated* into Flesh.

Secondly, that the Body of *Christ* numerically one, and locally in Heauen, should be notwithstanding *many thousand* complete bodies, and in *many thousand* places all at once: and what greater contradictories, can there be then these? for,

First, we confesse God can *produce* any thing of nothing, and *reduce* any thing into nothing; and he can *change* any thing into any thing; as to make *stones* Bread; *Bread* flesh; *Lots* wife, a *pillar of salt*, or any such like thing: for wee see God hath done it, and *Christ* changed the *Water* into *Wine*; and the very diuell knew he could doe it, when he said vnto our Saviour, *If thou beest the Son of God, command that these stones be made bread*. But that God should *change* one substance into another; and yet, that this thing which is said to be changed, should *remain* still the *same thing* which it was, before it was changed; and be also the *substance* of the thing *into which* it was changed; it is so *impossible*, as that there can be nothing more: for when the Lord *changed* one substance into another; as *Moses* his rodde into a *Serpent*, or *Lots* wife into a *pillar of Salt*, or the *Water* into *Wine*: Neither of these, were both the things at the same time: but when *Moses* rod, was a rod, it was no *Serpent*; and when it was a *Serpent*, it was no rod; so when *Lots* wife was a *Woman* and *Lots* wife, she was no *pillar of Salt*; and when she was a *pillar of Salt*, she was no more a *Woman*, nor *Lots* wife; and so when the *Water* was *Water*, it was no *Wine*, and when it was *Wine*, it was no *Water*: and therefore to say that the bread *remaining bread*, should be *transubstantiated* or changed into *Flesh*, and so for the same *substance* at the selfe-same time, to bee two seuerall and *distinct things*, *Bread* and *Flesh*: I say that, as it is *incredible* for vs to beleue it, so it is *unpossible* for God to effect it. For if these things be not direct *contradictories*, I know not how any man can name any *contradictories* in the world.

But to this they answer, that they doe not say that the *same* thing is both *Bread* and *Flesh*, for they all know that this is *unpossible*

That there is a double contradiction in the doctrine of Transubstantiation,

God can change any substance into another substance.
Gen. 1. 9. 26.
John 2. 9.
Mat. 14. 3.

Exod. 4. 3.

That the substance changed cannot be what it was, and what it is both at once.

vnpossible to be done: but they say that the substance of the bread is *vanished* and reduced into *nothing*, which God *can* doe, as we all confesse; and that the sole substance of the *Flesh* is there *remaining*, to be receiued of the beleeuer, of the Communicant, be he faithfull or Infidell; yea, of Rattes, Kattes, Dogges, and Serpents, if they can come by it.

I answered, that I doe *admire* the *subtily* of *Satan*, to sow such seed of strong *delusions*, to deceiue simple soules: and the more I follow these sophisticall *shifts*, the more I doe abhorre these vile *deceits*: for I beseech you marke what *absurdities*, what *contradictions*, what *impossibilities* doe still more and more accrew: for,

The most ridiculous absurdities that must follow the doctrine of transubstantiation.

First, the *substance* of the Bread is *gone*, *Nihil est*, It is reduced to nothing; and yet behold, the *colour* of it is there, the *forme* of it is there, the *taste* of it is there; thine *eye sees* it Bread, thy hand *feels* it Bread, thy mouth *findes* it Bread, and yet it is *no Bread*. I would faine know what *Aristotle*, or all the Schoole of Philosophers would define this to be; *Bread*, and *no Bread*; *Bread* in the *iudgement* of all the world; and *no Bread* in the *iudgement* of all the Iesuites of the world: a *strange* thing that God should worke such *strong delusions*. I finde that Satan did them *often*, but neuer that God did *euer* the like: and yet this is not all: for here must be *Flesh* to, though neither seene, felt, heard nor vnderstood: If it be so, let all men *indge*; For I blush to say more in a point so *cleere*.

Matth. 14. 17.

Mar. 6. 36.

John 6. 5.

How Christ multiplied the loaves of Bread.

Secondly, we confesse, that as God *can produce* any substance of nothing, so he can *multiply* any one thing into a thousand things; as he *did* the *five loaves* to feede *five thousand men*, besides women and children: but that he should make that which is *numerically one*, to be *five thousand things*, and yet to be but *one* thing, at the very same time that it is *five thousand things*; and that *that one thing* should be, but in *one place*, and yet at the same time should be in *five thousand places*; we say there cannot be a *greater contradiction*: for as when the loaves were *multiplied*, if he multiplied them in number, he did not multiply them *to bee more then five*; and yet to *remaine but five*; or if he multiplied them in quantity (which I rather thinke) he did not make them to be of a *greater quantity*, and yet to remaine of the same *lesser quantity*.

quantity that they were before ; for this is meerely contradictory ; to be *more* in number then *five*, and yet to be *but five* : or to be *augmented* in quantity, and yet to be *but the same* in quantity ; but when any part thereof was *diminished*, he still *multiplied* the remainiing quantity into the same quantity as it was before, or greater ; as he did the meale in the barrell, and the oyle in the cruse of the Widdow of *Sarepta*, in the dayes of *Elias*. And herein is no contradiction: euen so, if God should multiply that *one body* of his *Sonne*, to be *five thousand bodies*, it cannot be, that it should be *one* and *five thousand* both at once, or if hee should cause that *body* which is in *one place*, to be in *five thousand places* all at once : it cannot be, that it should be in *five thousand places*, and yet but in *one place* ; as euery child almost may easily perceiue.

And therefore seeing it is apparant, that *Christ* hath but *one* true, naturall, and Physicall *body*, else we shall make *Christ* to be no *Christ* ; and that it cannot be, that that *one* should still remaine *one*, and yet be *five thousand millions* of bodies ; and that that *one* must still remaine in *one place*, as *Saint Peter* sheweth, and yet should be at the same time, in *many millions* of places ; I hope it is as plaine, that these things are *meerely contradictory*, and so simplicie impossible to be done ; as that the *Sunne* doth shine at noone-day.

But they instance, that *one Xavier* (as *Turfellian* reports it) was at the same time seene, both in a *Ship*, and in a *Boat* : and I read it alleadged out of *Bellarmino*, that hee relates the like of *Saint Antony* of *Padua*, that he was seene Preaching in a *towne* of *Italy*, and at the same time was seene in *another place* ; and therefore a body may be *commenſured* to its place, and yet be in *other places* at the same time.

To these Instances I say, not onely with *Plautus*, *Tun' id dicere audes, quod nemo unquam homo vidit, nec potest fieri, tempore uno, homo idem duobus vt locis simul sit ?* How dares any man say, that which neuer any man did see, nor can be ; that at the same time, *one man* should be in *two seuerall places* ? but I say also with *Aquinas* of the locality of Angels, that by the same reason, that he might be in *two places*, he may be in a *thousand places* at once ; and therefore if *Xavier* or *Antony* was in *one place*,
it

1 King 17. 16.
That it cannot be that one body should be but in one place, and yet to be in a hundred places at the same time.

Act 3. 11.

D. Hall relates it.
How they relate lies to bouldster vp their errors.

Plaut. Amphyt.

Thom. in Mag.
1. d. 32. q. 1.
art. 1.

it must needs be the *Diuell* that was in the *other place*, to teach such *lies* to delude the credulous.

But yet still they will reply, that we must not *conceine* of Diuine things, and especially of Gods Power, by the *rule* of humane *reason*; For subtile Philosophy, doth many times *obscure* pure Diuinity; and *Aristotles* Bookes of *Nature*, haue caused many a Doctor to *corrupt* the Scripture: for he made *Atimus* to follow *Arrius* saith *Socrates*: and therefore we must attaine vnto the knowledge of these things, not by the *reason* of man, but by the *rule* of Faith, which *Philo* calleth *Fidem oculatum*, so well-eyed, and so sharpe-sighted, that as the *Eagles eye*, being aloft in the cloudes, can notwithstanding espie, *Sub frutice leporem*, & *sub fluctibus piscem*, Vnder the waues a *Fish*, and vnder the shrubs a *Hare*; so Faith, here in earth, can notwithstanding search into the deepe things of God in *Heauen*, and can most perfectly see those things which humane sence can no way *perceine*.

To this I answer with Saint *Augustine*, that wee confesse God is *able* to doe, as he hath done, many things which we are *not able* to vnderstand: in all which we *beleene* them, without searching the *reason* of them; because in such things (as Saint *Augustine* saith) *Ratio facti, est potentia facientis*; The whole *reason* of the deepe, is the *Power* of the doer; but, as for the ioyes of *Heauen*, though it passeth all vnderstanding to know positively, what excellent things are there, yet negatively wee doe certainly know *what is not there*; for there is no sorrow, no sicknesse, no euill; and as we know not perfectly *what God is*, yet wee doe certainly know *what hee is not*, for hee is not the *Sunne*, the *Moone*, nor any other creature whatsoever: Euen so though we know not, the height or greatnesse of Gods *Power*, what infinite things he can doe, about what we can *speak* or *thinke*: yet we know many things that he *cannot doe*; which I haue shewed vnto you before. And therefore that bread should be *transubstantiated* into flesh, and yet *remaine* bread; that accidents should *subsist* without their *subiects*; that *Christ* should sit in *Heauen*, and lie in the *Bread* which we doe eate; that hee should be *visibly* there, and *inuisibly* here: and that hee should be *one*, and *many*; continued, and discontinued; intire in *one place*,

Socrat. l. 2. c. 28.
Eccles. hist.

That Faith
seeth what
Reason cannot
conceiue.

Aug. ep. 3. ad
Volusian.

Danets Isagog.
de Deo.

one place, and at the same time intire in a thousand places; and such like assertions, which doe overthrow not onely the humanity of our Saviour Christ, but also the order of things, and the very principles of Nature, and doe exceede the bounds of all sense and reason, and repugne indeede the very truth of God; wee can in no wayes belecue them, not because we know no reason how they may be done, for so we belecue many things, as all the mysteries of our Faith; but because we haue many reasons, euen out of the Word of God, to assure vs, that these things cannot be done: And so much for the chiefest objections that are vsually made against the truth of this Doctrine of Gods Power.

We belecue not the assertions of the leuitates, not because we know not how they may be done, but because we know they cannot be done!

CHAP. IV.

Of the usefull application of this Doctrine of Gods Power.



OU haue seene the truth of this Doctrine of the Power of God; it may serue for many especiall ends: As first, for the confutation of a world of errors, and the cutting downe of many infinite heresies, especially thole whereof I haue already spoken, and therefore I neede not say any more of them in this place.

Secondly, this Doctrine of Gods Power, may serue for the consolation of the godly: for they are inuironed with many enemies, they are sent as Sheepe into the midst of Wolves, and they are hated of all men for Christ his sake; but (as the three Children said,) *We know that God is able to deliuer vs from the burning fiery Furnace*, and from the hands of all that hate vs, and to preserve vs blamelesse untill the day of the comming of Christ: And therefore though we be beset with enemies on every side, especially the World, *Tanquam Syrena dulcis*, Like the alluring Mermaides; The flesh, *Tanquam Dalila blandiens*, Like a false flattering Dalila; and the Diuell, *Tanquam Leo rugiens*, Like a roaring Lyon, that doe seeke by all meanes to destroy vs;

Presentemq; viris intendunt omnia mortem:

Yet, we neede not feare any of those things, that we shall suffer:

O

A great comfort to the godly, that God is able to deliuer them. *Math. 10. 16. Dan. 3. 17.*

*Bosquier. de in-
cruent. victor
Christi. p. 567.*

*Virgil. Aeneid.
l. 1.
Reuel 2. 10.*

Quia

Quia non plus valet ad deiciendum terrena pena, quam ad erigendum divina tutela; Because all the power of darkenelle is not so able to *suppresse* vs, as our gracious God is to *support* vs: for otherwise, *Si Diabolus nocere posset, quantum vellet, aliquis iustorum non remaneret*; If either Satans malice, or the hatred of wicked men, or the furie of bloud-thirsty Tyrants, might preuaile against the godly seruants of *Christ*, so much as they would, then not a righteous man could remaine vpon the face of the Earth; but God can put a booke in their nostrils, and say vnto them, as he sayes vnto the Seas, *Huherio sicut thou goe, and no further*: And therefore, *If God be with vs*, we neede not feare who be against vs; *Quia maior est, qui est in nobis, quam qui est in mundo*, Because (as Saint Iohn saith) He is greater, and stronger, which is in vs, then he that is in the World.

Euen so we haue the lusts of our owne flesh, the messengers of Satan, that doe buffet vs, and fight against our soules, and make vs many times, when it compells vs to doe the euill that we would not doe, and to leaue undone the good that we would doe; to crie out with the Apostle, *O wretched men that we are, who shall deliuer vs from this body of death*? or who shall preferue vs vnto eternall life? And to say with the Poet,

O tergo, quaterq; beatis, queis ante ora patrum contigit appetere;

O happy had wee beene, had wee died before wee had sinned; but if we cast our eyes to looke vpon Gods Power, we may be presently comforted, because the Saints of God, though they be *shaken*, and lifted, and *remoued*, like wheate, yet are they kept, not by their owne strength, for so they should soone faile, but by the Power of God (saith Saint Peter) through faith, vnto saluation: And this indeed is the sole comfort of all Christians, that we shall neuer perish; because our Father which gaue vs vnto *Christ*, is greater then all, and none is able to take vs out of his Fathers hands. This is that Foundation which remaineth sure, and therefore happy is that man, which buildes vpon this Foundation.

Thirdly, this Doctrine of Gods Power, may serue for the reprehension of the wicked: for he can destroy all the workers of iniquitie, and cast both body and soule into Hell fire; And therefore will ye not feare to offend so great a God? Remember, I beseech

Rom. 8. 31.

1 Iohn 4. 4.

1 Pet. 2. 11.

Rom. 7. 19.

1 Pet. 1. 5.

Iohn 10. 28. 29.

Math. 10. 28.

beseech you, what *he hath done* to the old World, to *Sodom*, and *Gomorrah*, to *Cora*, *Dathan*, and *Abiram*, to *Pharaoh*, *Judas*, and many more; remember that *he can doe* whatsoever hee will doe; and remember what he saith: *Hee will doe vnto them that heare the words of the curse of the Law*, and yet will *blesse* themselves in their hearts, saying; *We shall haue peace*: And let these things moue you to be *humbled before the mighty hand of God*; and to cause you here to *fear his power*, that hereafter you may not *feele his anger*: For, it is a *fearefull thing to fall into the hands of the liuing God*, and they that now *goe on* in sinne, and make but a *sport* of iniquitie, without either *beleeuing his truth*, that he will punish sinne, or *fearing his power*, that he can punish them, shall then *finde and feele*, that it had beene better or them neuer to haue beene borne, or to haue had a *millstone hanged about their neckes*, and to haue beene cast into the *middest of the Sea*, then to haue broken the *least Commandement* of this powerfull and *Almighty God*. And so much for the first attribute of God here expressed, that is, his *Power*: and now followeth the second attribute, which is, *Gods Goodnesse*.

That the wicked should feare to offend this powerfull God.

Deut. 29. 19.

1 Pet. 5. 6.

Heb. 10. 31.

CHAP. V.

Of the Mercy of GOD, and wherein the same chiefly consisteth.



OU haue heard of the *Power of God*, we are now to see how God proclaimeth his *Goodnesse*; according as he had promised before, *I will make all my goodnesse to passe before thy face*. A *Doctrine* farre more comfortable then the former: for not hee that *can*, but he that *will* helpe vs, is best vnto vs; and hee that is *willing* to doe what he *can*, though it be but little, is farre more deere vnto vs, then he that *can* do much, but *will* do nothing: but the *power* of God sheweth that he is *able*, and this *goodnesse* of God proueth that he is *willing* to relecue vs; and therefore the *goodnesse* of God is the *anchor* of our hope, and the *foundation* of all our comfort; and it is well coupled with the former attribute:

2. Attribute.
i.e. Gods goodnesse.

Exod. 33. 29.

Prov. 25. 11.

for in vaine were his *willingnesse* to helpe vs, vnlesse he were able, and in vaine were his *ability* to helpe vs, vnlesse hee were *willing*; the former being but a *fruitlesse wish*, and the latter but a *gracelesse power*: but both ioyned together, it is like *apples of gold in pictures of silver*; And therefore, as before he had shewed his power, that hee was able to helpe vs, so now hee sheweth his goodnesse, that he is most *willing* to relecue vs: And to shew how plenteous his goodnesse is, he expresseth the same by seauen speciall and severall *particels*. I will handle them by Gods helpe, as they lye in order.

Cicero in 4. Tusc.
Senec. de clem.
Aug. de ciuit.
Dei. l. 9. c. 8.
Jer. 31. 20.

Heb. 2. 17.

Cassiod. in Psal.
What mercy
in God signi-
fieri.

The first particle of Gods goodnesse here expressed, is, that hee is *Mercifull*: Touching which, we must vnderstand, that *Mercy* in God, is no *passion*, nor any *griefe* of minde, conceived through the *miserie* of another; (as *mercy* is commonly defined to be) vnlesse you vnderstand it, *per adspersionem suam*, improperly spoken, onely for our better apprehension; as when he saith, *My bowels are troubled for Ephraim*: Or as it is ascribed to the Sonne of God *Christ Iesus*, who doth indeed *condole* our miseries, and *sympathize* in our afflictions; because he is man as we are, and *subiect* to all like *passions* as we be, *sinne* onely excepted: But *mercy* in God, signifieth a *propensitie*, and a *readinesse* of minde, to helpe not onely the *miserie*, but also the *wants*, and all the defects of man. *Mouet enim pium indicem, fragilitas considerata peccantium*: For he remembreth that we are but *dust*; and therefore he pittieeth our frailties, and he helpeth our infirmities; yea, hee *cryeth* and *callesth*, and *seeketh* after vs, when wee by our *sinnes* doe *runne away*, and flie apace from him: For,

When *Adam* by the wisdome that he got by the Serpent, had found him a way to *runne away from God*, and so to fall into the depth of despaire, and as a man without helpe, without hope, void of grace, and full of sinne, to become free amongst the dead, excluded from God, and exiled from the Land of the liuing, a *slave* of Satan, which makes me *abhorre* to thinke of it, and a *fire-brand* of eternall destruction, which makes me *tremble* for feare of it; yet then behold the neuer-dying *mercy* of the God of all *mercy*, did presently finde the meanes to bring him *backe* againe by repentance, and to make him an *example* of

of

2. Part. *Of the Knowledge of God. Of Gods Goodnesse.*

181

of his *mercie*, to many babes that were as then vnborne; for he that doth *neither slumber nor sleepe*, would not suffer him to *lye and sleepe* in sinne; but presently runnes after him, that was running from him; and cries, *Adam where art thou*, and what is become of thee? and he did this; not because he *knew* not where *Adam* was, which knoweth *euery thing*; but because he would haue *Adam* to know where *himselfe* was, in a state, *desituous* of all grace, and *replenished* with all miseries; that so finding himselfe in the *depth* of such miseries, hee might the more earnestly *seeke* vnto God for *mercies*.

So he did to *Dauid*, when *Dauid* had offended him in numbring *Israel*, hee stirred vp his heart, that it presently *smote* him, that he might not be *smitten* of God; so to *Ionus*, when hee began his journey to *flue* from God, he sent the windes to *flue* after him, and as a pursuant to *arrest* him, and to bring him backe againe to him, who otherwise would haue *posted* to hell: so to *Peter*, when he denied his Master, and swore that *hee knew him not*, to whom a little before hee had sworne that *hee would die with him*; he looked backe vpon him, to bring him backe againe to repentance, and hee caused, the *Cocke* to *crowe*, the *dumbe Beast* to *crie*, vnto him, to send him out, to *crie* vnto God for *mercie*, and to weepe so *bitterly* for his sinnes, *vt lachryma lamarerent delictum*, that God seeing his sorrow and *teares*, might bee inclined to heare his *prayers*; and so he doth vnto vs all, when we doe fall, and sinne, and sleepe and sinne, he sends his *Preachers* still to call vs, and his *owne spirit* into our hearts, to *moue* vs to repentance, *not to bee repented of*, and to *promise* to shew *compassion* on vs, and to *receiue* vs into his grace, if wee would shew our *contrition*, and *promise* to *leau*e and to forsake our sinnes.

O then, that this *mercifull seeking* of vs, would make vs to *seeke* vnto him, *while he may bee found*; and that this calling after vs, to recall vs from our miseries, would make vs call vnto him for *mercie*: for if wee doe *seeke* and *pray* for *Grace*, wee may assure our selues, that our *Saluation* is *neerer* then wee thinke; but if we still *continue* in sinne, we may be sure our *damnation* is *neerer* then we feare: for the *day* of *grace* *passeth away*, and the *night* of *death* *commeth*, when no man can *worke*: and therefore

O 3

while

Gene. 3. 9.

Examples of Gods infinite mercies, in the speedy seeking after his Saint when they had sinned against him.

2 Sam. 24. 10.

Jonas 1. 4.

Matib. 26. 74.

That the goodnesse of God seeking after vs should moue vs to seeke vnto God.

John 9. 4.

Nam tu mune-
rator copiosissi-
mus remunerata-
tor acerrimus
& libera-
tor piissimus.

August in p. 48

Wherein the
mercie of God
doth chiefly
consist.

Psal. 147. 9.

while it is to day let vs heare his voyce, so lovingly calling vs, so carefully seeking vs, & so mercifully offering to receiue vs, to kisse vs with the kisses of his mouth, to deliuer vs fro the shadow of death, and to bring vs vnto the land of euermlasting life; such is the neuer-dying streames of the mercie of God; it is like a boundlesse Ocean, there is no end of his goodnesse: and therefore Saint Bernard in admiration thereof, crieth out vnto God: saying, *Quam diues es in misericordia, & magnificus in iustitia, & munificus in gratia, Domine Deus noster?* O how rich art thou in Mercy, how magnificent in Iustice, and how bountifull in Grace, O Lord our God? For thou art a most liberall bestower of Heauenly gifts, thou art a most righteous rewarder of humane workes, and thou art a most gracious deliuerer of all that trust in thee; Yea, and besides all this, *Tu gratis respicias humiles, tu iuste iudicas innocentes, & tu misericorditer saluas peccatores*; thou doest freely exalt the lowly, thou doest iustly deliuer the innocent, and thou doest most mercifully saue those sinners that doe put their trust in thy sufferings: and therefore, *Quis similis tui?* O Lord, our God, who is like vnto thee, that when there was not a righteous man vpon the face of the earth, not one that did good, no not one, thou sentest one from Heauen, that by him wee might bee all brought vnto Heauen? So great is the Mercy of God towards vs poore wretched Men.

And it is obserued by Diuines, that the Mercy of God consisteth chiefly in these three things, viz.

- In }
1. Gaining of Graces.
2. For giuing of sinners.
3. Qualifying punishments. }

The first, extendeth it selfe vnto all creatures; the second vnto his Saints; and the third both to Saints and sinners; both to the best of Men, and to the worst, both of Men and Angels.

For the first, the Prophet David sayth, the earth is full of his mercie, *quoniam bonus est vniuersis*; becaule all creatures taste of his goodnesse; Hee openeth his hands, and filleth all things liuing with plentiousnesse, and he feedeth the young Ravens that call vpon him: and therefore; *omnia in te sperant domine*, the eyes of all things doe looke on thee O Lord, and thou givest them their meate in due season.

For

For the second, that is, the *forgiuing of finnes*, we shall the better vnderstand it, if we doe, though but briefly, consider these few particulars ; as

First, Who forgieue ; *God omnipotent*, who hath no neede of sinners, *Et qui nec melior si laudaueris, nec deterior si vituperaueris*, and which is so *eminently good*, and so *immutably blessed*, as that all which thou canst doe, cannot better him ; *Quia summe & perfectissime bonus* ; because he is so good that he cannot bee better ; nor any thing that thou canst say or doe, can make him one iot the worse, as Saint *Augustine* speaketh.

Secondly, What hee doth forgieue ; *crimen lese maiestatis*, sinne, horrible sinne, and high treason against himselfe, a thing so haynous, that it would require a whole treatise to expresse it.

Thirdly, To whom hee doth forgieue this ; *to his owne creatures*, and seruants, that doe *diuexer*, rebell and make warre like those slaues (whereof *Iustine* speaketh) that made warre against their Masters, against him that made them, that feeds them, and that *blest* them, euen then when they *curse* him.

Fourthly, How he doth forgieue all this ; by *laying* all vpon his Sonne, *The rebukes of them that rebuked thee, are fallen vpon mee*, sayth Christ, yea by *slaying his innocent Sonne*, to saue vs his wicked seruants : for the Scripture sheweth, that the Sonne of God was made the Sonne of Man, that the sonnes of sinne, might bee made the sonnes of God ; the Lord of glory was *vilsified*, that the sonnes of shame might be *glorified*, and the Lord of life was deliuered vnto death, that the sonnes of death might be restored to life : and thus as the Christian Poet sayth,

Deus emis sanguine seruos

Mercari exigno nos piget are Deum.

God shed his blood, to purchase those,

That for his lone giue not a rose. So strange is mans *ungratitudo* vnto this most mercifull God.

Fifthly, How often he doth forgieue vs ; *euery day*, and that many a time God knoweth, and none knoweth but God, for who can tell how oft he offendeth ? *septies in die cadit iustus*, the iust man falleth seauen times a day, sayth Salomon ; and if the iust man falleth seauen times, then certainly the wicked falleth

Many particular points to be considered in the forgieuing of finnes.

Aug. in Psal.
1 Who forgieue.

2 What God forgieue.

3 To whom he forgieue.
Psal. 69. 9.

4 How he forgieue.

5 How often he forgieue.
Prou. 24. 16.

6 After what
manner he
forgiueth.

seauenty times seauen times, by their leud thoughts, wanton lookes, idle words, cursed oathes, wicked lyes, and sinnefull workes.

Sixty, After what manner he forgiueth all this; so as that he forgiueth all, neuer to recall them, neuer to remember them; for as the Distich sayth,

Larga dei bonitas, veniam non dimidiabit,

Aut nihil aut totum, te lachrymante dabit.

He forgiueth all, or none at all: *Et semel remissa nunquam redeunt*, and sinnes once remitted are neuer after questioned: for I the Lord change not, and my gifts are *mutabilia*, without repentance; and therefore sinnes once remitted are neuer after to be found: for the iniquities of Israel shall bee sought for, and there shall be none; and the sinnes of Iuda, and they shall not bee found, but they shall euer bee forgotten: for I will doe away thy transgressions as a cloude, and thy sinnes as a myste, and I will put away all thy wickednesse out of my remembrance, sayth the Lord: that is, they shall bee cleane forgotten, as a dead man, out of minde, or as the thing that had neuer beene.

Malac. 3. 6.

Iere. 50. 10.

Ezay 44. 22.
Ezech. 18. 21.

Psal. 77. 10.

Psal. 136.

And yet the Prophet David sayth, *quod non obliuiscetur misereri Deus*, that God cannot forget to be mercifull, for though the wrath of the Lord endureth but the twinckling of an eye, yet as the same Prophet sayth, (and that feuen and twenty times in the same Psalme) the mercie of God endureth for euer; and so it is euerlasting: and that (as the Schooles obserue) two manner of wayes:

The mercie of
God is euerla-
sting two
wayes.
Gab. Biel.
is sent. dist. 1.
q. 5.

First, Essentially, for God is mercy; *quia in Deo nihil est quod non sit ipse Deus*, because the Diuine essence, *identificat sibi omnia que sunt in diuinis*, doth identifie to it selfe all things that are in the Dietie, and so God hath not things as *qualitates*, but is the things that are spoken of him, as his essence; and therefore mercy being of himselfe, and euer himselfe, it must needs be eternitie it selfe.

Aug. sup.
Gen. 1. 5.

Ephe. 1. 4. 9.
and 11. v.

Secondly, Relatiuely, as it respects the creatures; and makes impression on them, *Quia omnia priusquam fierent, in notitia facientia erant*, because the creatures had their being in God, according to his eternall purpose (as the Apostle sayth) from all eternitie; *quia nihil noui accidit deo*, because no new thought can happen

happen to the minde of God, and so euer they needed mercie, to continue and to accomplish that their intended being; and therefore thus *ex parte ante*, the mercy of God is *euerslasting*, because it is from all eternitie: & now since they had their being, and so long as they shall haue their *existence*, in there naturall causes, they doe and euer shall neede his mercy; and therefore also thus, *ex parte post* his mercy is euerslasting, because endlesse. And therefore, Let the house of Aaron now confesse, that his mercy endureth for euer, and Let the house of Iuda now confesse, that his mercy endureth for euer, and therefore also, let vs all confesse, that (as the Prophet sayth) he cannot forget to be mercifull.

O most excellent argument of exceeding comfort, hee can forget our sinnes, (as I shewed you before,) but he cannot forget to be mercifull; Can a Woman forget her owne childe?

Improbis ille puer, crudelis tu quoque Mater:

1. If she should, that child were very *unhappy*, and that Mother full of *cruelty*, yet because some *Prague-like* haue done it; therefore, Though a Woman should forget her owne child, yet will not I forget you sayth the Lord.

Well then, here is a comfort vnto vs all; for if thou beest a man full of sinnes, here is a God full of mercy; and in verie deede, this is our chiefest comfort; for be we Kings, Nobles, rich or poore; yet after all our pompe and power, when wee see our selues, and consider our owne sinnes; when death approacheth and sicknelles seizeth vpon vs, wee must all say with king David. *Miserere mei deus; haue mercy on me O God according to the multitude of thy mercies*; or with poore Bartimeus; haue mercy on me, O Iesu thou sonne of David. *Et hoc iustissimum est*, and this is the safest course for all sinners, as Bellarmine wisely acknowledgeth, *totam spem, totamque fiduciam in sola misericordia dei ponere: to place all our trust and confidence in the sole mercie of our most mercifull God*: for otherwise, who dares present his best workes to bee iudged without mercie; because (as Saint Augustine sayth) *Va laudabili vita hominum, si remota misericordia discussat eam Deus*. Woe to the purest life of the holiest Saint, if God should discusse the same without mercy. And therefore after wee haue gone with the prodigall childe, into a *savre country* of wickednesse; after we haue wasted all our goods, all

our

Psal. 117. 3.

Virgil: in Egl.

That the chiefest and the surest comfort of euery man is to relie vpon the mercie of God.

Matt. 10. 48.

Luc. 15. 13.

Gen. 4. 13.

Luk 15 21.

Aug. l. Meditat.

Luk 7. 47.

How God qualifieth punishments.
James 2. 13.
Nicaph 1. 17.
c. 3.

Ezra 9. 13.

Heb. 11.

Ruffin. escl. hist.

Virgil. Aenid.
l. 1.

our graces, and haue committed all our sinnes; yet let vs not despaire and say with *Came*, *My sinnes are greater then can be pardoned*, but let vs rather returne vnto our Father, and say with the prodigall childe, *Father I haue sinned against Heauen, and against thee, and I am no more worthy to be called thy Sonne*; Yet I pray thee make me as one of thy hyred seruants: or else let vs cry with Saint *Augustine*, saying, *O bone Domine, noli attendere malum meum, ne obliuiscaris bonum tuum*; O good Lord, doe not remember my wickednesse, lest thou shouldst forget thine owne goodnesse; but consider, O my God, that although, *Ego admisi vnde me dammare potes, tu non amisti vnde me seruare soles*, I haue committed that for which thou canst damne me, yet thou hast not forgotten that whereby thou art wont to saue me; and though my sinnes be many, yet thy mercies are more; and the more thou forginest vnto me, the more it will expresse thy goodnesse, and the more bound I shall be, to be thankfull vnto thee: For *hee loneth much, to whom much is forgiven*, saith our Sauour Christ.

For the third, that is, the qualifying of punishments, we finde that in his greatest anger against sinne, mercy reioyeth against iudgement; and that (as *Nicephorus* saith) *Vindicta gladium misericordiae oleo semper acuit*, He steepeth his sword of vengeance, in the oyle of mercy; and he doth alwayes punish, lesse then our iniquities deserue: as *Ezra* saith. And this he doth not onely vnto the elected Saints, but also to the reprobates, and to the sinners themselves. For,

First, Touching the Saints, it is apparant that their punishments doe proceed from mercy; for when they are afflicted in this life, they are chastened of the Lord that they should not be condemned of the world.

Secondly, touching the reprobates, both men & Angels, both here and hereafter, the mercy of God abateth much of that punishment, which they haue most iustly deserued. For,

First, Here God being not like vnto *Theodosius*, that put all the *Thessalonians* to the sword, for the offence of few; nor like that angry Goddesse *Pallas*, ——— *Qua exuvie classem*

Arginum, atq; ipsos voluit submergere ponto,

Unus ob noxam. ——— That would destroy the whole

Namie

Name of the Argiues, for the onely offence of one onely *Aiax*, but (if it be lawfull to vse the comparison) as the *Persian* Generall spared *Delos* for *Apollo's* sake: So God in this life, spareth whole multitudes of wicked men, for a few good mens sake; as he spared the liues of all the people that were in the ship with *Saint Paul*, for the loue that he bare vnto this blessed *Apostle*; and, as he would haue spared *five wicked Cities*; if but *ten good men* had bene found therein; and sometimes hee spareth the *sinnes* of the wicked, for the very loue he beareth to the *persons* of the vngodly: and though they still *sinne* against him, yet doth he still spare them; to see if *his patience*, and long *sufferance* will at any time lead them to *repentance*.

Secondly, hereafter, *Quia non datur summum malum, quoniam malum non inhaeret nisi in subiecto bono*: Because the being both of *reprobates* and *dinels*, is euer good: therefore the mercy of God *pitteeth* that good, and cannot be *seuered* from it; but still *lovet* the same, euen in its greatest torments; and in that respect, doth euer *mitigate* some part of that torment, which the sinner iustly *deserued*, and which God in the rigor of his iustice might rightly haue *inflicted* on him.

But you will say the Scripture teacheth, that they shall be punished in *measure*, and that they shall haue iudgement *without merrie*: And therefore how can they be said then, to haue the least iot of the *mercy* of God; *Diu*es being denyed one drop of water to coole his tongue?

I answere, that they shall neuer be *eased* of the least iot of that punishment that is once *inflicted* vpon them; but I say, that God neuer *impose*th so much torments on the damned, as in the *strictnesse* of his iustice he might iustly doe, and yet are they said, to haue iudgement without *mercie*, because the *greatnesse* of their insufferable paines, doth swallow vp all *sense*, and perleuerance of mercy, and makes them *thinke* that God could not possibly *inflict* greater torments on them then they endure. Whereas indeed, (if they perceived it) it is most certaine that they are not *punished*, according to the *height* of that measure of punishment which their *sinnes* *deserued*, and which God iustly, could *inflict* vpon them; but that in them also, the *Apostles* words must take place, that *mercy* *resisteth* against *iudgements*.

And

Mt. 27. 24.

Gen. 18. 32.

Rom. 2. 4.

August. in
Enchirid. cap.

12. 13

That God in the strictnesse of his iustice might inflict more punishment vpon the damned soules then he doth.

Luke 16. 24. 25.

Zanch de nat.

Dei. l. 4. c. 4.

9. 4 p. 378.

Psal. 25. 10.

Psal. 145. 9.

And therefore, well might the Prophet *Dauid* say, that all Gods pathes are mercy, and that his mercy is ouer all his workes; because there is no place which can be imagined, wherein there is not some impression of Gods mercy: nor any Creature, that can be named, which can say. that he doth no way taste of the mercy of God: for God pittieeth his owne workes, euen then when he punisheth our workes, that is, our sinnes.

And yet here we must obserue, that the mercy of God is two-fold:

{ 1. Generall. } For,
 { 2. Speciall. }

First, the generall mercy of God, is that which extends it selfe towards all, and ouer all Gods workes; but

That God is
onely merci-
full to them
that loue him.

Exod. 13. 36.

Deut. 32. 36.

Psal 103. 3.

Exod. 20. 6.

Secondly, the speciall mercy of God, is onely extended vnto the godly, and wholly denyed vnto the wicked: for so the Lord himselfe saith, *I will haue mercy on whom I will haue mercy*; that is, not vpon all; but vpon some, whom I will, and who are those? the Scripture sheweth: for *Moses* saith, *Miseretur iehoua seruum suorum*, The Lord will repent himselfe, or be mercifull vnto his seruants; and the Prophet *Dauid* saith, that as a father pittieeth his owne children, so will the Lord be mercifull to them that feare him; and so God himselfe saith, *I will shew mercy on them that loue me*; but they that feare him not, that serue him not, that loue him not, he will deale with them in his fure, and his eye shall not spare them, neither will he be mercifull vnto them.

Ezek 8. 18.

That the wic-
ked haue no
part in the
speciall mer-
cie of God.

Mal. 1. 10.

And therefore, though God be mercifull vnto the wicked, and sheweth many singular effects of his mercy vnto them; as to create them, and to preserve them from many evils; yea, from many sinnes, which otherwise they would fall into; and to bestow many gifts and graces vpon them; yet haue they no part, nor portion in this speciall mercy of God, because (as the Lord himselfe saith of the wicked;) *Non est mihi voluntas in vobis*, God hath no pleasure, he hath no delight in them.

Iohn 11. 36.

And no maruell; for seeing the mercie of God springeth from the loue of God, as may be collected from the words of those Iewes, who seeing how Christ sighed and mourned, and wept ouer *Lazarus*, said presently, *Behold how he loued him*; and as the Apostle plainly sheweth in the 3. of *Timus*, and the 4.

Verse:

verse: and 1 Tim. 1. 2. It is most apparant that where there is no speciall loue of God, there can be no speciall mercy of God: but the speciall loue of God, is onely extended vnto the Saints, and chosen children of God; and not vnto the wicked reprobates; as might be easily shewed from those especiall effects of this speciall loue of God; such as are their eternall election, their effectuall vocation, their singular preservation, and the bountifull donation of many heauenly gifts and graces, which he giueth not vnto the reprobates; (as I purpose by Gods helpe more fully to declare in some other place:) and therefore the speciall mercy of God is onely shewed vnto Gods Elect, and none else: for, he will haue mercy on whom he will haue mercy, and whom he will he hardeneth.

Well then, beloued Brethren (seeing the speciall mercy of God, pertaineth onely vnto the Saints, let vs all examine our selues, and if we finde we *fear not God*, we *serue not God*, wee may assure our selues, that although we daily feelee many infallible arguments of Gods generall mercy and fauour towards vs; yet are we destitute of the least assurance of this speciall mercy of God; I know many deceive themselves herein; and make those things, which should be for their aduantage, to be vnto them an occasion of falling: when as continuing in sinne, they notwithstanding, doe appropriate vnto themselves, this speciall mercie of God; which indeed is onely proper vnto those Saints that *fear him*; for though after a generall manner, he is mercifull vnto all, to make them, and to preserve them, and to bestow many blessings vpon them: yet after this speciall manner, to forgive their finnes, and to bring them to eternall life, he is onely mercifull to them that *fear him*; to them that *loue him*; to them that *serue him*; as the Scriptures doe most plainly shew vnto vs:

And therefore I would aduise all wicked men, either to *serue the Lord*, or not to *thinke* that they haue any part in this mercy of God: for I doe here confidently assure them, that if they doe still continue in sinne, they shall not taste of this Cup of mercy; but shall be forced to wring out euen the drops of that red Wine of the wrath and indignation of God. And so much of the first Particell of Gods goodnesse: *Mercifull.*

That God lo-
ueth not the
wicked.

Rom 9 18.

That we should
carefully exa-
mine whether
we loue and
serue God or
not.

Psal 69. 13.

Psal 75. 8.

CHAP. VI.

Of the Grace of God: and what the same chiefly signifieth.

What is meant
by the word
Gracious,



He Second Particlle of Gods Goodnesse, here exprest is, that hee is *Gracious*: a word, very large and ample in signification; and it is diuersly taken: but chiefly it signifieth one that is,

1. *Amiable.*
2. *Placable.*
3. *Liberall.*

Luk. 2. 52.
First, he that is
louely, is gra-
cious.

First, It signifieth that *affability* and *loueliness* of person, whereby the beholders are *inflamed* with the loue and sweetnesse thereof; for when Christ is said to *haue increased*, in *wisdom*, *and stature*, *and in fauour*, or in *grace* (as the original hath it) with God and man; the meaning is, that he grew to be more and more *amiable*, and beloved both of God and men; and therefore we may say that a sweet, *affable*, *amiable* man, is a *gracious* man.

Secondly, he
that easily re-
mitteth offen-
ces is gracious.

Secondly, it signifieth that *readiness* of minde, to *forgive* all the offences done against one, and to *receiue* the offender into his fauour againe; for when *Noah*, *Mary*, and other are said, *inuenisse. xien apud deum*; to haue found grace with God; it signifieth that they found him *fauourable* vnto them; both in *remitting* of their offences, and in *receiuing* them into his fauourable countenance; and therefore, we may rightly say, that he which easily *receiveth* offenders into his fauour, is a *gracious* man.

Gen. 6. 8.

Luke 1. 30.

Thirdly, a
bountifull
man is a gra-
cious man.

Gen. 33. 5.

Act. 11. 23.

Thirdly, It signifieth a *bountifull* giuing, and *bestowing* of any gifts; for so the Scripture sheweth, all the *gifts* of God, whether temporall or spirituall, to be the *graces* of God; as *Iacob* said vnto his brother, these be the children, *Quos Deus gratificatus est mihi*, which God of his *free grace*, and *faueur* gaue vnto me; and so it is said of *Barnabas* that when hee saw *in xien in du*; the *grace* of God, i.e. the *gift* of God bestowed vpon the beleeuers, he reioyced: and therefore a *liberall* and a *bountifull* man, may be truly said, to be a *gracious* man.

Now

2. Part. Of the Knowledge of God. Of Gods Goodnesse.

191

Now in all these respects, wee finde God to bee most *gracious*. For,

First, It is said of Christ, that he was *fairer then the sonnes of men*, and that *his lips were full of grace*; yea, so full of grace, that all men wondred at the *gracious words* that proceeded out of his mouth: And indeed, howsoeuer he was contented to become *Sanguinolentus propter te*; without forme or beauty for our sake; *Quando velauerunt faciem eius*, when the accursed Iewes, buffeted, and bespitted his glorious face, yet was he alwayes *gloriosissimus in se*, most *gracious*, and *glorious* in himselfe: and so the Apostles testifie, that they saw his glory, as the glory of the only begotten Son of God, full of grace and truth: And yet they saw the same but in part, because of the infirmities of their Flesh, while they liued here in this life.

But Christ is the image of the Father, and the ingraued forme of his person; and therefore God must needs be *gracious*, and *amiable*. yea, so *amiable*, so *lovely*, that it is no maruell the very *Saints* & *Angels* do so vehemently desire to see the face of God, in Iesus Christ; & do esteem it their chiefest happiness to be alwaies contemplating vpon the same. And the reason why all men are not inflamed with the love of his excellent Maiestie is; because they know him not, they haue not tasted how sweet the Lord is; *Quia ignoti nulla cupido*: for if men did know how *gracious* and how *amiable* the Lord is, they would with Saint Paul, long to be dissolved that they might but see him.

Secondly, God is not onely *gracious* in himselfe, but he is also placable & reconcilable vnto vs; for though God be provoked every day, yet doth his wrath indure but the twinkling of an eye; & he is ready to receive vs into his fatherly fauour, if we would but be willing to be reconciled vnto his Maiestie: & therefore the Prophet David examining this point, & saying, *Will the Lord absent himselfe for euer, and will he be no more intreated? Is his mercy cleane gone for euer, and is his promise come utterly to an end for euermore? Hath God forgotten to be gracious, and will he shut up his louing kindnesse in displeasure?* At last he concludeth, that it was his owne infirmity, that is, his *unablenesse* to returne to God, and not Gods vnwillingnes to be reconciled vnto him; for the Lord is euermore *gracious*. & ready to forgive vs, if wee were ready to

That God is gracious in all respects.

Psal. 4. 5. 3.

Esa. 52. 3.

Iohn 1. 14.

Heb 1. 3.

That God is of an incomprehensible beauty.

That God is easie to be reconciled

Psal. 77. 7. 8. 9.

Psal. 77. v. 10.

receive,

That God is
most bountiful
vnto all his
people.

Ezech. 16. 7.

Job 1. 21.

James 1. 17.
ἡ ἅπασα ἀγαθὴ
καὶ ἑκάστη τέλει ἐστίν.

The difference
berwixt the
gifts that God
giueth to the
godly, and to
the wicked.
Math. 6. 16.

God giueth
temporall ri-
ches vnto the
worldlings.

receiue his grace; yea, hee beseebeth vs to be reconciled vnto himselfe, and not wilfully to refuse his grace and fauour, which he so louingly offereth vnto vs: And therefore, I wish to God that we had but that grace, to accept his grace, when it is so graciously offered vnto vs.

Thirdly, he is not onely ready to receiue vs into his fauour, but he is also willing to enrich vs with all kinde of graces; for though we be polluted in our owne bloud; i. e. Loathsome in our selues, and odious in his sight; yet doth he wash vs in the blood of Christ, and then indue vs with his most excellent graces, faith, hope, and charitie, and all the other vertues and good things that are in vs: And though we be come naked into this World, yet doth he clothe vs, and feede vs, enrich vs, and raise vs to all that we haue. And in this kinde he is not onely gracious vnto the godly, but also vnto the wicked; for what hath any of them, which he hath not receiued of the Lord? It is he that filleth the Barnes of Dives, as well as the Pallace of David: And therefore Saint James saith; That *ἡ ἀπὸ τοῦ ἁγίου*, Every good giuing; i. e. Every temporall gift, *καὶ πᾶν ἡμῖν τιμωρ*, and every perfect gift, that is, Every spirituall grace, that is giuen to bring vs to perfection, is from above, and commeth downe from the Father of Lights.

But herein is the difference, he bestoweth temporall graces vpon the wicked; yea, many times more plentifully then to the godly; for hee seeth their desire is onely set on worldly things: Therefore, as he said of hypocriticall Fasters, They haue receiued their reward; that is, *Acceperunt suam*, sed *amiserunt meam*. They haue what they would haue, though they leefe thereby what I would haue giuen them; which is a losse not counteruailed with any gaine: So he dealeth with the Worldlings, He filleth their hearts with his hidden treasure, and he giues them often times, (especially to most of them) their hearts desire; that is, the riches, and the vanities of this life; So foolish are they and ignorant, euen as it were a beast before him: But to the godly, who love not this World, nor the things of this World, hee shewes himselfe gracious, after a more speciall manner, in giuing them his heavenly graces; that is, graces which will bring them vnto Heauen; and in giuing them worldly blessings too, so much

much as hee sees needfull and conuenient for them: Because, *Godlinesse hath the promise of the life that now is, and of that which is to come.*

1 Tim. 4. 8.

And so you see, how God is *gracious* in all respects, *amiable* in himselfe, *placable* vnto men, and *liberall* vnto all his Creatures; and in all these respects, *gracious* after a speciall manner vnto his *elected Saints*, and *Seruants*. *O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the Children of men; And that (as the Apostle saith) We would not receiue the grace of God in vaine: i. e. That wee would not vainely abuse the good gifts and graces which our most gracious God doth so freely and so graciously bestow vpon vs. And so much for the second particle of Gods goodnesse, Gracious.*

Psal. 107. 3. 15.

CHAP. VII.

Of the patience and long sufferance of God.



He third Particle of Gods goodnesse here expressed, is, that he is *slow to anger*; that is, that he is such a one, that although we by our daily *sinnes*, doe giue most *inst occasions* to *promoke* his *wrath* and *indignation* against vs, to *destroy* vs, and to *consume* vs from off the face of the Earth; yet the *fire* of his *wrath* is not suddenly *kindled*, and his furious vengeance is not *speedily executed*: But he is *slow to anger*, full of *patience*, long suffering, and in a word, such a one as *reioyceth* not to see the sinne committed, that he may punish, but still *expecteth* if the sinner will at any time *repent* and *amend*, that he may *spare* him: For so the Prophet saith, *The Lord will waite, that he may be gracious vnto vs. i. e. He doth tary and stay, and looke if at any time, or by any meanes, we will forsake our sinnes, that hee may stay his iudgements, and be gracious vnto vs. O most sweete and excellent saying: And therefore the Prophet addeth; Blessed are all they that waite for him. And the testimonies of Scripture that doe confirme this point, are almost infinite. Ionas saith, That he knew God was a gracious*

How slow the Lord is to reuenge our sinnes.

Esay 30. 18.

Ionas 4. 2.

Psal. 78.

Psal. 106.

Examples of
Gods slow-
nesse to punish
sinne.

Gen. 3. 9. v. 11.

Ionas 4. 8.

Gen 6. 6.

Verse 3.

Psal. 78. 38. 39.

How God spa-
red the whole
World, and so
spareth vs, not-
withstanding
all our wicked-
nesse, to this
very day.

God, and mercifull, slow to anger, and of great kindnesse, and repenting him of the euill: Therefore he would not goe to threaten destruction, because he knew God was so ready to spare. And the Prophet *Danid*, in the 78. Psalme, and in the 106. Psalme, and in many other places, doth most fully and plainly set downe this truth.

But the examples of Gods patience, and long sufferance makes it more plaine: For when *Adam* sinned, hee came not presently, but staid to the coole of the day, before he would call him to account; and when *Adam* was called, Gods wrath did not appeare to be kindled; for he said no more, but, *Adam where art thou?* And when he appeared, he said, but, *hast thou eaten of the tree, whereof I said vnto thee, that thou shouldst not eat thereof, lest thou diest?* So when *Ionas* was angry vnto death, for the gourd that sprung in a night, and withered in another; the Lord said no more, but *Ionas*, dost thou well to be angry? So, when *Iudas* betrayed the Sonne of God into the hands of sinners, he said no more, but, *Iudas betrayest thou the Sonne of man with a kisse?* So when the old World had so defiled it selfe, that it made God sorry in his heart that euer he made man; yet would he not suddenly destroy this *Augeum stabulum*, but gaue it 120. yeeres to repent: So he gaue to the *Nininites* forty dayes, and to the *Israhelites* in the *Wildernesse* forty yeeres; throughout all which time, he was so mercifull, that hee forgaueth their misdeeds, and destroyed them not, nor would not suffer his whole displeasure to arise: So for *Iericho*, there were more dayes spent in the destruction of the same, then in the creation of the whole World: for the World was made in sixe dayes, but *Iericho* was to be compassed seauen dayes before it should fall. And so for this whole World, notwithstanding the wickednesse of so many generations of men, it stands vnpunished to this very day; as if iudgement were forgotten, or God were loath to be moued to be angrie: And for our selues, alas, how many times doe we offend our God, neglect his Sabboath, blasphem his name, contemne his Word, and abuse his seruants? and yet still God stayeth his anger from vs, and spareth vs, when we spare not him: And whence comes this? but onely hence, that our God is slow to anger; for, *Siquoties peccant homines, sua fulmina misit Iupiter;*

If

If God should punish vs as often as wee offend him, wee should all perish, and soone come to a fearefull end.

But it is obserued by many Diuines, (writing vpon those words of the Prophet, that God should rise as in Mount Perazim, and should be wrath as in the vallie of Gibeon, that he might doe his worke, his strange worke, and bring to passe his act, his strange act;) that the act of punishing, is the surtest from God, and least agreeable to the nature of such a soveraigne goodnesse: for as the motive of shewing mercy, is within him, and therefore is he called *multus in misericordia*; The Father of mercies; as if mercy did as naturally proceede from him, as the Childe doth issue from the Father: So the motive of executing iudgement, and reuenge, is without him, in our sinnes; and therefore is he neuer called, the Father of vengeance, but is as it were compelled either to punish vs, or to be vniust in himselfe, *Quia abyssus abyssum inuocat*; because the greatnesse of our sinnes doth still crie for vengeance against the sinners: And therefore many times when the Sword is drawne, and the hand ready to strike, yet mercy steppes in; and as the Angell cried to the foure Angels, to whom power was giuen to hurt the Earth, and the Sea: saying, *Hurt not the Earth, nor the Seas, nor the Trees, till we haue sealed the seruants of God in their fore-heads*; Or, as the Angell said vnto Abraham, *Lay not thine hand vpon the Lad, neither doe thou any thing vnto him*: So doth mercy say to God, *stay yet a while, O Iustice*, and destroy them not, vntill I haue tried them one yeere more, whether they will bring forth any fruits of repentance, or not; for *how shall I deliuer vp Israel? for why should Ephraim be destroyed? Mine heart is turned within me, and my repentings are kindled together*; And therefore, O doe not execute the fiercenesse of thine anger, but stay a while, to see what they will doe, and so mercy stayes the hand of Iustice, and many times gets the victory; and when it can moue vs to turne to GOD, it turnes all the weapons in the Armory of Heauen, like the Raine-bow; which is a Bow indeed, but without an Arrow, with a full bent, but without a string, and with the wrong side towards vs; as if now hee meant to shoote at Christ for our sinnes, and not at vs, which are the sinners.

And thus, God which is euer ready and willing to shew

The act of punishing is least agreeable to Gods Nature.

Mercy proceedeth naturally from God.

God is compelled to punish.

Apoc. 7. 2. 3.

Gen. 22. 12.

Hosea 11. 3. 9.

Our turning from our sins, doth perfectly turne away Gods wrath from vs.

Luc. 25. 20.

Didacus stella in
Luc. 15.

Gen. 3. 8.

God is quicke
to shew mercy,
slow to punish.*Qui fruatur pe-
na ferus est, le-
gumq; videtur
vindictam pre-
stare sibi.*What good-
nesse is.*Bonum id esse
quod omnia ap-
petunt. Arist.
ethic. 1. 1. c. 1.*

mercy and compassion, is still loth and slow to suffer his anger to be kindled, to worke our woe and destruction: And both these are excellently represented vnto vs, in a twofold passage of the Scripture; the one, in the Father of the prodigall Childe, who *runnes* to meete his returning wandring sonne, to shew vnto vs, *Quod non sit lenta neq; tarda, diuina misericordia, ad subueniendum compunctis corde:* That the mercy of God is neither slow, nor slacke, to helpe and relecue repenting soules, but is al-ways ready and willing to receiue them into his fauour: and therefore, *cucurrat*, he ranne, when he saw an occasion to shew mercy: the other in God, seeking *Adam* in Paradiſe, who *walked* with a slow pace, (as the originall word imports) to shew how *loth* he was to be too *quicke* in indignation; and therefore *ambulauit*. He did but walke, and come with a slow pace; because he is *slow to wrath*, yea, when nothing will preuaile to recall vs from our sinnes, but that he must punish vs; yet as a compassionate Iudge pronounceth sentence against a malefactor with weeping eyes, and a melting heart, euen so God is grieved, and his bowels yearneth when we are punished. And surely, this *unwillingnesse* of God, to *punish* vs, should make vs all to be *unwilling* to offend him; and this his *slownesse* to anger, should make vs *quickly* to repent: For, *the patience and long suffering of God, is used to leade vs to repentance*, saith the Apostle. And so much for the third particle of Gods goodnesse; *Slow to anger*.

CHAP. VIII.

Of the superabundant Goodnesse of God.



THE fourth particle of Gods Goodnesse here expresse, is, that he is, *Abundant in goodnesse*. Touching which we must note, that *Goodnesse* is the *perfection of things*, for which they are desirable; and wee haue learned of the Prince of Philosophers, *Perfectum in essetui nihil deest*; That perfection imports *freedom* from all *defects*, and a *fulnesse* of all *excellences*: but what is more perfect, or more desirable
then

then God? the very deuils knew this, when perswading our forefathers to offend God, they told them, *they should become as God*: and therefore God must needs be good.

But *Aristotle* distinguisheth good, to be two-fold, as

- { 1. *That which is good in it selfe.* } For there be many
 { 2. *That which is good vnto others.* } things, which are

good in themselves, which are not good to others; as all the creatures which God hath made, are good in themselves; for *God beheld all that he had made, & loe, they were exceeding good*, & therefore the very deuils, in respect of their nature and being, as they are the works of God, must needs be good: but they are not good for others; so (as the same *Aristotle* sayth) a man may be good in himselfe, and good to himselfe; and yet not good to others, as hee that is *bonus vir, & malus ciuis*, a good man, but an euill gouernor: but God is good both wayes, for,

First, He is good in himselfe; because his *essence* is most perfect, wherein nothing is wanting that can be desired, and then which, nothing can be more desirabile: and,

Secondly, He is good to all things else; *the whole earth is full of his goodnesse*; and so, the verie creation of all things, so admirably good; the sustentation and gubernation of them so exceedingly well; and the donation of so many excellent gifts vpon them; especially the sending of his deereſt Sonne to die for vs men, doe sufficiently shew the goodnesse of God. *Nam si ista bona, dulcia & pulchra videntur, &c.* For if God were not good vnto them, from whence haue they receiued all the goodnesse that they haue? sayth *Saint Bernard*. And therefore I doe wonder how *Marcion* could say, that this God, which made all things, and preferueth all things, and which had made him a man, and not a beast, was not good: for reason it selfe will tell vs, that *bonum est sui diffusum*; it is the propertie of good to diffuse it selfe vnto others: & *eo melius est, quo latius se alijs communicat*; and that good is euer best, which communicates it selfe farthest vnto others: as the *Sunne* is therefore sayd to be the best Planet, because it yeeldes most light vnto all sublu-
 narie creatures: but God doth so largely communicate him-
 selfe vnto all things; as that, whatsoever strength, sence,
 life, mouing, or being they haue, they haue them all com-
 municated

Arist. 1. 7. ethic.

That there is a two-fold good.

Gen. 1. 31.

That the nature or being of all things is good.

Psal. 73.

How God is good vnto all things.

That thing is euer best which communicates most goodnesse vnto others.

communicated, and conferred vpon them, from this goodnesse of God.

And therefore we say that God must needs bee good, yea, so good that hee is iustly sayd to bee abundantly good, that is, perfectly and absolutely good.

First, Perfectly good; because that, as he is that light, *in whom there is no darknes at all*; so hee is that goodnes, in whom, and from whom, as from an efficient cause, there can bee no *euill* at all; and therefore it is rightly sayd, that whatsoeuer he did, *they were exceeding good*.

Secondly, He is absolutely good, *i. e.* good in all respects; *bonum vniuersale non contrarium*: vniuersally good, for all things, and vnto all things: and that by an *inbred* goodnesse in himselfe, and from himselfe: whereas the goodnesse of all other things is but *bonum particulare*, good for some speciall end, and not simply in all respects: and a goodnesse *not inbred* in themselves, but by *participation* of the goodnesse of God, that is, receiued from him; as both Saint Paul, and Saint James doe shew.

And therefore well might our Sauour say, that *there is none good but God*, no not himselfe, as he was Man: because the goodnesse of his *Man-hood*, was *communicated* vnto him from the *Dietie*, and was no more then his humanitie was capable of: and therefore much lesse is any other creature good, *i. e.* simply and absolutely good; but God is *eternally* good in himselfe, and *vniuersally* good to all things else.

Now this goodnesse of God, which is, *extra se*, extended from God vnto his creatures, is either

- { 1. *Generall.* }
 { 2. *Speciall.* }

First, The generall goodnesse of God, is chiefly scene in two things.

- { 1. *In the creating* } of his creatures:
 { 2. *In the sustayning* }

In the creation he made all things doubly good.

First, Simply good, in respect of their being; for *hee beheld every thing that he had made, and loe, it was very good*, that is, so perfectly

1 John 1. 5.

Gen. 1. 31.

1 Cor. 3. 8.
James 1. 17.

Mat. 10. 19.

That the goodnesse of God is twofold.

The generall goodnesse of God is scene in two things.

Gen. 1. 31.

perfectly good, as that nothing more can be desired, for the perfecting of the essence of any thing, nor the least iota can be subtracted from any thing without some want or missing of the same; and so *Galenus* did ingeniously confesse, when hee considered the most admirable fabrick, and composition of mans body: and therefore though we confesse, that God could, if it had pleased him; haue indued all creatures, with farre more excellent gifts, then he did, in respect of their *accidental* good; for he might haue made Man so, that he could not haue fallen; yet we say that, *Nihil in sua specie perfectius esse potuit, quam à deo creatum sit*, nothing in the world could be made more perfect, in respect of their *essential* good, then God created them.

Secondly, He made all things *relatiuely* good; that is, good and vsfull in respect of some other things, as the Earth, the Sunne, the Moone, and the Starres, they are not onely *essentially* good in themselves, but they are also *relatiuely* good, for other creatures.

And thus we say, that although God made not euery thing *vniversally* good, that is, good for all things; because though God be good to euery thing, yet *non communicauit omnibus omne bonum*, he made not euery thing good for euery purpose; as we see the fire, which is good to heate, is not good to coole any thing; yet God made euery thing good in some respect, and for some vie. And this is the reason why many things, which are good in themselves, and good to some things, may notwithstanding be euill and hurtfull vnto other things, as wee see many times, that feedeth and nourisheth one creature, which is poyson and death vnto another: And therefore if wee see some men *abstayne* from some things, which are good in themselves, and good to many others; yet let vs not presently condemn them for *superstitious*, because that thing may be good for one, which is not good for another, and if wee see things, not good for vs, or whose goodnesse wee know not; let vs not by and by, with the *Manichees* say, *God made them not*; because wee know not to what end they are good: but rather, let vs confesse with Saint *Augustine*, *Omnia esse pulchra, in suo genere*, that all things are good in their kinde, although many things become hurtfull vnto vs for our finnes, and we know not

*Galenus de
usu partium.*

That God
made euery
thing perfectly
good in his
kinde.

That God
made all
things good
for some vie.

*Hieron. de
Medicina
Thom. p. 1. q. 23.
artic. 3.*

*Aug. de ciuit.
Dn. l. 11. c. 18.*

*Idem de Gen.
contra Man.*

to what end many things were created, by reason of that ignorance which is in vs.

Secondly, God sheweth and extendeth his goodnesse vnto his creatures by their continuall *sustentation*: and this also hee doth two wayes;

- { 1. *Liberando à malo*: by freeing them from euill. }
 { 2. *Largiendo bona*: by enriching them with good. }

For the First: { 1. *Of sinne.* } And God deliue-
Euill is either { 2. *Of punishment.* } reth from both: for,

First, Though God suffered *Adam* to fall into sinne; yet had not God *withheld*, and vpheld him, euen in that very time of his sinning, no doubt but he had with *Satan*, vnrecoverably fallen away from God: and so euer since; did not God *withhold* the sonnes of men, they would become more abominably sinnefull, then the deuils; and all their sinnes would proue to bee, *peccata clamantia*; such horrible and hideous sinnes, that the earth would not be able to beare them: but God puts a *bridle* in their iawes, and a hooke in their nostrils, and sayth vnto sinners, as he doth vnto the seas; *Huher to shalt thou goe, and no further, Here shalt thou stay thy proud waves.* and this we see in *Saul*, when he went, *breathing out slaughter against the Church*, God layd a blocke in his way, and hindered him to runne into the height of iniquitie: and so hee did to *Ieroboam* the sonne of *Nebat*, and to many other wicked men, that would haue become most intollerably wicked, had they not beene hindered by this goodnesse of God.

Secondly, Though God hath *curst* the Earth for the sinne of *Man*, and hath most iustly *inflicted* punishments, and miseries vpon vs all, and vpon all other creatures, for our sakes; yet is there not any creature, but had bin *swallowed* vp by his deserued miseries, were it not *preserued*, and the iust punishment thereof *suspended*, by this goodnesse of God. I know men *slightly* decme of their *deliuerances*, and doe seldome thinke of their *preservations*: but if they truly weighed the same in the ballance of good consideration, they should herein finde, abundant testimonies of Gods goodnesse towards them: for if we would seriously obserue those *abominable* sinnes, and *Luciferian* pride, that raigeth euery where in the world, wee should not only

adore

How the
goodnesse of
God with-
holderth all
men from fal-
ling into ma-
ny sinnes.

Acts 9. 1.

1 Kings 13. 4.

Gen. 3. 17.

How God su-
spendeth the
punishments
that we haue
most iustly de-
serued.

adore with reuerence, that infinite patience, and long-suffering of God, that still giues them leaue to walke after the lusts of their owne hearts; but wee should also *admire* with all *humilitie* this vnspcakable goodnesse of God, that not onely *hindereth* the wrath of God to consume vs, but also *withholdeth* those plagues and punishments from vs, which otherwise, our sinnes would soone pull downe vpon vs.

For the Second, that is, the *good things* which wee receiue from God: *Non est dignus peccator pane quo vescitur, neque lumine cali quo illuminatur*, the best of vs, is worthy of nothing, and yet God heapeth vpon vs *beneficia nimis copiosa, multa & magna, primata & positiua*; innumerable, admirable blessings; and his abundant goodnesse, *fluit acrius amne perenni*, doth most plentifully flow ouer all the world; and none can say, hee hath not tasted of it: for the eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season: thou openest thy hand, and fillest all things lining with plenteousnesse, and as Saint Paul sayth, *In him we liue, and moue, and haue our being*.

In this respect Saint Paul sayth vnto the Lyconians, that God left not himselfe without witness, in that he did good, & gaue vs rayne from Heauen, and fruitfull seasons, filling our hearts with foode and gladnesse: and yet such is the stupiditie, and senselesnesse of men, that although God should, as hee doth euery day, shower downe his goodnesse in plentie vpon them: yet if they haue not wealth, and promotion, and euery thing else that they would haue, they are ready to quarrell with Gods Goodnesse: but alas, if we would but looke *within* our selues, there is not one of vs all, but he should easily finde a plentifull theame of Gods goodnesse: for be it, that wee haue not such plentie of wealth as wee desire, yet we haue our *health*, our *limbes*, our *sight*, our *sences*, and are these nothing? *an diuicias bonitatis contemni*? what, shall we contemne these things, that are better then all wealth? *Oh that wee would therefore prayse the Lord for his goodnesse, and shew the wonders that he doth for the children of Men*.

Neither doth hee onely confine his goodnesse vnto these temporal blessings; but he doth many times, bestow vpon many of the children of this world, many excellent gifts & graces of his spirit: as not onely the calling of them from their sins, and
the

How God enricheth his creatures with all good things.

Psal. 145.

15. 6.

Acts 17.

Acts 14. 17.

Matth 13. 20.

Heb. 6. 4. 6.

Zanch. de nat.
dei. l. 4. c. 1.
q. 3. thes. 1.How God is
not alike good
vnto all men.

2 Tim. 4. 3.

Tsal. 73. 1.

the *showing* vnto them the way of *Righteousnes*, by the preachers of the word, but also the *working* in them, of some *joy*, at the hearing of the same, and some *Faith* to beleue the same, and to bring forth some *fruits* of *repentance*, and diuers other *graces*, which are common to some of the wicked, with the Godly, and which are rightly termed by *Bucer*, *initia fidei*, the beginnings of sauing faith.

All which, are sufficient *arguments* of Gods *goodnesse*, and might bee the *meanes* to bring them vnto *Happinesse*, but that, through their *contempt*, and *diffidence*, and *abuse* of Gods *goodnesse*, by turning the *graces* of God into *wantonnesse*, they make them all, like the *untimely fruit* of a woman, which *perisbeth* before it seeth the *Sunne*: or like the *grasse* vpon the houle toppe, that *withereth* before it be *plucked* vp.

Secondly, Though it is most certaine, that God is *good* vnto all, yet is it as certaine, that hee is not *alike good* vnto all: but, as the master of a house is good vnto all that are vnder him; and so prouideth for them all, men and beasts; yet is there a *gradation* of his loue, and goodnesse towards them; in as much as he loues his wife, and children, better then he doth the rest of his familie; so God is good vnto all, but in a more *speciall manner*, he is good to some, rather then vnto others: so among the *Angels*, he was good vnto them all, in that he *made* them, and *indued* them with most admirable gifts of nature; but he shewed more *goodnesse*, vnto them which he *preserued* by his grace, that they should not fall into condemnation, then hee did vnto those, which hee *suffered* to runne into destruction; and so among men, though he be the *Sauour* of all men, and doth good vnto all men; yet is he *specially good* to them that *beleue*, or as the Prophet *Dauid* sayth, to them that are of a *right conuersation*: And therefore (speaking of Gods *goodnesse* towards men) wee say, that although God be good vnto all, in respect of his generall goodnesse; yet in respect of his *speciall goodnesse*, he is *only good* vnto his *Church*, vnto his *Saints*, and chosen children: he is good, to them that *fear* him & that put their trust in his *mercie*.

And this *speciall goodnesse* of God towards his *Saints*, is chiefly scene in these two things; which he extendeth and exhibiteth vnto them and not to others.

- { 1. In the decreeing of our eternall election. }
 { 2. In the executing of this decree for our salvation. }

First, God foreseeing all the whole race of *Adam*, in the state of sin, wherein they had fallen, did before the foundation of the world, intend & purpose, to assume into his favor, a certain number of men, out of all that masse of corruption, on whom hee would confer more speciall fruits of his goodnes, then he meant to do on all the rest; that they might be the speciall vessels of his mercie and goodnesse, and made fit to follow the *Lambe* wheresoeuer he goeth. And this election of some, and not of all, is sufficiently shewed in many passages of the holy Scriptures: as in *Ephes.* 1. 4. *Matth.* 20. 16. where our Saviour saith, *Many are called, but few are chosen*; and *Ioh.* 13. 18. *I know whom I have chosen*, and so the Fathers, Schoole-men, and all; are all of the same iudgement, that God decreed to glorifie some, and not all.

Secondly, As he shewed his goodnesse towards them, more plentifully then the rest, in thus purposing to saue them, rather then the rest: so he doth farre more plentifully shew the same vnto them, in the executing of this decree of election; and in bringing of them vnto eternall salvation. And this hee doth two wayes.

- { 1. By effectually calling them; }
 { 2. By giuing and conferring many singular graces vpon them. }

First, though God sent his Sonne to die for all men, that whosoever beleueed in him should not perishe, but haue life euermlasting, and sende his Preachers to call all men to beleuee in him; yet is all this ineffectuall, to all those, that are not inwardly called by Gods Spirit; *Quia inanis est sermo docentis, nisi intus sit qui docet*. For we finde many called, and often called by the Preachers of the Word, which yeeld not obedience vnto the Faith of Christ: because (as our Saviour sheweth) they are not chosen vnto life. But whom God hath decreed to saue, he doth inwardly & effectually call by his Spirit; and when we do outwardly Preach the Word, he doth graciously open their hearts, as hee did the heart of *Lidia*, that they should imbrace and beleuee the same. And this Saint *Paul* sheweth, when he saith, that whom God did fore-know and predestinate, them he called, i. e. Inwardly and effectually, and so powerfully that when hee doth so call them

Gods speciall goodnesse towards his Saints, is seene in two things. *Aug. de fide ad Pet.* c. 35. & *cont. Iul. Pelag.* l. 3. c. 3. & c.

God electeth some men and not all.

That God effectually calleth none but his Elect.

Matth. 20. 16.

Act. 16. 14.

1 Sam. 3. 10.

them, they doe presently answere, *Loe, I come*; or with *Samuel*, *Speake on Lord, for thy servant heareth*. And thus he calleth none, but those whom he hath decreed to saue: for so our Sauiour saith, *That no man knoweth the Father but the Sonne, and he to whom the Sonne reuealeth him*, i. e. thus effectually by his Spirit: And therefore God sheweth more goodnesse vnto them then hee doth vnto all others, in that he doth more *graciously* call them, rather then all others.

Secondly, when he hath thus effectually called them, he bestoweth many speciall and singular *graces* vpon them, which he doth not vpon all others, as chiefly,

Of certaine
speciall graces,
that God be-
stoweth vpon
his Saints.

- | | |
|---------------------------------|---|
| 1. The grace of Preservation. | } |
| 2. The grace of Iustificacion. | |
| 3. The grace of Sanctification. | |
| 4. The grace of Glorification. | |

First, the grace of *Preseruation* is that which keepeth and pre-
serueth these chosen, and peculiarly beloued Saints of God,
from many euils both of

- | | | |
|----------------|---|------|
| 1. Sinne. | } | For, |
| 2. Punishment. | | |

First, though (as I shewed you before,) the goodnesse of God *preserueth* the wicked many times from committing many horrible *sinnes*, which otherwise they would doe, yet doth he after a more *speciall manner*, guide the godly with his *counsell*, (as the Psalmist saith) that they runne not with the wicked *into the same excesse of riot*. For seeing by *nature*, we are all *equally indifferēt*, to all *sinnes*, how comes it to passe, that wee *abstaine* from many abominations, and haynous impieties, that wicked men doe practice? is it from our selues? or from the goodnesse of our Nature? or is it not rather from the goodnesse of God, that giueth his holy spirit vnto vs; that as he preserued *Noah* from partaking with the wickednesse of the old world, and *Lot* from following after the abominations of the *Sodomites*, *Ioseph* from consenting to the lewd inticements of his *Mistresse*, *Elias* from the idolatry of *Israel*, and the like, so he might preserue vs from those lewd actions that the wicked doe? Saint *Augustine* makes it plaine, For *Temptor desinit* (saith

Psal. 73. 24.

How God pre-
serueth the
Godly from
many sinnes,

Gen. 6. 9.

Gen. 19. 7.

Gen. 39. 8. 9.

Aug. Soliloq. 1. 16.

(saith he) Satan was away, and time and place was wanting to doe the deed; but this was thy *goodnesse* to *preserve* mee; the Tempter came in time and place conuenient; but then thou *withheldest* me from consenting; and so when I had *will* I wanted *ability*; and when I had *ability*, I wanted *opportunity*, and all this was from thy blessed *goodnes* that *preserved* me: And therefore if we doe abstaine from drunkennesse, lewdnesse, or any other sinne, let vs not robbe Gods *grace*, to ascribe it to the goodnesse of our *Natures*, but let vs truly acknowledge it to proceed from the *goodnesse* of God; that *preserueth* vs rather then the rest; for had God *preserved* the wicked from their sinnes, they would haue abstained from them, euen as we doe; and had he not *preserved* vs, we should haue *runne* into the same *excesse of riot*, euen as they doe: "Our abstaining from sinne is not from our selues.

Secondly, he doth not onely *preserve* vs from the euill of sinne; but also from many *plagues* and *punishments*, that hee suffereth other men to fall into: for so the Psalmist saith, that *Misfortune shall slay the ungodly, but G O D preserveth the righteous that not one of his bones shall be broken*: And againe he saith, that although Gods plague should be so great, and so hot against the wicked, as that a thousand of them should fall beside the righteous, and ten thousand on his right hand; yet it *should not come nigh him*: because God doth so command his Angels, to *preserve* them in all their wayes that they *dash not their foot against a stone*.

Thus he *preserved* Noah out of the flood, Lot out of *Sodome*, Moses and Aaron out of the hand of *Pharaoh*, and the three children out of the fiery furnace; and thus at all times he *preserveth* his little flocke, and faithfull children, out of many miseries and dangers. And we haue in a large measure tasted of this goodnesse: for as Noah had been drowned in the flood, and Lot had beene consumed in *Sodome*, had they not been *preserved* by this *speciall goodnesse* of God: so except the same *goodnesse* had beene on our side, *When men rose up against vs*, in 88. and in the Gun-powder Treason especially, it *had not failed but our soules had been put to silence*; and we should haue bin swallowed vp of our miseries. I need not instance any particular deli-

uerance

To abstaine
from sinnes,
is from God.

Psal. 34. 16.

Psal. 91. 12.

How God *preserveth* the
godly from
many plagues
and punishments.
Wisd. 10. 4. 6.

How mercifully
God deliue-
red vs in An.
no 1588. and
from the Gun-
powder trea-
son.

Psal. 13. 21.

No man priu-
ledged from
common ca-
lamities.

Ob.

Sol.

The Saints in
their afflicti-
ons doe most
of all perceiue
the goodnesse
of God.

1 Sam. 28. 7.

uerance of priuate men, each man doth best know that him-
selfe: and for mine owne part, I haue so abundantly scene the
goodnesse of God herein, that I can neuer thinke, how *gratioufly*
God preferred me, so many times from so many, and so mighty
enemies, *Qui oderunt me gratis*, which hated me freely without
a cause, (God he knoweth my simplenesse,) but *exultauit cor*
meum, & exultauit verbum bonum, O how plentifull is thy good-
nesse vnto them that feare thee, and that put their trust in thy
mercy?

If any man hath found *experience* of the like, or any other
*preseruati*on from any euill; let him neuer thinke it is from any
chance or *fortune*, but solely from this goodnesse of God: for see-
ing we are all the sonnes of *Adam*, all sinners; and that no
man hath a *patterne* of exemption, or a *priviledge* of immunity
to be free from common calamities; and yet we see, one break
his *legge*, another his *necke*, one *slaine*, another *drowned*, one *dis-*
eased, another *disgraced*, one leese his *estate*, another his *libertie*,
a third his *life*, and it may be vniustly too; and we our selues
deliuered from these, or the like miseries; how can we choose
but see the *abundant* goodnesse of God, in our *deliuerance* from
these calamities, which we daily see incident to other men?

But here it may be some will object, how doth God shew
more *speciall* goodnesse vnto his Saints, by *deliuering* them from
plagues and punishments, rather then the wicked; when as we
see they are more commonly plagued and scourged then the
wicked be? as the Prophet *Dauid* plainly sheweth vnto vs.

I answer, that although God many times preferueth his
seruants from the punishments of the wicked; yet doth he not
alwayes deliuer them from all afflictions; but doth often me-
nace them, and sometime whip them too, with the rod of cor-
rection. And yet this goodnesse of God is no lesse seene to re-
flect vpon them in these showers of *aduersitie*, then at any other
time in the Sun-shine of *prosperity*. For,

When the wicked in their afflictions doe *gnash* with their
teeth and *consume away*, through grieve & despaire; and so grow
worse and worse, as *Saul* did from *Samuel* vnto the *Witch*, and
from the *Witch* vnto the *Dinell*. The godly in their afflictions
are more humbled, more dejected in themselves; and more
earnest

earnest suppliants vnto God to helpe them, and to deliuer them out of their distresse, for the righteous are therefore often pressed that they might cry, and crying might be heard; and heard, might glorifie God: And so (as *Alexander* was, *Semper bello quam post victoriam clarior*; More famous in his warre then in his Peace) the Saints of God, doe euer grow better and better in their afflictions, and as the Poet saith;

Sape tulit lassus succus amarus opem; They gather honey, not onely with the Drones from the Hine; but also with the Bee, from the Thistles: and as a Pearle in the darke, they doe shew more lustre, and more tokens of their goodnesse, Faith, Hope, Charity, Patience, and many other graces, in their afflictions, then euer they did or could haue done in their exemption and freedome from all miseries.

And all this is not, because afflictions and punishments makes them better, but because God *preserueth* them, and deliuereth them from all the hurts and evils that otherwise these afflictions would bring vpon them, as well as vpon other men; and gives them grace to make a right use of these their iust deserved chastisements: for so the Prophet saith, *Many are the troubles of the Righteous*, there is their iust desert; but God *deliuereth him out of all*, there is Gods goodnesse towards him; yea, more a great deale in *deliuering* him out of these troubles, then if he had *preserved* him from the hauing of any troubles at all: For, as that man is to be commended as most valiant, which hath beene in Warres, and receiuing many wounds at the hands of great and many enemies, hath *victoriously* escaped them all; rather then he which neuer fighting with any, hath kept himselfe safe and free from any danger; so he that *deliuereth* mee from the hands of mine enemies, and *preserueth* mee from fire and water, from all troubles and afflictions, doth shew a great deale more loue vnto me, and more fauour to *deliuer* me from my miserie, then onely to *remaine* with me in my prosperity, &c.

And therefore if we be free from troubles; it is *Quia bonus Deus Israel*, from the goodnesse of God, that *preserueth* vs; if we be punished and afflicted, *repose thy trust in God*, and bee not distressed to adde griefe vnto griefe; but thinke it is because it is good for vs to be afflicted; and if we be *deliuered* from our afflictions,

Premiuntur iusti, ut prissi clamens clamantes exaudiantur exauditi glorificent Deum.
Quintus Curt.
lib 8.

Psal 34. 18.

Forti animo mala fer, nec bis miser esto dolore.

Rom. 8. 18.

What the grace
of Iustification
is.

ons, and preserved from that poyson of despaire, and other evils, that they bring on others; it is from this goodnesse of God, which *worketh all things together for the best for them that loue him.*

Secondly, the grace of *Iustification*, is that infused Faith, which hee worketh in the hearts of his Elect, whereby they doe lay hold, and apply vnto themselves all the merits of Iesus Christ, and doe by that *imputative righteounesse* of him, stand *iustified* in the sight of God.

What the grace
of Sanctification
is.

Thirdly, the grace of *Sanctification*, is that, whereby we are heartily sorry for all our fore-passed sinnes, and doe euery day indeuour more and more to liue in all holinesse and righteounesse, to the prayse and glory of God.

What the grace
of Glorification
is.

Fourthly, the grace of *Glorification* is that, whereby we liue *holily* in this life, and shall liue *happily* in the life to come: because (as *Aquinas* saith) God glorifieth his Saints; *Per profectum virtutis & gratie, & per exaltationem glorie*, By making them holy here on Earth, and bringing them to the happinesse of Heauen. All these *graces*, and what grace soeuer else is dependant vpon any of these, are wrought in the Saints by this *speciall* goodnesse of God: for, *whom God did predestinate, them he also called; and whom he called, them he also iustified; and whom he iustified, them he also glorified*: This is the golden way, and the royall degrees of Gods goodnesse, whereby the Saints of God are *saved*. And therefore if any of vs doe finde these *graces* in our selues, let vs not ascribe them to our selues, but to the *grace* and *goodnesse* of God: for, *this is the worke of God, that ye beleene in him, whom he hath sent, saith our Sauour Christ*: And it is *given* to beleeue, saith the *Apostle*. And herein let vs admire with *reuerence*, and acknowledge with all *thankfulnessse* his *speciall*, and his *singular* goodnesse towards vs, more then towards others, which perhaps naturally are aswell, if not better deseruing then our selues: for had he bestowed faith and repentance vpon them, they would haue beleeued on him, and serued him euen as we doe; and had hee not bestowed these *graces* on vs, wee should haue beene poore and naked of all goodnesse, euen as they are.

Rom. 8. 30.

Philip. 1. 29.

That if there
be any good-
nesse in vs, we
should ascribe
it all to God.

But then here it may be objected, that if we doe *no good*, but what God *giueth* vs to doe, and that the very reprobates would
beleene

believe in God, and serue him; if God would bestow those effectual and powerfull graces vpon them, which he bestoweth vpon his Saints: then it must needs follow, that the wicked are not altogether so culpable, for the omission of those required duties; because God giues them not the grace, and ability to performe them; *Quia nullus actus potest excedere potentiam agentis*, Because no act can exceede the power of the Agent: And therefore, whosoeuer limiteth the power, is the cause of the intermission of the consequent act, and of the euent that floweth thereby; And therefore, God circumscribing our ability, must needs be the cause of our deficiency.

To this I answer, that we ascribe all the goodnesse of the Saints vnto the grace and goodnesse of God, to magnifie Gods goodnesse, and to vilifie our owne basenesse; to shew that wee haue nothing in the World whereof to boast: And we thinke our Sauours words sufficient to confirme this truth, where he saith; *A man can receiue nothing, except it be giuen him from aboue*: And againe, *Without me ye can doe nothing*. And we say that the wicked would doe these things, if God would giue them, I say not sufficient, but effectual grace to doe them; because it is vnpossible, but the same measure of effectual grace, should produce the same measure of effects: for if God would worke in them that sanctitie which he doth in his Saints, how could they resist his will? Or is it possible that this will of man, should withstand the will of God? no wayes.

And I see no reason, why any man should except against this truth, but that hereby they feare that imputation of iniustice, which (as they thinke) must needs light on God, if hee should condemne them, for not seruing him, and yet not giue them the grace or ability to serue him, or at leastwise of partiality, if he, without any manner of desert of the one more then the other, should notwithstanding choose the one sort, and enrich them, and leaue the other sort, and condemne them.

But to this I answer, that if God should require such duties as are not due to him, or command them to doe that which they neuer receiued power from him to fulfill, we might perhaps thinke him vniust in his demands; For, *Si iura et aequum* *re's iuris vniuers*; Lawes must be made according to the rule

Sol.

John 15. 5.
That of our
selues we can
doe nothing
that is good.

God taketh not
the power of
seruing him
from any man.

God is not
bound to giue
the wicked
power to serue
him.

What it is to
be an accepter
of persons.

of mens ability to performe them; or if God did take away this power againe from the Agent, then might he likewise be said to be the cause of the deficiency of the subsequent act: but if God requires nothing at our hands, but that which is our duety to doe, & what he made vs able to performe; and we through our owne default, and wilfulnesse, *Male vtentes potestate*, Abusing this ability, which God hath giuen vs, like those that spend their wealth on whores, which they should imploy to maine- taine their Wiues and Children; haue lost this power, that wee had receiued, and brought vpon our selues an ineuitable impo- tency, the very Law of humane reason, will here take part with God against vs: *Non habere excusationem*, &c. that he hath no excuse for himselfe, which is the cause of his owne impedi- ment, as a Father saith: And therefore, seeing man lost the power of seruing God, by his owne fault in offending God; and that God is not bound to restore it againe: God, in not giuing it, is no efficient cause of their not seruing him: but, as the Sunne is the cause of darkenesse, *Non per se, sed per accidens*, Not because properly it effecteth darkenesse, but accidentally, by reason of its departure from vs: So is God onely the cause, why the wic- ked serue him not; not because he worketh any vnwillingnesse in them to serue him; but because hee denieth his grace vnto them, whereby they might be inabled to serue him: and this deniall of his grace, is no iniustice in God; because their owne sinnes haue made this separation betwixt GOD and them, and makes every man like vnto *Turris foule*, *Fugit indignata per umbras*, To hide himselfe from this shining light: And God is a debtor to no man, that hee should inlighten any, but whom it pleaseth him.

Secondly, I say that this extending of his speciall goodnesse vnto some, and not to others, is no accepting of persons in that sence, which the Scripture saith; *God is no accepter of persons*: For,

First, Saint *Augustine* telle vs, that *libi est acceptio personarum, ubi que equalibus, ex aqua debentur, inaequaliter distribuuntur*; There is the acceptation of persons, where those things which are equally due to all men, are unequally distributed to some men: but where those things which are due to none, are freely giuen

2. Part. Of the Knowledge of God. Of Gods Goodnesse.

211

giuen vnto some, and vnequally distributed vnto those; yet herein is neither partiality, nor iniquity: because as our Saviour saith; *God may doe with his owne what he will*, and giue the same to whom he please: And thereby, *Hinc facis misericordia, sibi non fit iniuria*; He doth but shew mercy vnto the one, and he doth no iniustice to the other.

Math. 20. 15.

Secondly, the meaning of the holy Ghost, in saying that *God is no acceptor of persons*, is not, that he chooseth not one man rather then another; for, so hee chose *Iacob*, and hated *Esaú*; but that he chooseth not any man in regard of the outward indowments, or naturall gifts, or any other thing, that is in that man rather then in other men; as not *Achitophel* for his wisdom; not *Abolon* for his beauty; not *Sampson* for his strength; not *Dives* for riches; nor *Iacob*, for any thing that was in *Iacob* more then in *Esaú*: for whom he chooseth, he chooseth meere-ly out of his meere grace and goodnesse, towards the one, rather then the other: as he himselfe plainly sheweth, *I will haue mercy, on whom I will haue mercy*.

Mal. 1. 2.

God chooseth no man, for the loue of any thing that is in man.

Exod. 33. 19.

And so you see, how abundantly God is good, eternally in himselfe, generally vnto all, and more especially vnto his Saints: Oh then let vs not be like the *Egyptians*, that found out the streames of the Riuer *Nilus*; but knew not the springs from whence they issued. Let vs not be ignorant of that spring and Fountaine from whence wee receiue so many benefits, and so many streames of goodnesse: for this were but like the Swine, to eate the *Acornes* that fall on the ground, and neuer to behold the Tree from whence they fall, or, to heare the name of God written in our hearts, by the Pen of Nature, and yet to be like the *Athenian Altar*, wherein was ingrauen *γνωσις θεου*, to the vnknowne God: but rather in all things whatsoever wee haue, or inioy; health, wealth, or prosperity, spirituall, or temporall grace; let vs with Saint *James* acknowledge the same, so descend from above, and to proceede vnto vs, from this abundant goodnesse of God: And for the same, let vs ascribe vnto God the honour due vnto his name, to worship him with holy worship. And so much for the fourth particle: Of the abundant goodnesse of God.

That we should acknowledge all our goodnesse to proceede from God.

James 1. 17.

Q.

CHAP.

CHAP. IX.

Of the superabundant truth of God.



He fift partick of Gods goodnesse, is, that hee is abundant in truth. Now truth (saith *Anselmus*) is as Time, or as Light, which though but one, yet is it diuersly distinguished: So Truth (saith the *Philosopher*) is variously considered: and that either

1. Morally.
2. Physically.

Arist. ethic.
1.4.6.7. & *Metaph.*
1.1.6.33.
What morall
Truth is.

In the first sence, *addeia dei immutabilis*, *dei immutabilis*, Truth is a vertue, euently placed betwixt arrogancy and simulation; or as *Cicero* defines it, (and which Saint *Augustine* holds to be the best definition of it) *Veritas est per quam immutabilia que sunt, que fuerunt, & que futura sunt, dicuntur*: Truth is that, i. e. (that vertue) whereby things past, things present, and things to come, are immutably related as they are. And this Truth, though it be in God, or rather from God, because he alwayes saith and relateth things immutably as they be, yet is it not in him, as in vs; because in vs truth is a morall vertue, whereby, as by an habite, we are propense and inclined to shew forth the things as they be: but in God, it is not as a quality, but an essentiall property, whereby he is, what he is, and can no more leaue to be, or to relate Truth, then he can leaue to be a God.

What Physical
Truth is.

August. Soliloq.
1.2.6.5.

In the second sence, *Veritas cuiuslibet rei, est proprietas sui esse, quod stabilitum est ei*: The truth of euery thing, is the propriety of his being, or (as Saint *Augustine* saith) *Verum est id quod est*: That is true which is: *Illud enim omnes verum dicunt esse, quod tale reuera est, quale esse videtur, &c.* For all men (saith he) affirme that to be true, which is indeede as it seemes to be; and that to be false, which is not as it seemes to be; as the Image of a man in a glasse, seemes to be a man, and is not; and therefore though it be a true image of a man, yet is it a false man: And so hee is a false friend, which seemes to be a true friend and is not. A most heauy sentence against them, which say, *They are Iewes, and are not, but are of the Synagoge of Satan*;

Reuel. 2.9.

which

which say they are Christians, but serue not God; and which seeme to be iust, and honest men, but inwardly are rauening Wolves; because they being not what they seeme to be, doe deceiue themselves, and the truth is not in them: And therefore, *Nihil prodest illis nomen usurpare alienum, & Vocari quod non sunt*; It will auaille them nothing to *usurpe* a wrong name, and to be called what they are not: for though they may deceiue the World, yet Christ which is truth it selfe, and knoweth all truth, will tell them at the last day, that *he neuer knew them*; that is, to be true Christians, which they seemed to be, but were not.

1 Iohn 1. 6.

Math 25. 12.

And thus God is truth, { 1. *Essentially in himselfe.*
and that two ways. { 2. *Causally in all things.*

First, God is essentially true, yea truth it selfe, as *Moses*, and as our Saviour sayth; *quia est quod est*, because he is that which he is, and that which he seemes to be; and thus properly nothing can be fayd to be truth, but God, because nothing is, or can be sayd to be of himselfe, but God.

Deut. 32. 4.

Secondly, As God is *essentially* truth, so hee is *causally* truth: that is, the *fountaine* of truth, from whence, all other channells of truth doe flow: for this is the order of all veritie.

Iohn 14. 6.
The manner
how all Truths
doe proceede
from God.

First, The truth of all things is *conceiued*, in the *Idea* and notion, or practicke knowledge and vnderstanding of God, from all eternitie, because all things had their being in the diuine vnderstanding, before they had their being in themselves: then,

Secondly, This truth *floweth* to the *things* existing in themselves: which are therefore true, because they are aduquated and conformable to that truth conceiued in the minde of God, concerning them: then,

Thirdly, This truth of things *passeth* to the *vnderstanding* both of Men & Angels, when the vnderstanding is aduquated and conformable to the things conceiued, as they are in themselves, *i. e.* when we truly vnderstand things to be as they be: then,

Fourthly, This truth *conceiued* in the vnderstanding, *proceedeth* vnto *expression*, either by words, or writings, when our *expression* of things, is agreeable to that *conception*, which wee haue

of them in our vnderstanding, that is, when we speake, or write, as we thinke.

And therefore, whensoever our words doe any wayes swarue from our minds, and vnderstanding; they cannot be true: *quia mendacium est contra mentem ire*, because a lye is to goe against our owne mindes, or to say otherwise then wee thinke, sayth Saint *Augustine*; and a truth of words, is the adzquation and conformitie of the tongue with the minde and vnderstanding; and whensoever we vnderstand any thing otherwise then it is, there can bee no trueth in that vnderstanding; because the truth of the vnderstanding, is the adzquation of the same, to the things existig, and being in their naturall causes, and whensoever things doe any wayes swarue from that *æternall notion* and conception of them, in the *minde* and vnderstanding of God, they cannot therein be true: because the truth of all things, consisteth in their *adequation*, and conformitie to the truth, eternally conceiued of them in the diuine vnderstanding.

How the diuine vnderstanding, is the rule that measureth all Truths.

But when our words are agreeable to our *mindes*, our minds and *vnderstandings* to the things conceiued, and those things to the *minde* of God; then are they true: because (as the Schooles truly teach) *Intellectus diuinus est mensurans non mensuratus*, &c. the diuine conception of things, is that which measureth the trueth of all things, and is not measured it selfe by any thing; *Es res naturalis est mensurata & mensurans*, and euery naturall thing, thus measured by the notion of God, doth measure the truth of our vnderstanding, and our vnderstanding measured by the truth of things conceiued, doth measure the truth of our words.

And so you see Truth to be *primatiuely* in God; as the light in the body of the Sunne; and thence to be deriued, *in res existentes*; into the things wherein it resteth *subiectiuelly*; like vnto the light of the Moone, and the starres, which they receiue from the Sunne; and so to passe into the vnderstanding *terminatiuely*, like the reflection of the light of the Moone, and the Starres, vpon these lower orbes; and lastly to our words, or writings, *expressiuelly* like vnto the manifestation of things, by that light which shineth vpon them. !

Now,

Now, this *verum declaratum*, this exprest truth, is to be considered two wayes:

- } 1. Primarily. }
 } 2. Secondarily. }

First, As it is directed by God, and guided by his Spirit, so as therein there can be no *comixtion* of error; and in that respect it is called, *the diuine Truth*, because it is *wholy Truth*, and exprest by the Diuine Spirit: for, as Saint Peter saith, *The holy men of God, spake as they were moued by the holy Ghost*; This is. *Theological Truth*, and it is wholy contained in the holy Scripture, which is therefore called, *The Word of Truth*.

2 Pet. 1. 21.

Coloss. 1. 5.

And this *Truth*, though I might alledge many other reasons, to proue the worth, and the excellency thereof; yet is this sufficient in stead of all, that (besides what *Zorobabel* saith of it) it is in many passages of the Scripture compared vnto the Light, as the Psalmist saith; *Send forth thy Truth and thy Light*: And that especially in three respects; for, as the Light is

- } 1. The dispeller of darknesse. }
 } 2. The shewer of things. }
 } 3. The effecter of generable Creatures. }

So is Truth: for,

The excellency of the diuine Truth.

First, As the *Light*, when it ariseth, *chaseth away* all darknesse, and suffereth not the same to adhere vnto it; wherupon the Apostle saith, *What agreement is there betwixt light and darknesse*? Euen so, this *Truth* when it shineth, *dispellet*, and driueth away all errors and ignorance from the mindes of all wherein it reſteth: And therefore Father *Zachary* saith, That *Christ*, which is *Truth* it selfe, when hee came to preach this Word of *Truth*; came, *To giue light to them that sit in darknesse. and in the shadow of death*: i. e. To disperſe thote myſts of ignorance and errours, which had ouer-lhadowed the whole face of the Earth.

2 Cor. 6. 14.

Truth expelleth errors,

Luke 1. 79.

Secondly as the *Light* when it shineth, *displayeth* it selfe, and pierceth euery transparent body, though neuer so solid, and maketh all things manifest, what they are, for in the darke, there is no certainty of colours, white from blacke is scarce discerned; there is no certainty of things, Gold cannot be knowne from Copper: but when the *Light* shineth, it presently sheweth what euery thing is. Euen so, though while we are ignorant of Gods

Ephes. 5. 13.
Truth sheweth
what euery
thing is.

John 3. 19.

Gal. 4. 16.

Truth begets
vs vnto God.

1 Cor. 1. 20.

Luke 1. 72.

What we ought
to doe.

will, *euill* may be deemed good, and good, *euill*; yet when this Truth of God shineth; i. e. this Word of God is Preached, it maketh knowne euery thing what it is; it sheweth the true God from the false, the true seruice of God, from the false superstition of men; the true Church of Christ, from the false Synagogue of Satan, and the true members of Christ, from the false hypocrites of the World. Hence it is, that the wicked cannot abide the Truth, *Because their workes are euill*; and by the preaching of the same, their workes are manifested to be so: And therefore Saint Paul saith, That the Preachers of Gods Word, are oftentimes become enemies vnto the wicked, *because they tell them the Truth*.

Thirdly, As the Light when it ariseth, doth so heate, and hearten euery thing, that it is most truly said; *Sol & homo generat hominem*, The Sunne and Man begets a Man: Euen so this Truth of God, and the Preaching of the same, is the onely meanes whereby we are regenerate, and begotten againe, to be the Sonnes of God; as the Apostle sheweth.

And this is that Truth, whereby God sheweth himselfe to be abundantly true; because as Hugo saith, *In sacra Scriptura non solum bonitas est, quod precipitur; & felicitas, quod promittitur; sed etiam veritas est, quod dicitur*: Whatsoeuer is said in the holy Scripture, it is absolutely true, without any error; and the promises of God are as sure, as if they were already performed: for he is yea, and Amen, i. e. True in himselfe, true in his workes, and true in all his words: And this Truth of the Lord endureth for euer; for, *He will not alter the thing that is gone out of his mouth, neither will he suffer his Truth to faile*: But when we forget both him and our selues, he will still be mindfull of his promise, and remember his holy covenant.

And therefore, seeing that as the Light is so excellent a thing, the first-borne of all visible Creatures, and the very comfort of euery afflicted heart, that dispelleth all darkenisse, discovereth all things, and the procreative cause of all Creatures; so is this Truth of God, of that transcendent excellency, as that it is the best guide of our liues, and the sole meanes to saue our soules. It should reach vs,

First, *Comparare veritatem*, To purchase this Truth, and to get

get the same vnto our selues by any meanes. It is that *Treasure hid in the field*, to gaine which the wise Merchant sold all that euer he had: no labour is too great, no cost is too deare, to gaine this Truth.

Multa tulit, fecitq; puer, sudauit & alfit.

And as another saith;

Ardua quamuis

sic via, non metuit virtus inuisita laborem.

If the *Gentiles* did toyle, and moyle, and sweat, and spare no paines to get a litle measure of *humane learning*, which did almost nothing else but puffe them vp with pride; what paines ought we to take, to search and seeke for this *Diuine Truth*, which is onely able to saue our soules?

Secondly, *Retinere veritatē*, to let passe this truth, when once we haue attained vnto the same, by no meanes; but to keepe it and to retaine it vnto death: for so *Salomon* saith, *Buy the truth, but sell it not*, i. e. when you haue gotten it part not from it: and this is no small taske: *Non minor est virtus quam querere parua tueri*: But it is as difficult a thing, to retaine it, as it is to finde it: for seeing the truth is like the light, and the light is many times obscured with cloudes and darkenesse; so the truth is opposed by error and ignorance; it is enuied and hated by the sonnes of men; and as *Tertullian* saith, it hath beene euer seene, *Veritatem in terris peregrinam agere, & inter ignotos facile calumniatores inuenire*; That the truth was entertained on earth but as a Pilgrime, and a Stranger, that easily findeth enemies in euery place, and scarce friends in any place: and so the Booke of God, and the story of times doth make it plaine; how the Professors of this Truth, were alwayes persecuted; and the Truth it selfe sought to be suppressed by the sonnes of darkenesse. *Moses* and *Aaron* were withstood by *Pharaoh*, and resisted by *lamnes* and *Sambres*, and the rest of the Sorcerers of *Egypt*. The Prophets were so vehemently and so generally persecuted by the *Iewes*, that Saint *Stephen* asketh them, *Which of the Prophets haue not your Fathers persecuted?* and *Christ* himselfe, which was borne to this end, *ut testimonium perhiberet veritati*, That he might beare witnesse vnto the Truth, was resisted vnto death; and so all the *Martyres* and faithfull witnesses of this eternall

First, to spare no cost to get that Truth.
Matth.

Horat.

Secondly, to hazard all we haue in defence of this Truth.

Juellus in Apol. ex Tertul. Apologet.

Acts 7. 52.

John 18. 37.

What is need-
full for vs, if
we would re-
tain the Truth.

That Truth
at last will
euer preuaile.

*Cokus de iure
regis Ecclesia-
stico.*

eternall Truth, can beare witness what they suffered in the defence of Truth.

And therefore, if we would retain the truth, wee haue need of *Patience*, we haue need of *Courage*, and of a constant *Resolution*, neuer to suffer this Heauenly Truth to bee taken from vs, vntill our selues be taken out of this wretched life. Let vs lay before vs the examples of the *Patriarkes* and *Prophets*, of *Christ* himselfe, of his holy *Apostles*, and of all his blessed *Martyres*, which thought not their *lives* too deare to defend this Truth; & let vs not be degenerate children of such worthy Progenitors, as transmitted this Truth vnto vs with the losse of their liues.

And though wee haue neede of *Patience*, to suffer much in the defence of Truth, yet wee may be confident, that Truth will preuaile and get the victory; for as no darknesse can so swallow vp the light, but that in its appointed time, it will gloriously retorne againe; so no power of darknesse can so suppress the Truth, but at last it will appeare as the cleare day. Because as the nature of error is such, that although none be to withstand it, yet as the smoke, at last it will vanish of it selfe; so the nature of Truth is such, that although neuer so many doe oppose it, yet at last it will preuaile as *Zorobabel* saith; and as the *Comicke* saith, *⁊ tunc dicit quod tunc ad idem venit*; Time will bring out the Truth into Light at last: And therefore seeing the Truth, is of that inuincible power, that although it may be obscured, yea, for a time with *Christ* himselfe be buried, yet it cannot be extinguished, nor remain perpetually intombed, but that the time will come wherein nothing is hid which shall not be reuealed, nothing is covered which shall not be manifested. We should arme our selues with confidence and sure trust in God, which according to his Truth, will at last bring all Truth to light, and saue all them that put their trust in him.

But here me thinkes I heare some saying, they would willingly spend their *lives* in defence of Truth, if they could tell what were Truth: for now there are so many Religions, so many Professions, and so many diuersities of Opinions in the world, that it is farre easier for them to spend their life, then to find out what is Truth.

I answered that as *Claudian* saith, *Sape mihi dubiam traxit sententiam*

sentia mentem, curarent superi terras, an nullus inesset rector. — He was much distracted, and knew not what to resolve, whether there was a Diuine providence or not; because when he saw the most admirable course of things, he said, *Tunc omnia rebar consilio firmata Dei*; He thought it was vnpossible, that that could proceed, but from a *superiour* cause: but on the other side, when (as the Prophet *Dauid* saith) He saw the wicked in such prosperity, and the Righteous hang downe their heads like a Bull-rush; yea, and hanged many times like the wicked sonnes of euill doers; then hee thought it could not bee that there should bee any God; because he cared not (as he thought) for the righteous people: Euen so I must needs confesse, that when I consider the sincerity of that Religion which wee teach, and the summe of it plainly expressed in the *Scriptures*, and the end of it, tending onely to the glory of God: I doe assure my selfe; that we haue amongst vs the very Truth of God: but on the other side, when I consider *Quomodo communiauerunt veritatem Dei in mendacium*, How many of vs doe change this Truth of God into a lye, when they doe liue cleane contrary to what they *Professe*; and some of the best of vs, euen of the *Teachers* of this Truth, doe leade our liues, not onely as they doe, whom we daily condemne for such intollerable corruptions, vnbecoming Christians; but also in many things, as *Pagans* who know not God; It makes me often muse, and *Nicodemus*-like to aske, *how can these things be?* to haue the Truth amongst vs, and yet to haue such pleasure in vanity, and to seeke after leasing: For our Sauiour prayeth for his seruants, that God would sanctifie them through the Truth: and yet behold the fruits of our Sanctification. It was said of old,

*Mos est praelatis prabendis non dare gratis;
Sed bene nummatis aut eorum sanguine natis.*

And now the world saith of some of vs; Wee sell our Churches, we purchase Lands, we raise our sonnes to worldly honours, we suppress whom we list, though neuer so good, we raise our friends though neuer so bad, and what not? What should I say any more? what (say they) can *Rome* doe more? or what more doe we then the *Hethens* doe? or as our Sauiour saith, *Doe not the Publicans and Sinners ouen the same?* and if these things

*Claud. l. 2. in
Russ.*

*Rufus
labefacta cade-
bat religio.*

Iohn 3.

Psal. 4.

Iohn 17. 17.

*6 Monachi ve-
stri stomachi
sunt amphora
Bacchi; vos estis
Deus est cellis
turpissima pestis.*

things be done in a greene tree? If this be the life of vs that are as the light of the world, what shall we say of others, which by Profession are lay secular men? I take God to witnesse, before whom I stand, and by whom I shall be iudged, that I haue admired, and often grieved at my heart, not onely to heare, what perhaps the aduerfaries of the Truth, or some lewd dissolute men that neither loue God, nor his Ministers, but are euer ready to speake the worst of all, for the offence of few, might falsely say against vs; but also to see how dissolute, how worldly, and how conformable to the world, boone companions, fashionable to all Companies, a great many of vs doe liue:

Nec Iouis imperium, nec Phlegetonta timent.

And therefore I wonder not, that the simple are brought to their nonplus to see Truth and Wickednesse thus linked together in the same persons;

Rom. I. 18.

But when I consider what the Apostle saith, that the Gentiles did hold the Truth in vnrightheousnesse; I must needs acknowledge that wicked men may haue the theoreticke knowledge of the Truth, and teach this Truth vnto others; and yet be cast awayes themselves; for so our Sauour saith, that many shall come in the last day, and say, Lord open vnto vs, for we haue prophesied in thy Name, and done many great workes through thy Name. to whom the Lord shall answer, I know you not; depart from me you workers of iniquity.

Rom 3. 3.

c. 10. 16.

Besides, as the Apostle saith of the Iewes, What if some did not beleue, shall their vnbeliefe make the faith of God without effect? God forbid: or what If all did not obey the Gospell, or that some of the branches be broken off? Shall this hinder the saluation of the rest? God forbid; So I may say of vs: What if some of vs, what if many of vs, euen the best of vs, should be, as the world saith we are? should that preiudice the rest, and especially the Truth of God? God forbid: I hope I may boldly say it, that the world cannot say, nor any man in the world deny it, vnlesse he putterh on the face of the father of lies; but, as we haue had many Reuerend and faithfull Bishops, many graue and painfull Preachers that haue spent their strength in the exprelling, and sacrificed their dearest blood in defending this Truth; so wee haue still many worthy and godly Bishops, and many holy and heavenly

heavenly Ministers, that doe most *uprightly* walke in the *Truth* of God, and shall *these* be condemned and reproached for the offence of others? Shall *all* be blamed for the offence of *few*? No, God forbid, let every horse beare his *owne* burthen: for *every* man shall be iudged according to his *owne* workes.

And therefore though as in the field of Gods Church, there are *Tares* as well as *Wheat*; so in our Priestly dignity there are many amongst *vs*, that are not of *vs*, (of whom I vnderstand what I said before) that are like *Statue Mercuriales*, which shew the way to others, but walke not one steppe themselves; or like those skilfull Cookes that dresse good meate for others, but taste not a bit thereof themselves; or rather that *feed* not the flocke at all, but *feed* themselves vpon the flocke of *Christ*: and gather wealth to themselves in steed of gayning soules to God; yet let GOD be *true*, and *every* man a *liar*, and let not the wicked *life* of some men, scandalize this eternall *Truth* of God: we haue it now amongst *vs*: It was *purchased* by paines, *preserved* by blood, and most gloriously *continued* to this very day: and I doe assure my selfe, that as there were seauen thousand men in *Israel* which *bowed* not their *knees* to *Baal*: so there be many thousands of men in England, that if they wanted *like* to defend that *Divine Truth* which we doe *Professe*, would maintaine the same with their *dearest* blood, and I boldly set it downe, that if Satan should be let loose to persecute the Saints of God; I doe vnfeinedly with my burning bones might first giue light vnto all them that desire to walke in this Truth. But we haue more cause to pray to God to *defend* the *Defendor* of this Truth: not onely by his *Royall Authority*, whereby wee doe inioy this Truth in a *blessed* peace, but also by his *owne* *Divine* Penne and industry, whereby he shewed himselfe, *Esse quod est*; to be of the Truth indeed, rather then any wayes in the least manner to *fear* or suspect the *disturbance* of the same: for God, who is *abundant* in Truth, will preserve his *owne* Truth for euermore. And therefore seeing that, though some of vs be wicked, yea, though all of vs should be wicked and deprive our selues of happinelle, which I hope our greatest enemies will not dare to say: yet doth not that make the Truth of God of none effect: Let vs be *Genus Sancta, custodiens veritatem*; a Righte-

*Parcite pauco-
rum diffundere
crimē in omnes.
Spectatur me-
ritis quilibet
aptes suis.*

1 King 19. 18.

Esa. 26.

ous and a holy Nation, to hold fast this Truth of God, not shewing our selues like *Rehoboam*, that found shields of gold, but left behinde him shields of Brasse; to receiue the cleere Truth, from our fathers, and to leaue the same darkened vnto our children.

John 8.44.

Secondly, As the word of God is the *primary* and most absolute declared Truth, wherein there is no possibility of error, *Quia dicta sebona, dicta pura*, Because the words of the Lord are pure words; So the words of men, agreeable to their vnderstanding conformed to the Truth of things, are *secondarily* the Truth of God; because as euery *lye* is from the *Demill*, though it should be vttered from the tongue of a *Saint*, as our Sauour sheweth; so euery *Truth* is from God, though it were spoken from the mouth of a *Demill*; because the Spirit of God is the Spirit of Truth, *Et omne verum a quocumq; dicitur, a Spiritu sancto est*, And all Truth (whosoever speaks it) doth spring from the Spirit of God, saith Saint *Ambrose*.

Euery Truth
whatsoeuer,
whosoever
saith it, pro-
ceeds from
God.

1 Cor. 12.3.

A sufficient reproofe for them that will not heare the Word of God, but from the mouth of *Saints*: for we are not to respect who speake, or what they be that speake, but what is spoken: and therefore if *Balaams* Ass should preach me *Christ*, I would willingly be his disciple; for Saint *Paul* tels me, that none can say, that *Iesus is Christ*, but by the Spirit of God, and therefore hee did not so much care, who preached, nor how they preached, so they preached *Iesus Christ*, because he knew that euery truth must needs proceed from the Spirit of Truth.

That we should
say nothing
but Truth.

And therefore this should teach vs to make much of Truth, and not onely to beleene the Truth whosoever speaks it; but also to speake the Truth, euery man vnto his neighbour, whatsoeuer comes of it; though it should be like *Cassandra's* Prophesie, not beleued; or *Odiū parere*, Beget hatred, as the *Comicke* speaketh: *Quia dilexit Deus veritatem*, because as all Truth is from God; so God loueth all Truth whatsoeuer.

Corruit in pla-
tea veritas.

Psal. 12.1.

And yet we see, *Quod diminuta sunt veritates a filijs hominum*, The Truth is troden downe in the street, and the faithfull are minished from among the children of men; we are all like the *Cretians*, alwayes *lyars*, and though the godly man keepeth his promise vnto his neighbour, though it were to his owne binderance;

Psal. 15.5.

yet,

yet, now we seldome think of any promise, vnlesse it be for our furtherance to attaine vnto our owne desires: so farre are wee from Truth. But we must all *love Truth*, and follow after Truth, if we would be children vnto him that is *abundant in Truth*. And so much for the sixth *Particell* of Gods goodnesse: Of Gods *abundant Truth*.

CHAP. X.

Of the Large extent of Gods mercy, and of the remission of all kinde of sinnes, and the vsfull application of the whole Attribute of Gods goodnesse.



He sixth *Particell* of Gods Goodnesse, is, that he *re-ferueth* mercy for thousands, and that (as I vnderstand it) two manner of wayes;

- { 1. *Extensiuely.* }
{ 2. *Successiuely.* }

First, he meaneth that his *Mercy* is not like a carnall Patrons loue, which commonly reacheth no further then his *hundred*; he can preferre none else: Nor yet like great mens fauours, which extendeth no further then their *seruants*, their greatnesse is no greater; but *Miserationum Dei multitudo numerari, & magnitudo mensurari non potest*; The mercies of God are so many, that they cannot be numbred, and so great that they cannot be measured: so that he hath enough in *store*, to helpe not onely a few, but also many multitudes, thousands: he hath enough for all: being not like *Isaac* that had but one *blessing*; for he hath many blessings for euery one.

Secondly, he meaneth that his *Mercy* is not for any set *Period* of time, which is the property of all other things, euen of the greatest *Monarchs*: they haue but their *time*, and when that *time* is gone, they can do nothing, which a little before seemed to be able to do all things: but Gods *mercies* are tyed to no *time*, but they continue *from generation to generation*: they are like a *springing well*, that can neuer be *dryed*; or like the *Lampe* that is fed with the

God is mercifull to all men.

Basil in regulis contract. q. 15.

Gen. 27. 38.

Gods *Mercie* lasteth for all times, euen for euer and euer.

Good Parents
doe leaue the
best patrim^y
ny vnto their
children.
Rom. 11. 28.

Forgiueneſſe
of ſinnes, our
chiefeſt com-
fort.
Rom 4. 7.

No ſinner ex-
cluded from
hope of par-
don.

Ezek. 10. 10.

Coloſſ. 1. 14.

John 1. 17.

the oyle of *immortality*: And this the Word *reſeruing*, doth moſt plainly ſhew, that he hath mercy enough in ſtore, not onely for the *fathers* that *beloeue* in him, but alſo for their *children* &c for their *childrens children*, euen vnto a thouſand generations, of *them* that *loue* him and *keepe* his *Commandements*: O then what a *Patrimony* doe good parents purchaſe vnto their children, to haue the *Mercies* of God reſerued and laid vp in ſtore for thouſands of them; and (as the *Apoſtle* ſaith of the *Iewes*) to *make* them to be *loued* for their *fathers ſakes*? Moſt happy are thoſe children which haue ſuch fathers as doe feare God, and keepe his *Commandements*. And ſo much for the ſixt *Particle* of Gods goodneſſe. Reſeruing *Mercy* for thouſands.

The ſeauenth *Particle* of Gods goodneſſe is, that he *forgineth* *iniquitie* and *transgreſſion* and *sinne*: Here is the *laſt* but not the *leaſt* act of Gods goodneſſe expreſſed: For herein conſiſteth all our happineſſe, *Bleſſed is the man* *whoſe* *unrighteouſneſſe* is *forgiuen*, and *whoſe* *sinne* is *covered*. And here by theſe three words God vnderſtandeth three ſorts of euill.

1. By *Iniquity*, is vnderſtood *originall corruption*.
 2. By *Transgreſſion*, is meant the *outward* & *actuall* *commiſſion*.
 3. By *Sinne*, is vnderſtood the *height* of all *abomination*.
- The cuſtome of ſinning, and the *greateſt* *ſinnes*:

For God depriveth not theſe from hope of *Pardon*, if theſe come to him with *penitent* hearts: and therefore, that none ſhould *deſpaire* of his goodnes, he ſheweth that he can forgiue all theſe, and forgiuing theſe, he forgiueth all.

But here I muſt haue leaue to take away the vaile frō *Moses* his face, and to looke further then the *Iewiſh Tabernacle*; for as in *Ezekiels* viſion, *Ratā erat in rota*, Goſpel was in the Law; & Law in the Goſpell, (as *Saint Gregory* expounds it;) ſo here I finde all this to be Goſpell, and I ſee *Ieſus Chriſt* in euery word; for in *Chriſt*, we haue *Redemption* through his blood, the *forgineneſſe* of our *ſinnes*: and ſo of all the reſt of theſe *Graces*, wee haue them all by *Chriſt*: for though the *Law* came by *Moses*, yet (as *Saint Iohn* ſaith) *Grace* and *Truth*, yea, *Mercy* and *Peace*, and all the other good that we haue, we haue them all through *Ieſus Chriſt* our Lord.

And

And thus by the helpe of Gods Spirit, wee haue thus farre sayled through the boundlesse Ocean of Gods goodnesse, and in all this we can shew you no more then little drops of raine, or small sparkes of fire, in comparison of the huge elements of fire and water; so great is his goodnesse, and so vnable is our small vnderstanding to apprehend the greatnesse of Gods goodnesse. It should teach vs,

First, to be afraid to sinne; for there is mercy with God, that he may be feared, or if we haue sinned, to make vs presently to forsake our sinnes and to be sorrowfull for our offences; for the mercy of God leadeth vs to repentance, saith the Apostle. And herein is the difference betwixt the wicked and the godly mans application of Gods goodnesse.

First, the wicked considereth how gracious and how mercifull the Lord is, as well as the best; but he maketh the worst vse of this that possible can be, for he saith vnto himselfe, that the mercy of God is great, and he desireth not the death of a sinner, which is most true; but then he inferres a most damnable consequence, that therefore he may the more boldly goe on in sinne, or at least with the lesse feare offend his God: and so he maketh the grace and goodnesse of God, to be as an horse to carry away his sinnes, or as his sole encouragement, to goe on in sinne, and thereby he heapeth vnto himselfe wrath against the day of wrath; because (as the wise man saith) *Mercy and wrath come from God, and his indignation falleth downe vpon sinners.* But,

Secondly, the godly considering the goodnesse of God, doe thereupon exceedingly feare to sinne, because they are loath to offend so good a God, that hath beene so gracious and so bountifull vnto them; and if at any time through their infirmities, they doe offend him, they will presently returne to God, because they know God is euer ready to receiue them; and so they make the consideration of Gods goodnesse, to be a hinderance of their sinning, and offending God; and to be a furtherance of their repenting, and returne to God. And I would to God wee would all make this vse of the Mercy of God, and say with that Christian Poet,

*Ab miser, an summi quoniam propensa parentis
Ad veniam est bonitas, in scelus omne ruit?*

R

What wee
shou'd learne
from this doctrine
of Gods
goodnesse.

First, to be
afraid to sinne.

Ezek 18. 32.

How the wicked
doe abuse
Gods goodnesse.

Rom. 2. 5.

The consideration
of Gods
goodnesse is
a meane to
to preferue
the good men
from sinne.

Ah

2. Part. Of the Knowledge of God. Of Gods Goodnesse.

Ah wretched men that we are, shall we abound in sinne, because God abounds in goodnesse? God forbid: for that were, to turne the grace of God into wantonnes: and to abuse his goodnes for our destruction, and not to vse it for our saluation. And therefore the better God hath beene to vs, the more wee should bleed to offend that God: we should call to minde, if wee can, wherein God wronged our names, that wee should so often, at every word almost, abuse the most sacred name of God; or when hee was hard to vs, that we should so hardly deale with him, as by our sinnes we doe, to render him *euill for good*, and hatred for good will.

Secondly, neuer to despair of Gods Mercy, for where sinne aboundeth grace superabundeth, i.e. though thy sinnes be neuer so great, neuer so many, yet the Mercy of God is greater; and therefore thou art deceiued Caine, to say, *Thy sinne is greater then can be forgiven thee*: for though my sinne were greater then euer hath beene committed, yet it is not greater then God can forgive me; or though I were neuer so full of sinnes, yet is God more full of mercies; because no sinnes of man can exceede the Mercy of God, as Saint Chrysostome saith: and therefore though my sinnes were neuer so many, euen as many as haue beene committed in the world, since the beginning of the world; yet seeing the Lord can put them all away like a cloud, and though they were neuer so haynous, euen as red as scarlet, yet seeing the Lord can make them as white as snow,

Rom. 5. 2.

Gen 4. 13.

Chrysost hom.
19. in Gen.

Esa. 44. 22.

Bernard.
ser. 1.

Ambros. super
Luc. 1. 5.

Greg. 10. 32.
super illud, Ecce
ceperunt excu-
sare &c.

I ought neuer to despair of the grace and Mercy of God, *Quia semper inueniam Deum benigniorem quam me culpabiliorem*; Because I shall be sure to finde God more Mercifull, then I am sinfull, as Saint Bernard saith; *Es quia uberior Dei gratia, quam precatio nostra, semper plus tribuens, quam rogamur*; And because God is euer readier to forgive, then we are to crave pardon; and doth alwayes bestow more then vsually we desire, as Saint Ambrose saith; *Es desidentes se non deserit*, And doth not alwayes leaue them which forsake him, as Saint Gregory saith; *Sed & impios quos is, qui eum non querebant*, But doth oftentimes seeke for those wicked men, that neuer sought for him. And this is the chiefest end, and the rightest vse of the Mercy of God; for as *Medicamentum propter vulnus*, The saluie is made for the wound, and

not

not the wound, because I haue a salve; so the Mercy of God is taught to *heale* our wounded soules, and not to *incourage*, vs to wound our soules with sinne, saith Saint *Augustine*.

But here it may be objected, that there is a sinne against the Holy Ghost, which cannot be pardoned, and therefore all sinners cannot from hence conceiue hope of pardon.

I answer, first, that although we may partly *know* what this sinne is, *viz.* A *willing, witting, malicious, total apostase*; yet I say we can neuer *discerne* where it is, *Sine rarissimis inspirationibus*, Without some rare and speciall inspiration, (as *Beza* saith) which few or none can now say he is sure of.

Secondly, I say that a sinne may be called *irremissible* three wayes.

First, Priuatiuely, when the sinne by congruence of merit *deserues* damnation, though by the congruence of Gods Mercies, it may be pardoned; and so are all sinnes *irremissible*, if we consider their iust desert.

Secondly, Contrarily, when the sinne doth not only *deserue* punishment, but also *opposeth* pardon, and *refuseth* all the meanes of remission: and so is the sinne against the Holy Ghost *irremissible*, because it not only not *seeketh*, but also *raseth* and *opposeth* pardon.

Thirdly, Negatiuely, when the sinne can *no wayes* be remitted, and so in my iudgement is no sinne *vpardonable*. For though in regard of our *impenitency*, and *perpetuall obstinacy*, in *resisting the holy Ghost*, as *S. Steuen* said of the *stiffe-necked Iewes*, this sinne shall neuer be forgiven, as our Sauiour saith; yet in regard of Gods *infinite Mercies*, which both for number and greatness, doe exceed all sinnes; and in respect of Gods power, which is able to *doe* all things, and to *subdue all things vnto himselfe*; I say this sinne, and all sinnes are *pardonable*, and can bee forgiven if we could *repent*, and aske forgiveness of the same; else should our sinnes be more *infinite* then Gods mercies; which is impossible: And therefore whatsoever thy sinnes haue beene, neuer so great, neuer so many; sinnes of *darkenesse*, sinnes of *Death*, sinnes more in number then the *sands of the Sea*, yet if thou hast but that grace, to *wish* for grace; (if thou dost it from the bottome of thy heart,) *despaire* not of the Mercy

Ob.

Sol.

What the sinne against the holy Ghost is. *Beza* ho. 18, de *pass. Dem.*

That sinne is called *irremissible*, three wayes.

That there is no sinne in the world, but God can forgive it.

1 Iohn 1.7.

Esay 42.3.

What a hay-
nou. sinne it is
to despaire
of the Mercie
and goodnesse
of God.

2 Chron. 33,
1.2.&c.

Heb. 4.16.

Thirdly, to
imitate God
in all these
particulars
of Gods good-
nesse.

First, to bee
Mercifull.
Luke 6.36.
Ouid. de ponto
eleg. 9.
Statius in The-
baide.

Iob 6. 14.
Matth 26. 11.

That there is
a great want
of Mercy a-
mongst vs.

of God, but call, and cry, and say vnto him, *Lord be mercifull vnto me a sinner, and the blood of Iesus Christ shall cleanse thee from all sinne: for a brused reed he will not breake, and a smoaking flaxe he will not quench.* O Lord, who is a God like vnto thee?

It is sayd of *Indas* that he sinned more in despayring of the mercy of God, then in betraying of his Sauour Christ, for the betraying of his master, was but the corruption of man, but the despayring of Gods mercy, was a denyall of this goodnesse of God: and so to make God cruell, at least not so good, as he was euill; then which, a greater indignity cannot be imagined, against the Diuine Maiestie: and therefore whatsoeuer our liues haue been, as bad as *Salomon*, or worse then *Manasses*, yet let vs vs not adde this vnto all the rest of our sinnes, which alone will proue vnto vs worse then all the rest, to despaire of the grace and goodnesse of GOD; but rather let vs in the name of Christ, draw neare vnto the Throne of Grace, and we may be sure, to finde mercy against the time of neede.

Thirdly, This Doctrin teacheth vs to *Imitate God* herein, in all these speciall points of goodnesse. For though there be many inimitable workes of God, wherein it is a sinne to attempt to doeth the like, as *Mundos fabricare, mortuos suscitare, & inter fluctus, ambulare*, To create worlds, to raise the dead, to walke among the waues, and the like, yet we are commanded to be holy as he is holy, and to imitate him in goodnesse, that so wee may bee the Children of our Father which is in Heauen. And therefore,

First, we should be mercifull, as he is mercifull.

Regia (crede mihi) res est succurrere lapsis.

And as another saith, *Pulchrum est vitam donare petenti*; It is a pleasant thing to be pittifull: But the man of bloud, or the sonne of cruelty, can neuer be the Childe of the God of mercy; for, he that hath no mercy, hath cast away the feare of the Lord, saith holy Iob. And yet alas, mercy is now gone out of our Countrey; The poore are euer with you (saith our Sauour) and neuer to many poore as now; for in Court and Countrey, in Church I am sure, we are almost all beggars, and yet we may labour not onely all night, with the Apostles, but all the dayes of our life, and get nothing; because we haue nothing to giue, such is our time,

time, that it euer that saying was true, it is now true; *Si nihil attuleris, his hominibus foras*: Most is sold, soules and all, little is giuen, either in Church or Common-wealth; and all is spent vpon our *selues*, and vpon our *friends*, and not vpon the painful *seruants*, or poore members of *Iesus Christ*. It is said of *Aranah*, that being but a Subiect, as a King he came vnto the King; but we goe like Princes, in *soft rayments*, and we fare like Kings, *daintily every day*; and we giue like bankerouts, not a bit to the poore, not a penny to the painefull: But, O beloued, *Memento vitam si volumus accipere vitam*. We must *change* this course of life, if euer we looke for eternall life; And we must remember the *afflictions* of *Ioseph*, and put on the bowels of mercy and compassion, if euer wee be the Children of this God of mercy.

2 Sam. 24. 23.

Luke 16.

Secondly, we should be *gracious*, that is, amiable, and affable, and curteous one to another, rather like *Titus Vespasian*, that was, *Deliciae generis humani*; The delight of mankind, delighting onely in doing good; and not like Cinicke *Diogenes*, or carping *Zoilus*, that were vnsociable, and vnfit for any societie.

2. To be gracious.

Thirdly, we should be *slow to anger*; for, *Anger resteth in the bosome of fooles*: but, *he that is slow to wrath, is of great wisdom*; because (as the Poet saith,)

3. To be slow to anger.
Eccles 7. 11.
Prou. 14. 29.

Furor iraq, mentem precipitant.

Wrath and fury doe so blind the minde and iudgement of man, *Ne possit cernere verum*; That as *Cato* saith, He cannot *discerne* betwixt good and euill: And therefore *Enripides* saith,

ὄργη γὰρ ὅτις ἐνδύει χαρίζεται
κακῶς πλείυει, πλείονα γὰρ ἐφάμαρ βροτῶν;

Whosoeuer precipitately *fostereth* anger, must needs fall into an euill end, because nothing can more *preiudice* man in the whole course of his life, then the poysonous weede of *wrath*, and the bitter fruits of *hasty anger*.

Fourthly, we should *abound* in all *goodnesse*; for the more good we doe, the more excellent, and the more god-like we shall be: for good cannot *proceede* but from God, and cannot *tend* any where but to God. And wee are all Trees in Gods Vineyard, well *plamed*, well *fenced*, and well *watered*; for our

4. To abound in all goodnesse.

R 3

Land

Matth. 3. 10.

S. Chrysost. in
serm. de virt. &
vit.Munster in pre-
cept. aff. & neg.Psal. 103. 1. &
35. 10.

1 Cor. 15. 58.

Luke 18 11.

2 Pet. 1. 5.

Rom. 2. 7.

Math. 25. 23.

Land is good, our Law is good, our Service and our Sermons good: And therefore we should be good, and bring forth good fruits, meete for repentance; or else, *we shall be hewen downe, and cast into the fire*: for, though it be very true, that hee is a good man, which doth no euill; yet is it as certainly true, *Malum esse non fecisse bonum*, That he is an euill man, which doth not good; because there are *pruatiue finnes*, not to doe good, as well as *positiue finnes*, to doe euill: And therefore the *Iewish Rabbines* that haue beene curious to account all the Commandements in *Moses Law*, haue found 365. *negatiue ones*, iust as many as there be *dayes* in the yeere, and 248. *affirmatiue ones*, iust as many as there be *limbes* or *bones* in a mans body; not only to teach vs. that all *parts* of man, at all times of the yeere, are to be imployed in Gods seruice, but also to shew vnto vs, that wee are not onely to *abstaine* from euill, but also to *doe good*: because not onely the riotous, and wastfull Steward, that imbezelled his Masters goods, but also the idle, and thriftlesse seruant, that did no good with his Masters goods, *shall be bound hand and foote, and be cast out into viter darkenesse, where shall be weeping and gnashing of teeth*. And so we reade of *Dives*, that he is tormented in flaming fire, *Non quia tulit aliena, sed quia non dedit propria*; Not because he did euill to any, but because hee did not good to poore *Lazarus*: And therefore we should all strue, not onely with the *Pharisee*, to be truly able to say, that *we thanke God we are not Adulterers, Swearers, Extortioners, Drunkards, Raylers, Lyars, or such like*; but also (as *Saint Peter* bids vs) to adde vnto our Faith, Vertue; and to our Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlinesse; and to Godlinesse, Brotherly kindnesse; and to Brotherly kindnesse, Charity; and so to goe on, from one grace vnto another, vntill at last we doe attaine vnto the perfection of goodnesse: for assuredly to doe good, will be our chiefest comfort, in life, in death, and after death; for, *glory, and honour, and peace, shall be to euery one that doth good*; and God himselfe will say vnto him, *Euge serue bone*; Well done, thou good and faithfull seruant, enter then into thy Masters joy.

Fiftly, we should loue the Truth, and say the Truth, euery man vnto his Neighbour; yea, and so accustome our selues to Truth,

Ne mentiri lingua prorsus igneret, That our tongues should not know how to lye: for, as God is *Truth*, so *Truth* makes vs the *Children of God*: And therefore *Pythagoras* being demanded, wherein men become likest vnto God, answered, *Cum veritatem exercent*; When they accustome themselves to say *Truth*.

I doe not know two more excellent things, and more comfortable for the life of man, while hee liues here in this World, then *Peace* and *Truth*; *Peace* to free vs from all euill, and *Truth* to preserve vs in all good. And yet I feare me, we may now take vp the Prophet *Esaies* complaint, that *Truth* is fallen in the streete; yea, and (as *Jeremy* saith) *Is perished, and cleane gone*: for though (as *Euripides* saith) *απλῆς ὁ λόγος τῆς ἀληθείας ἐστίν*. *Truth* is a simple speech, that requires neither welt nor guard, yet now we doe so cunningly and craftily adorne lyes and falsehoods, that we make them passe currantly for *Truth*; and he that cannot dissemble, and deceiue his Neighbour, is accounted but a foole, that cannot line in the World: So that now it is growen into a common speech, to say, *We know not whom we may trust*; and we doe verifie that ancient saying,

<i>Multis annis iam peractis,</i>	} Many yeeres past and gone,
<i>Nulla fides est in factis</i>	
<i>Mel in ore, verba lactis</i>	
<i>Fel in corde fraus in factis.</i>	
	} Faith in deeds there is none: } Hony in mouth, words sweete, } Gall in heart, deceit in deede.

But if we will haue any part in this God of *Truth*, we must neither vse to speake a lye, nor to conceale the *Truth*: for, *Qui veritatem occultat, & qui mendacium prodit, uterq; reus est; ille quia prodesse non vult, iste quia nocere desiderat*; He that conceales a *Truth*, and he that inuentesh lyes, are both alike culpable in the sight of God; the one because hee will not doe good, the other because hee desireth to doe euill: And though *Veritas odium parit*; The Preachers of *Truth* shall finde little grace with men (as Saint *Ambrose* saith) yet must we not hide the *Truth*, for any feares, nor yet speake a falsehood, for any gaine: but in all things we must hold fast the *Truth*, if we will be like vnto this God of *Truth*. It is reported of one *Idor* an *Abbat*, that for three things he was most excellent.

5. To accustome our selues to say the *Truth*.

Stobaeus Ser. 11.

Zach. 8.
Veritatem & pacem diligite.

Esaie 59. 4. 14.
Jerem. 7. 8.

That there is a great want of practising to say the *Truth* amongst vs.

Aug. in l. de Agon: christiano.

Heraclid. in sua hist. Tbeat. Zwing.

6. To abound
in the workes
of mercy.

The outward
workes of mer-
cy, are princi-
pally sixe.

Sinners are
the men that
are chiefly to
be pittied.

First, that he neuer *tyed* at any time.

Secondly, that he neuer *spake euill* of any man.

Thirdly, that hee neuer *spake* any thing, without *great necessity*.

I onely wish we were all like him herein.

Sixthly, we should *reserve mercy* for thousands, that is, to abound in the workes of *mercy*, and compassion; and that towards all men, either in action, or affection: for, where effecting *meanes* are wanting, God neuer reiects a charitable *meaning*; whereas the *doing of good*, without *good will*, or a *large giuing*, with *small charitie*, proues to be of no validity, because he giues but *externally* some things without himselfe, and not *internally*, *De semetipso*; From his heart: And thus our mercy should extend it selfe to thousands, because wee haue alwayes those before our eyes that haue neede of mercy; and that in a double respect.

- { 1. Of a corporall necessity. }
{ 2. Of a spirituall miserie. }

The Schooles auouch the first to consist chiefly in sixe points.

- { 1. Visiting the sicke. } 4. Redeeming the Captiue.
{ 2. Feeding the hungry. } 5. Intertayning the Stranger.
{ 3. Clothing the naked. } 6. Burying of the Dead.

And for the second, I see not lesse *formes of pitty*, then there be *deeds of Charity*, or acts of iniquity: In the first respect, the *rich* may be *mercifull*, and shew *pitty* vnto the *poore*; and in the second respect, the *rich* may be *pittied* by the *poorest* men in the World; because none are more lamentable, then those that are *poore*, and naked, and destitute of the true spirituall riches: And therefore in both respects, we ought euer to shew *mercy* and *compassion*, vnto our distressed Brethren.

Now in mercy there { 1. To see their miseries. }
are two speciall acts. { 2. To helpe their infirmities. }

1. To see with our eyes, and then to helpe with our hands, or at least to pitty with our hearts: *Dimes* saw *Lazarus* full of sores; and we see men now full of sinnes, and yet he did not pitty him, nor these will not be helped by vs; for, if either by *reprehension*,

or

or instruction, or by the mildest manner of *advising* them, yea, or by most humbly *requesting*, the Spirituall Lords, and temporall Potentates of this age, to looke into their miserable estate, wee would seeme to *pitty* them, or make any attempt to *help* them; they would make vs all to be pittied our selues: & therefore, onely lamenting that any of our Lords Spirituall should be so much temporall, as in any thing to follow the steppes of this world; and our Lord temporall so little Spirituall, in seeking the Kingdome of Heauen as they vse to doe; I will turne my speech to perswade all men, *to remember the afflictions of Ioseph*, and to bee mercifull vnto the poore distressed members of Iesus Christ.

And although I might easily insert many motiues, to perswade all men to be mercifull, as, that it is a *due debt*, which wee owe vnto our brethren, as our Sauour sheweth, *oughtest not thou to haue had compassion on thy fellow, euen as I had pittie on thee?* and the great *benefit*, that we shall reape, by being mercifull; because *He that hath mercy on the poore lendeth vnto the Lord, and the Lord will recompence him, that which hee hath giuen*, and many more forcible reasons to perswade all men to practise *Mercie*; yet I will chiefly commend this same, *viz.* that hereby wee become most *like* vnto our heauenly father: for wee say, that child, is most like his father, which doth neereft represent him in his *face*, and *countenance*; and the mercy of God is called the *face* and *countenance* of God, as the Prophet *Dauid* sheweth when he sayth, *God bee mercifull vnto vs and blesse vs, and shew vs the light of his countenance and be mercifull vnto vs*, and therefore in shewing mercy wee become most *like* vnto God: and thereby we do best *please* our heauenly Father, *which reserueth mercy for thousands*.

But now the *mercifull* and *pittifull* men are *minished* from among the children of men: they are dead, and gone, and vnmmercifull *Naballs* are slept vp in their stead, who thinke all too little for themselves, and euery little too much for the poore. It might bee easily prooued that the most *powerfull* men, are the least *pittifull* vnto the poore, and that they which haue most *money*, haue least *mercy*: In former times they sold *their lands*, and gaue the money vnto the poore, but now they sell the

That it is dangerous to seeke to redresse the dangerous estate of great men.

Motiues to perswade vs to be mercifull.
Matth. 18. 33.

Molissima
corda humano
generi dare se
natura fatetur
que lachrymas
dedit.

Psalm. 6. 7. 1.

poore,

2. Part. Of the Knowledge of God. Of Gods Goodnesse.

Poore, and bigger many, to buy them lands and livings; and as the Prophet sayth, *To ioyne house to house, and land to land, vnill there be no place for the poore to dwell among them.* For behold the Stranger, the Fatherlesse, and the Widdow, how vnmercifully they are dealt withall; the *Stranger* is strangely lookt vpon, the *Orphans* goods is vnjustly desayned, and the poore *Widdowes* wrongfully molested. It is with vs, as with the fishes in the seas, whereof *Alciat* sayth,

Pisciculos aurata rapit medio equore sardas:

That the little sprats, being vnder the water, are chased and deuoured by the *great-ones*; and if for feare they spring out of the sea, they are presently swallowed of the *Sea-mues*; euen so the poore are opprest at home by their rich neighbours, and if by *Law*, they seeke to be releued, they are presently consumed by the greedie *Lawyers*; and so, *pauper ubique iacet*, they doo herein, but leape out of the *frying-panne* into the fire. But let these vnmercifull men take heede; for the Lord is the *auenger* of all such, and when their *teares* runne downe their *cheekes*, they goe vp into *Heauen*, and the Lord will heare their crie, and will helpe them. And therefore it were well for vs, if wee would stricke, to imitate God herein, and to bee mercifull as our heavenly Father is mercifull.

And yet I must tell you, that although we must be mercifull vnto all, we must know how to be mercifull vnto euery one. For, as there is an *undeserued misery*, wherein *mercy* is alwayes to bee shewed, so there may be a *iust calamitie* wherein *infirmitie* sometimes must be executed, and therein, as Saint *Ambrose* sayth, *est crudelitas parcens & misericordia puniens*, to spare is *crueltie*, & to pittie *impietie*, because among Godly men, to spare wicked and vnpareld varlets,

Violentior armis

Omnibus expugnat talis clementia gentem:

It would be the ruine of the righteous, and the cherishing of such serpents, as would most maliciously poyson vs: and therefore *Mercy and Truth must goe together*; and so shewing mercie, we shall be sure to obtaine mercie.

Seauently, Wee should bee readie and willing, to forgive one another, euen as God for Christ his sake hath forgiven vs. For how shall

Ecclesi. 35. 15.

Psalm. 10. 14.

Luke 6. 36.

Arist. rhet.

l. 1. c. 8.

Claudian de 6. consul. honory.

Natura me clementem, respub. lica ferum fecit.

7. To be most ready to for-

shall we thinke, that God will write our sinnes in the *Sands*, if we will write our brothers faults, *in marble*? or that he will forgive vs a thousand pounds, *i. e. iniquitie, transgression, and sinne*; if wee will not forgive our fellow seruant *an hundred pence, i. e. some small offence conceiued, and conceited against vs*? And yet now;

— *Scribit in marmore lesus.*

It is strange to see what memories wee haue, *perpetually* to keepe in mind, the least *conceined* indignitie, done vnto vs; O we can neuer forget it; we will forgive him, but we cannot forget him; hee shall come into my *Pater-Noster*, but not into my *Creede*; *i. e.* into my *Prayer*, but not into my *sancti*; a strange *dissinction*, which *Aristotle* neuer found in all the booke of Nature, and I am sure, cannot be found in all the booke of God: It was inuented in Hell, by that prince of subtill Sophisters, to bring many a soule into Hell; for when God forgineth our sinnes, doth he not say, that he will blot them out of his booke? there is no reading of them any more, doth hee not say, that hee will put them out of his remembrance? There is not the least thinking of them, to bee in the least manner offended with vs for them: and doth he not say, he will put them away as a cloude, and hee will waite vs as white as snow, and then will talke together, & walke together with vs, and be as louing, and as friendly vnto vs, as if we had neuer offended him, there is not the least signe that euer he was offended with vs, and when hee threatneth the wicked abusers of his most holy name, doth hee say any more but that he will not hold them guiltlesse? that is, hee will not forget their abusing of him, but hee will remember it, when they thinke least of it, and haue perhaps quite forgot that euer they did it: and I thinke you will say, this is a fearefull saying: and therefore to say I will forgive him, but he thinke on him, is but a fruitlesse forgiveness of a reuenging minde, or at least of an unreconciled heart.

And therefore though I say not, we should repose trust of state or life in mine aduersarie, without good tokens of sincere reconciliation: because (as *Salomon* sayth) wee must not too hastily, or vnadvisedly trust a reconciled enemy; yet I say that in our owne hearts, and soules wee must so forgive him whatsoeuer

giue one another.

That wee should forget whatsoeuer we remit vnto our neighbours.

Esay 1. 18.

Exod. 10. 7.

2 Kings 10. 15.

is past, as neuer to remember it, neuer to thinke on it, as to bee a meanes, in the least manner, to *disturbe* our charitie towards him, to hinder him of any good, or to doe him the least euill whatsoeuer; but, as we are towards all others, to be in as perfect loue & charitie towards him, as if he had neuer offended vs; yea, and to be so readie, and so willing to imbrace his loue and societie, as wee are to imbrace the loue of any other, if wee thought his heart to be as vpright towards vs, as wee know our owne, to bee towards him; as *Iehu* sayd vnto *Iehonadab*. And thus if we be mercifull, and gracious, slow to anger, and abounding in all goodnesse, and truth, reseruing mercy, to the uttermost of our abilitie, for all men, and be ready, to forgive one another, euen as God forgiveth vs; and as in our daily prayers, wee desire God to forgive vs; then shall we be happy and blessed, and be the children of the most highest. And so much for the second attribute of God here exprest, that is, his Goodnesse.

CHAP. XI.

Of the Iustice of God, how iust is God in all his workes, and especially in the not absolving or cleering of wicked vnrepentant sinners.

3. Attribute,
i. e. Gods
Iustice.



WE haue seene some small sparkes of Gods boundlesse incomprehensible goodnesse, wee are now to consider the last part of his discription, i. e. his Iustice, and leueritie against sinne and sinners; and as neuer used vntill we abuse his goodnesse; and therefore left last to bee expressed; to see if by the first, we will bee reclaimed: if not, God will not bee vanquished; but not holding the wicked innocent, hee will visite the sinnes of the Fathers vpon the Children, and vpon the childrens children, vnto the third and fourth generation.

It is obserued by diuines, that God sheweth himselfe to worke and to doe things in many respects, especially,

I. As

1. *As the absolute Lord, and owner* of all things.

2. *As the God or maker and preferer* of all things.

3. *As the Father, and Husband, of* his Church.

4. *As the Iudge, and Iust rewarder* of all men.

And in all these wayes, God is sayd to be *iust* & righteous: but his Iustice, in all these manners of working, is not the same: for,

Zacharius de
iustitia dei.
l. 4. c. 5. q. 2.
p. 398.

First, As the *absolute Lord* of all things, whereby hee chooseth or reiecteth, giueth or denieth his grace, to whom hee will; the Iustice of God herein, is the *Will* of God, as our Sauour sheweth, saying; *May not I doe what I will with mine owne?* or as the Apostle layth, *Hath not the potter power ouer the clay, of the same lump to make one vessell vnto honour, and another vnto dishonor:* And in all these things there is no iniquitie with God: but he is righteous in all his wayes, and holy in all his works; & his *Will* is the rule of iustice: and must needs be *iust*, because he hath, *ius absolutum*, a most absolute right ouer all things: and therefore all those *acts* must needs be *iust*, which are done by him, which is iustice it selfe, and that pure fountaine, from whence all *springs* of iustice doe procede: for it is a sure rule, that God cannot bee sayd properly to doe things, because they are *iust*, but that those things are *iust*, because hee doth them: therefore Abraham thought it a *iust* thing to sacrifice his sonne, because it was Gods *Will* to require it: so that in this respect, the *Will* of God is the Iustice of God.

Matth. 20. 25.

Rom. 9. 31.

Whatsoever God doth is iust, and all things that are iust, are iust because hee doth them.

Secondly, As the God of all things; that is, the Creator, Preferuer, and guider of all things; the goodnesse of God is sayd to be the Iustice of God.

Esay 46. 4.

Thirdly, As he is the Husband of his Church, and the Father of his *Elect*; the mercie of God, in giuing *Christ*, and the obedience of *Christ* in satisfying the Law for vs, is sayd to bee the Iustice of God.

1 Tim. 4. 10.

Fourthly, As a *Iust-Iudge*, the Iustice of God is, the distributing of reward vnto euery man, according to his *iust* desert; and so *iuxta* *Iustitia*, is *quasi* *in* *bipartitio*; a parting to euery one his owne due deserued portion; and it is called *iustia distributiu*,

Gods distributive iustice is here expressed two wayes.

Psal. 14. 2. 4.

Aug. de ciuitate dei. l. 8. c. 3.

Esa. 29. 15.

Iob 21. 14.

That idolatrie is a most horrible sinne.

tributina, a distributive iustice. And this is that which is meant in this place when hee sayth, that by no meanes hee will make the wicked innocent, but will visite the sinnes of the fathers vpon the children and it is here set downe; two speciall wayes.

1. *Negatiuely*, by the negation of absolution vnto the wicked, *not making the wicked innocent.*
2. *Positiuely*, by the expression of the greatnesse of the punishment which shall be inflicted vpon them, but *visiting the sinnes of the fathers vpon the children.*

For the first, he saith that *absolving hee will not absolue the wicked*; and alas, *We are all gone astray, wee are all become wicked, and there is none of vs that doth good, no not one*: and therefore what shall we doe, if God will not doe this fatherly fauour, to *absolue vs*?

Nay, he sayd euen now, that he would doe it; that he would *forgiue iniquitie and transgression and sinne*: and therefore now with the same breath to say, *hee will by no meanes cleere the wicked*, seemeth strange. I answer, that for the clearing of this point *alij atque alij aliud atque aliud opinati sunt*, (as Saint *Augustine* sayth in another case) diuers men haue made diuers answers.

Some say that sinnes must be *distinguished*; as, into sinnes of humane *infirmities*, and simple ignorance; as when we doe the things we *would not doe*, or many times wee doe the things we *know not* to bee euill: and these sinnes God is alwayes ready to forgiue: because he remembreth that we are but *dust*, and cannot doe the things wee would doe: or into sinnes of *wisfull ignorance*, when men *will not vnderstand*, that they may doe well; but doe make a *covenant with death*, and an *agreement with hell it selfe*, and doe say vnto God, *depart from vs*, for we will not haue the knowledge of thy wayes: and into sinnes of *obstinate malice*, from whence proceede, those horrid and horrible *scarefull sinnes*, that doe exceedingly prouoke the wrath of God: as

First, *Idolatrie*, which is either the worshiping of the true God, *with false worship*, or the giuing of the *true-worship*, onely due to the true God. vnto the *creature*, whether visible or inuisible, whether inwardly conceited in our mindes, or outwardly exposed to our senses; for so the Apostle saith, that *because the Gentiles knowing God, glorified him not as God, but changed his glory*

into

into the Image of birds, beasts and creeping things; therefore the wrath of God, was reuiled from Heauen, against their vngodlinesse, and he gaue them vp to vile affections, to doe those things which were not comenient: for this sinne of Idolatry, is so offensive vnto God, that it is tearmed a seruice of the Diuell: and therefore abominable, and accursed by God, and most dangerous vnto Man.

Secondly, a perfidious tempting of God, as whether hee be with vs, or whether he can or will doe what he promised for vs: for so the Psalmist saith, that the Israelites tempted God in their hearts, and spake against him saying; Shall God prepare a table in the Wildernesse? He smote the stony Rocke, so that the water gushed out, and the streames flowed withall; but can he giue bread also, or provide for his people? and therefore the Lord was so wroth: that the fire was kindled in Iacob, and there came vp heauy displeasure against Israel; because they beleued not in God, and put not their trust in his helpe: for God is so able and so willing to helpe his owne seruants, that none can doubt thereof, without horrible indignity offered him; And therefore we should euer relye vpon him, and neuer doubt of this infinite goodnesse of God.

Thirdly, a murmuring against God, and complaining secretly as it were in our hearts, that he doth either presse vs sore with heauy yokes and punishments; or that he dealeth not so gently and so lovingly with vs, as he doth with others: for thus Caine murmured against God, that he accepted the oblation of Abell better then his; and thus the Apostle saith, the children of Israel murmured against God, that he had deale hardly with them, in bringing them out of Egypt to suffer hunger and thirst in the wildernesse; and therefore they were destroyed of the destroyer: and therefore we should beware of murmuring, which is nothing worth, and take heed of this muttering against God; for there is no thought so secret, that it shall goe for naught, but we should with Iob in all cirates put our trust in him, though he kils vs knowing that he worketh all things for the best for them that loue him.

Fourthly, an obstinate contumacious rebelling against God, as when we refuse to heare his word, &c wil not be obedient vnto his lawes; but will say with the Iewes, Let vs breake his bonds asunder
and

Rom. 1. 18. 24.

Deut. 32. 17.

Deut. 7. 26.

The doubting of Gods goodnesse towards vs, is a most horrible wickednesse.

Psal. 78. 22.

1 Cor. 10. 9.

To murmur, or to be discontented with God, a heauie sinne.

Gen. 4. 5.

1 Cor. 10. 10.

Wisd. 1. 11.

Iob 13. 15.

Rom. 8. 28.

To refuse to obey God, a fearefull sinne.

Psal. 2. 3. 4. 5.

To oppose the
knowne truth,
a most horrible
sinne.

Num. 14. 37.

Deut. 27.
Disobedience
to Parents
a most feare-
full sinne.

Gen. 4. 10.
The shedding
of mans blood,
a most hay-
nous sinne.

Oppressing
the poore a
fearefull sinne.

Vntamed lusts,
a most odious
sinne.

1 Cor. 10. 8.

and cast away his cords from vs: for against these the Psalmist saith; *He that dwelleth in Heauen shall laugh them to scorne, the Lord shall haue them in derision, and then shall he speake vnto them in his wrath, and vexce them his sore displeasure:* And therefore we should take heed of rebelling, and refusing to heare and to obey the Word of God, least the wrath of God should be suddenly kindled against vs, and consume vs.

Fifthly, *Blasphemy* against God, and the *slandering* of the Truth of his Doctrine, especially when we oppose it fully, though we know it to be Truth most certainly; as the *spies* that were sent to view the Land of *Canaan* did; and therefore dyed by the plague, before the Lord: for this is a sinne, of a malicious wickednesse, and a branch of that unpardonable sinne against the Holy Ghost; and therefore we should euer take heed to oppose the Truth against our consciences.

Sixtly, *Disobedience*, and *dishonouring* of our Parents; for so the Lord saith, *Cursed be he that despiseth his Father & his Mother, and let all the people say, Amen.* And therefore we finde heauy iudgements inflicted vpon *Cham*, *Abalon*, and all other like children of disobedience; and the Lord requiring, that vpon the bare testimony of the Parents, saying, *This our child is disobedient*, and will not be ruled by vs; they should carry him out of the Citie, and stone him with stones till he dyed.

Seauenthly, The shedding of Innocent blood, especially of those that are the sonnes of God; for the voice of blood, as may be seen in *Abell*, is such a shrill, piercing, undeniable voice, that it will speedily ascend to Heauen and neuer depart, vntill vengeance be powred out vpon the sinners.

Eightly, The oppressing of the poore, the fatherlesse and the Widdowes: for if you hurt the Poore, and they cry vnto me, (saith the Lord) *Et indignabitur furor meus*, I will surely heare their cry, and my wrath shall waxe hot, and I will kill you with the sword, and your Wives shall be Widdowes, and your children fatherlesse.

Ninthly, Vnbridled wandring lusts, such as were the lusts of the Citizens of *Sodome*, and of all those that giue themselves, to doe adulteries, whoredomes, and following after strange flesh: for the Lord hateth all such lasciuious liuers; and therefore destroyed of them three and twenty thousand in one day, and wrought

wrought a most gricuous slaughter vpon the whole tribe of *Beniamin*, for that one foule abuse offered vnto the *Leuite*, Wife.

Judg. 19. 25.

Tenthly, *Sacriledge* and *prophaning* of holy things; for this is a robbing of God, (as the Prophet sheweth;) and such a high *transcendent sinne*, as that I could farre easier fill whole volumes of most fearefull examples of Gods vengeance, executed against *sacrilegious* persons, then finde you one man, either in Diuine or humane stories, that wronged and robbed the Church of God, and scapt vnpunished, both in himselfe and his posterity, vnto the third and fourth generation.

Mal. 3. 8.
Sacriledge a
fearefull sinne.

Eleuenthly, *Continuall swearing* and *prophaning* of the blessed Name of God; for of all the sinnes forbidden in the Commandements, this onely, with *Idolatry*, is forbidden with *sub pena*, with a curse, yea a gricuous curse denounced against vs, if we will not shunne it: for the Lord will not hold him guiltlesse, that taketh his Name in vaine.

Continuall
swearing a
most dange-
rous sinne.

These and such like lewde and wicked *sinners*, they say, God *absolving will not absolute*; because the doers hereof, haue no loue of goodnesse, no care of godlinesse, no sence of sinne, no remorse of conscience; and therefore is the Wrath of God so exceedingly kindled against these *sinners*, sinners *not* *repent*, these gricuous, huge, and horrible sinners, that he will neuer forgieue them, without exceeding great repentance.

Indeed I confesse, that such *gricuous* sinners are in a *gricuous* case; and that it is not likely, God would haue vsed such fearefull threatnings, but against *haynous* sinners; yet I told you before, that no sinne was so great, but the Mercy of God is greater, and able to forgieue, if they be able to repent. And therefore,

Others say, that the former clause, *forgiuing iniquity and transgression, and sinne*; is to be vnderstood of the sinnes of Gods Elect, be they great, or be they small, he forgieues them all; and this latter clause, *not making the wicked innocent*, to be vnderstood of the sinnes of the *Reprobate*, of what quality soeuer they be: for, *he will haue mercy on whom he will haue mercy*, and whom hee will he hardeneth, &c.

Exod 33. 19.

And I yeeld this to be true in it selfe; but, because God onely
S knoweth

How both sentences are reconciled.

Psal. 68. 21.

Rom 3. 8.

That men cannot repent when they will.

Rom 2. 5.

knoweth absolutely, *Ex priori*, from the causes, infallibly, who are his; and we know it onely, *Ex posteriori*, by the effects of Gods fauour: and the fruits of his Spirit; if we would be assured of the remission of our sinnes, and would more certainly know how both these sentences may be reconciled; I say briefly, that the first sentence, is to be vnderstood, of the penitent and amending sinners, of what quality soeuer their sinnes haue beene; and the latter clause of continuall vnrepentant transgressors: for, God will pardon any sinne if you be sorry for it, and forsake it; but no sinne if you continue in it. For God shall wound the head of his enemies; and the bayrie scalpe of such a one as goeth on still in his wickednesse, saith the Prophet. And therefore if any of vs haue sinned, yet let vs not continue in sinne; for mercy and wrath come from God, and if we continually sinne, in the time of grace, we shall suddenly be destroyed in the day of vengeance; *Quia non delinquenti sed peccata relinquenti misericors Deus est*, Because God will not be mercifull vnto them that offend of malicious wickednesse, and doe still goe on in sinne, that grace may abound, whose damnation is iust, as the Apostle speaketh.

But thou wilt say, thou hopest God will giue thee grace to repent, and thou meanest to leaue thy sinnes, before thou beest compelled to leaue the world: It is true (beloued) that our sinnes shall be pardoned, whensoever we repent: but we cannot repent, whensoever we will; because repentance is the gift of God; and we haue not God at our command; but as a Father truly saith? *Qui dat penitenti veniam, non semper dat peccanti penitentiam*; God which alwayes pardoneth the repentant sinner, doth not alwayes giue repentance vnto sinners; but as they neglected him, so he neglecteth them, and suffereth them to heape vnto themselues wrath, against the day of wrath.

And therefore, though God be slow to anger, and suffereth long: yet he is full of iustice and will not suffer euery; but at last the fire of his fury will be kindled, and then, *Furor arma ministrat*, His wrath will quickly afford him weapons: and as Lactantius saith, *Tardispirum ira grauiate supplicij compensabis*, He will requite the slownesse of his wrath, with the fiercenes of his vengeance; for as the old distich saith,

Ad

*Ad veniam tardus Deus est, ad premia velox
Sed pensare solet, ut graniore moram.*

*Senior esse solet
vindicta senior.*

God vseth to come to punish on *leaden feet*, but he payeth home with *iron hands*: he will reach them farre, and hee will smite them *full*. And therefore, *To day if yee will heare his voyce, harden not your hearts*, and deferre not your amendment till to morrow; for, *Qui non est bodie, cras minus aptus erit*; If thou wilt not doe it to day, it will be farre harder for thee to doe it to morrow; and if thou wilt not doe it at all, thou art in a most fearefull case; for, *God absolving will neuer absolue thee*, that is, he will *neuer forgive thy sins*, because thou wilt not forsake thy sinnes. And so much for the denyall of pardon and absolution vnto the wicked.

Psal. 95. 8.

CHAP. XII.

Of a two-fold visitation of God, and the full opening of that point, how God doth, and that iustly visite the sinnes of the Fathers upon the children, and yet punish none but for his owne sinnes.



Or the second, G o d saith, not onely, that he will not absolue the wicked, but he addeth further, that hee will visite the sinnes of the fathers upon the children.

Touching which we must first obserue, that *visitare est post longum tempus recordare*; To visite is after a long time, to call to minde, to remember, and to see those things againe, which we seemed to haue quite forgotten: and we finde a two-fold visitation of God.

First, when he seemeth to forget our *miseries*, to sleepe in our afflictions, euen sometimes, vntill we be almost *overwhelmed*, with the raging waues of this world, as the *Disciples* were with the waues of the Sea: Yet at last, when he seeth his time, and not when we thinke it fit, he will awake, as a *Gyant out of sleepe*, and he will *asswage* the windes, and *rebuke* the Seas, and deliuer his people out of all their miseries: thus he remembered *Noah*, thus hee visited his people that were in *Egypt*, and thus when wee

That there is a two-fold visitation of God.

Matth. 8. 24.
First, God visiteth the afflicted.

Gen. 8. 1.
Exod. 3. 7.

Luqe 1. 68.

Secondly, God
visiteth the
wicked.

Psal. 89. 32.

Psal. 50. 21.

2 Pet. 2. 4.

God will pu-
nith sinners.

Ezek. 18.

That we should
as well feare
Gods Iustice
as hope for
his Mercie.

seeme to be forsaken of God, because wee are despised among men; he will, when he seeth time, *visite vs*, and *redeeme vs* out of our *distresse*.

Secondly, When God suffereth the wicked to goe on in sinne, and to passe from one wickednesse to another; and yet still to *flourish like a greene Bay-tree*, to build them house s, to enlarge their possessions, and to haue all things at their *desire*; he seemeth to *forget* their impieties, or to haue taken no *notice* of their wickednesse; yet at last (as the Prophet speaketh) when they least thinke of it, *He will visite their iniquities with the rod, and their sinnes with scourges. Yea, he will reprove them, and set before their faces, the things that they haue done*: and then he will seuerely punish all their sinnes, and that two wayes:

1. *In themselves.*
2. *In their children.*

First, It is *iust* with God, (and so it seemeth *iust* with men) *To render vengeance to them that feare not God*: For this cause we finde, *He spared not the Angels that offended*; Nor any man that sinned: but thrust *Adam* out of Paradise, destroyed the whole world by the deluge, *Sodome* and *Gomorrha* with fire and brimstone, *Corah*, *Dathan*, and *Abiram*, *Saul*, *Nabuchadnezzar*, *Iudas*, *Hered*, and many more he hath most seuerely punished, for their sinnes; and so in brieft he saith of euery one, *The soule that sinneth, that soule shall die*. And therefore this should teach vs.

First, Not to frame vnto our selues a God, all of *Mercie*, and not to sing of mercy alone, *but of mercy and iudgement together*; that as we are to *loue* his mercy, to be filled with grace; so we might *feare* his *Iustice*, to preserve vs from sinne. For these be the two feet of God (saith Saint Bernard) whereupon hee walketh all his wayes, and these be the two wings of a *Christi-an*, whereby he may flie vp into heauen; Therefore seeing the one without the other, is vnauailable to support vs, let vs not *seperate those which God hath here & euery where else ioyned together*; but let vs *imbrace* Gods goodnesse to keepe vs from *despaire*, and let vs *feare* Gods Iustice to preserve vs from *presumption*.

Secondly, This teacheth vs to expect a day of *retribution*, for
seeing

seeing the Iustice of God requireth that wicked men should be punished (as the Apostle sheweth) and that here many of them doe scarce taste of Gods anger, it must needs be, that all must appeare before the Iudgement seat of Christ, that euery one may receive the things done in his body, according to that hee hath done, whether it be good or bad: and therefore what manner of men ought we to be in holy conuersation and godlinesse?

Secondly, God will not onely punish wicked men in themselves for their sinnes, but he will also punish them in their children; *Tanquam in carne sua charissima*, As in the dearest things that they loue: for he will visit the sinnes of the Fathers upon the children. And so punishing their children he plagueth them; because euery man herein is like the woman of Canaan, who laid vnto our Sauour, *Miserere mei Domine*, O Lord be mercifull vnto me, my daughter is grieuouly vexed with a diuel. *ἡ δὲ θυγάτηρ ἐκείνη κατ' ἑαυτὴν ἐκδιώκετο, διὰ τοῦτο ἡς ἐπὶ τῇ τοῦ αἰῶνος σφίγῃ;* For that the Deuils being in her daughter, was a torment, and a misery vnto her selfe; *Quia amor natorum dolorem traiecit in parentes*; Because the loue which the parents beare vnto their children, doth transerre the griefe of the children vnto the parents: and therefore doth God punish a wicked man, both in himselfe and in his children.

But although it be Iust with God, to visit the sinnes of the fathers upon the children; yet this seemeth strange with men, especially considering the Prophet saith; *Filium non portabit iniquitatem patris*: The sonne shall not beare the fathers sinnes, neither shall it be said any more, that the fathers haue eaten sower Grapes, and the childrens teeth are set on edge; but euery man shall beare his owne sinne, and the soule which sinneth, that soule shall die. And therefore to reconcile this clause of the Law, with that of the Prophet, wee must discusse this point more at large.

Saint Augustine disputes it, how the child should beare his fathers sinnes, but hee doth not directly (as I finde) conclude it.

Saint Gregory concludes it, that if a child follow the sinnes of his fathers, he shall not onely be punished for his owne sinnes but also for his fathers sinnes: but he did not sufficiently dispute

That the Iustice of God requireth, there should be a day of retribution.

2 Cor. 5. 10.

Rom 2. 5.

2 Pet. 2. 11.

That God punisheth wicked men in their children.

Matth. 15. 31.

Basil. sel. ser. 19.

Simon de Cassia in Euangl. 5. 6. 24.

Ezek. 18.

How it stands with Gods Iustice to punish the fathers sinnes vpon the children.

it. And therefore that we may rightly conclude vpon sure pre-
misses, I must with the Schooles distinguish,

- { 1. *Of Fathers.* } 3. *Of children.*
 { 2. *Of Sinnes.* } 4. *Of Punishments.*

First, Fathers are either *proximiores*, those that beget vs, or *remotiores* those from whence we are deriued, as *Adam*: That the sinne of *Adam*, was not onely imputed, but also deriued into his posteritie, experience it selfe makes it plaine; and the reason is, (as *Aquinas* truely saith) because *Adam* now stood, not as a personall man, but as *specificall*, i. e. as one bearing in himselfe (as the stocke of a tree doth beare all the branches) the whole species, or race of all mankind: and therefore, if this roote had continued *holy*, the branches had beene likewise *holy*: but hee sinning, he produced a most sinfull of-spring like himselfe: because an euill tree could neuer bring forth good fruit; but in euery other man, there is onely the person of this or that individwall man; and therefore the Schooles conclude; that no actuall sinne can be traduced from the next fathers vnto the children: not *virtue* fro the good, not *vice* from the bad; for so experience sheweth, that a good man doth not alwayes beget a *virtuous* child, nor a *drunkard* alwayes beget a *drunkard*, but sometimes the cleane contrary; as when the sonne of a miserable wretched *roggard*, proves to be the most dissolute prodigall spend-thrift in the world; (else would they ingrosse the whole world to themselves and their posteritie) or when an euill man begetteth a most *virtuous* and a godly child, which doth not vnusually happen among men;

And yet we say, that seeing in euery child, there is the elementall seed of all vices, which we haue naturally and originally traduced from *Adam*, there be two especiall things which doe commonly cherish and preserue the immediate and next fathers sinnes in their children; that is,

- { 1. *Inclination.* } For,
 { 2. *Immitation.* }

First, seeing we receiue our whole substance from our parents, we are naturally inclined to follow either the virtues, or the vices; either the good qualities, or the bad qualities, of the same substance from whence we are produced: as the child of a good
 Secondly,

Rom 11. 16.

Matth. 7. 18.

Sinnes are not traduced from the Parents vnto the children.

Two things that further the sinnes of the Parents to continue in the children.

Sepe solet similis filius esse patri.

father to be good, and the child of a *vitious* father to be euill.

Secondly, seeing children are like Apes, apt to *imitate*, and the *examples* of our Parents, are like *Spurres* to driue their children on, to follow what they see, the *good carriage* of a godly father, is a great *incitement* and a most effectuall meanes to worke *goodnesse* in his children, and the *bad example* of wicked Parents, is as a *hammer* to driue sinne and wickednesse into their children: for we see, *Quo semel est imbuta recens seruat odor et mem-*

testa diu—

Whatsoever vertues or vices doe take roote in our bones, when we are children, will hardly be rooted out of our flesh when we are men.

And if to these two wee adde *instruction*, either in good or euill things; I know nothing more that can be said, to make a perfect man, or a perfect sinner. These be the *inducements* and the *causes*, why *wicked men*, haue commonly wicked children: (vnlesse they be preuented by Gods speciall grace,) and we daily see, that in these respects, not onely *families* to be of like *conditions* with their Progenitors, as the *Grachi* to be seditious, the *Iuly* ambitious, the *Tarquins* proud and lasciuious, the children of *Idolaters* to be *Idolatrours*, and so of the rest; but also *Nations* and *Countries*, to be inclined and much *adicted*, and as it were *indued* which *hereditary vices*, and that not only in respect of the *climate*, which I confesse may somewhat moue the same, but especially in respect of their *inclination*, and pronesse of *imitation*, to doe what their Parents doe. For so we see, how generally it is for men to say, *My fathers were so*, and therefore *I will be so*. And so the Psalmist saith, *Errauimus cum patribus*, Men are apt to erre with their Fathers. But,

Secondly, we must note, that God doth not threaten to visite *all the sinnes of the Fathers upon the children*, but the *great and grieuous* sinnes of *haynous transgressors*, as *Idolaters*, *Blasphemers*, *Disobedient* to Parents, *Sacrilegious* persons, and *Dispersers* of godlinesse, and the like: for so the Lord himselfe here intimateth, saying, That he will visite the *iniquity*, not the *iniquities*; that is, *Non quamuis iniquitatem, sed eam qua spirituale coniugium dissoluitur*, Not euery kinde of iniquity, but *that* whereby the spirituall marriage betwixt God and vs is dissolued, and so

S 4

makes

Children very apt to imitate, their Parents vices.

Quis tulerit Grabum de seditione loquentem?

This threatening extendeth but to the great sinns of grieuous sinners.

Hofea 1. 2. & 2. 2.
& *Ezech.* 16.
22, &c.

This threat-
ning holds not
against all the
Children of
wicked men.

Rom. 1. 24.

This threat-
ning is not
onely against
those that imi-
tate their Pa-
rents vices.

makes all our Children, *Tanquam meretricios partus*; As the Children of an Harlot, which hath broken her faith with her Husband: And so he expresth himselfe more plainly, in his Law, saying; *That he will visite the sinnes of the Fathers vpon the Children, vnto the third and fourth generation, of them that hate him*: And therefore, not of all that doe offend him, but of those that hate him; like the man that will not, with the Iewes, put away his wife for every cause, but for adultery, or some like grieuous crime; whereby he is iustly prouoked to forsake her, and all her brood: And so the Lord sheweth the same at large in *Hofea*, 1. 2. & 2. 2. & *Ezech.* 16. 22. &c. And yet,

Thirdly, Wee must obserue that this holds not in all the children of those that are exceedingly wicked, but as a man renouncing his wife, and children, may notwithstanding retayne some one, or more, which he liketh; so doth God, sometimes, accept, some children of some wicked parents; for so wee finde *Abraham* was faithfull, though his father *Terah*, was *Idolatrious*; and King *Iehoiash* was religious, though his father *Amon* was most impious: and therefore Saint *Gregorie* and others haue distinguished, that this threatening onely holdeth in those children, which doe naturally sucke, and willingly imitate there Fathers vices: But I finde this too short of the whole truth, because God many times visiteth the sinnes of the Fathers vpon the Children, which not onely imitate their Parents in the like sinnes, but doe perhaps follow after cleane contrary sinnes, as I shewed vnto you before. And so the *Apostle* saith, that because the Gentiles became *Idolatrious*, and regarded not to know God, but ranne a whoring after other Gods, and so committed spirituall fornication against him; therefore God gaue them and their posterity over, to become so horribly vicious, as to burne in lust, and vile affections one towards another, and so to commit carnall fornication and abomination among themselves, and to doe those things that were not conuenient.

And therefore I say, that this threatening holdeth not so much, in those which giue themselves to imitate their Fathers vices, as in those which God in iustice thinketh good to punish for their Fathers offences: for, in that he saith, *I will visite the iniquity of the Fathers vpon the Children*; that is, I will pu-
nish

nish the Fathers sinnes in his Children, I see not how the Childe can any wayes by *declination* from his Fathers sinnes, escape this *infliction* laid on him by God; because (as I collect it) this punishment is not so much *attracted* by the Childrens *imitation*, as *inflicted* by God for the Fathers *transgression*, and is rather a punishment of the *Fathers sinne* laide vpon the Childe, then a punishment of any sinne *committed* by the Childe: And therefore he doth not say, He will *visite* those that *imitate* their Fathers sinnes, but he will *visite* the *sinnes* of those that *hate him* vpon their *Children*; and yet (as I said before) this doth not hold in all, for wee see often many *godly* Children of *wicked* Parents: Neither doth this threatening passe at most, or in the worke, but to the third or fourth generation; and sometime he stayeth his hands at the first, and giues plentifull graces to the *immediate* Children of most *Idolatrous* and *impious* Parents; as we see in *Iosias*, and others before cited: for, *he will haue mercy, vpon whom he will haue mercy*. And therefore this threatening can be vnderstood of none else, but of *those Fathers*, which are *so odious* to God, as that he thinkes *inst* to punish their *posterity*, for their sinnes: And of *those Children* of them Fathers, which God in his secret and vnsearchable counsell thinkes fit, thus to *punish* for their Fathers faults. And so we are come to consider the *punishment* to be *inflicted*, or the *manner* how God doth *this*, and yet remaineth *inst*: for,

Exod. 33. 19.

Fourthly, we are to vnderstand, that { 1. *Penall.* }
all punishment, is (as some say) either { 2. *Criminal.* } or,

To speake more plainely; { 1. *Corporall.* }
all punishment is either, { 2. *Spiritual.* }

For the first, That for the Fathers sinnes, the Childe should bee *temporally* or *corporally* punished; there is no question of it: for so wee finde *Dauid* sinned, and the *Childe* begot in *Adultery*, suffered for it: And for *Salomons sinnes*, *Rehoboam* lost tenne Tribes of *Israel*. And thus not onely those Children which *imitate* their Parents sinnes, but also those that neuer *actually* offended, are many times vnquestionably punished for their Fathers faults; yea, and many times,

many

The godly are many times corporally punished, in the punishment of the wicked.

*Quint. Curtius
de rebus gestis
Alexandri.*

Ezech. 18. 4.
A difference
betwixt spiri-
tuall, and eter-
nall punish-
ment.

many other *righteous* men, are thus punished in the punishment of the wicked; as those Children which perished in the deluge, and in the destruction of *Sodome*, and many other men and Infants that dyed at the besieging of *Ierusalem*: And this seemes to be no *iniustice* in God, because otherwise we must take away all *iustice* from men: for wee finde it vsuall in all Nations, for great offences; as, *Crimen lesa maiestatis*, Treasons, murders, and such like, to *deprive* the Children of their Fathers goods, or Lands, by reason of their Fathers euils: nay, not onely the Children, but euen all the kindred of a Traytor, were thereby tainted, and disparaged by the *Macedonian Law*: And therefore we must abridge God of that which we see iust in man, or else we must yeeld it is iust in God to visite and to punish the sinnes of the Fathers vpon the Children. But,

For the second, That for the Fathers sinnes the Child should be *spiritually* punished, or *inflicted* with *criminnall punishments*, it seemeth more then strange; and therefore *Aquinas*, and many others, thinking thereby to reconcile this place of the Law, That God will visite the sinnes of the Fathers vpon the Children: And that of *Ezechiel*, where God saith; *The innocent Childe shall not beare the iniquity of his wicked Father*, doe say; that God here doth vnderstand it of *temporall* punishment, or *corporall* castigation, which God often times layeth vpon the Children for their Fathers sinnes: But in *Ezechiel*, God meaneth that he will not *spiritually* punish, or *eternally* plague the Childe for the Fathers sinne. And,

I confesse, that that place of *Ezechiel*, is to be vnderstood, that God will not *eternally* punish the Childe, *simply* for the Fathers sinne; for God vseth not to punish any one man, for the sinne of any other man: But as the Lord saith himselfe, *The soule which sinneth, that soule shall dye*; yet I say, that in *Ezechiel* he denyeth not what here he affirmeth, and that hee meaneth the same thing in both places, if both be rightly vnderstood: for I make a great difference betweene a *spirituall* and an *eternall punishment*; that God will *eternally* punish the Childe for the Fathers sinne, I vtterly denye; but that hee will *spiritually* punish the Childe for the Fathers sinne, I see neither place denying it: For as here hee doth not say, that hee will *eternally* punish the

Childe

Childe for his *Fathers* sinnes; so there he doth not say, that hee will no way *spiritually* punish the *Childe* for the *Parents* faults: but, as here his meaning is not, that he will inflict any *positive* euill vpon the *sonnes* of the wicked, for the wickednesse of their *Parents*; but that for the iniquity of the *Parents*, hee will *put* his hands, and *with-hold* his *grace* from their *Children*: and so *willingly* and *iustly* suffer them to commit the *like*, or *worse* sinnes, then their *Fathers* did; because we being all naturally *borne* in sinne, *inclined* and *prone* to all euill, if God doth not by his sanctifying and preuenting *grace* *praeue* vs, wee shall be sure enough of our selues, without any *intrusion* or *inflation* of any *positive* euill from God, to fall from one wickednesse to another, and to commit *all* sinnes euen with *greedinesse*: So there his meaning is not, to *deny* the *with-holding* of his *grace* from the *Children* of the wicked, (which is all that here hee threatneth) but that he will not *inflict* any *positive* punishment vpon them, for their *Fathers* sinnes.

And therefore though God saith in *Ezechiel*, that he will not punish the *Children* for their *Fathers* faults; *i. e.* by any *positive* punishment; yet doth hee not *denie*, but that the priuatiue punishment of denying his *grace* vnto them, for their *Fathers* sinnes, should be *inflicted* vpon them; and that *suffering* of vs to sinne, or not *hindering* of vs to sinne, *iustly* *inflicted* vpon vs for our *Fathers* sinnes, is a most lamentable, and a most fearefull thing; because such *Children*, so iustly *refused* to be helped by GOD, and so deseruedly *left* in the counsell of their owne hands, shall bee sure of sinnes enough of their owne, to be plagued for; that they shall neuer neede to say, *The Fathers haue eaten sowre grapes, and the Childrens teeth are set on edge*: or that they are punished for their *Fathers* sinnes. And so you see, how God *visiteth* the sinnes of the *Fathers* vpon the *Children*, and yet punisheth *every man*, but for his owne sinnes.

The first he doth by a spirituall *desertion*, and *deniall* of *grace* vnto the *Children*, for the *Fathers* sinnes; and

The second hee doth by a *positive* infliction of punishment vpon every man, according to his *owne* sinnes: for,

As he promisseth to *blesse* the *Children* of the *godly*, for the loue that he beareth vnto their *Parents*; (as hee saith vnto

Abra-

That God denyeth his graces vnto the *Children*, for the *Parents* sinnes.

Ezech. 18. 2.

Gen. 17. 7.

Abraham, I will be thy God, and the God of thy seede after thee.) So hee denyeth his grace many times vnto the *Children* of the wicked, for the very hatred that he beares against their Fathers sinnes; as most innumerable wofull examples doe make it plaine: for you see the *Iewes forsaking God*, to be forsaken of God, to this very day; and that *bloud of Christ*, which their Fathers spilt, to remaine vpon the *Children* of so many generations: And we see so many *Nations* of men suffered, *To sit in darkenesse, and in the shadow of death*; as the *seauen Churches of Asia*, and many other famous places of *Greece*, and other Countries; because their *Fore-fathers* haue forsaken their first loue, and through their negligence, haue extinguished the *light* of Truth. And being thus left of God, and deprived of grace, what can be left in them, or deriued from them, but the *fruits* of that naturall corruption which is ingrafted in all men?

Luc. 1. 79.

1 Kings 15. 34.

ἡ ἐκείνη
καὶ ἡ δόξα,
καὶ ἡ δόξα,
καὶ ἡ δόξα,
καὶ ἡ δόξα.

And therefore as it is truly said of all the off-spring of *Ieroboam*, that being bereft of grace, and left vnto themselves, (euen for their Fathers sinnes) *They walked in the wayes of Ieroboam, the sonne of Nebat, which made Israel to sinne*; So we may say of the *Children* of wicked Parents, that being left as they were borne, in their pure naturals, for their Fathers impieties, they doe imitate the same workes, and tread in the same steppes, or worse, then their Fathers did: And so it fallies out true, that as an euill Crow brings forth an euill egge, so euill Parents, doe bring forth for the most part, euill and wicked Children: God in iustice visiting the iniquity of the Parents vpon the Children, vnto the third and fourth generation.

Why God
with-holdeth
his graces from
the Children
of the wicked.

And so you see, how God visiteth the iniquity of the Fathers vpon the Children, by with-holding his grace from them; and how iust it is with God to doe the same, because hee is a debtor to no man: and the reason why he dealeth thus with the sonnes of men, is,

Psal. 2. 12.

First, To shew the height of his hatred against sinne; fire is kindled in his wrath, and it shall burne to the bottome of hell; and if his wrath be kindled, yea, but a little, *Blessed are all they that put their trust in him.*

Secondly, To punish the offenders, (as I said before) in their dearest selfe; to see, if their loue to their Childrens welfare, will make

make them any wayes feare to sinne; for we see many men so obdurate, and so hard-hearted vnto *themselves*, as that they care not what is done, or what *becomes* of themselves; but as *David* was much *moued*, when he saw the people *smitten* for his sinnes; and as *Iacob* halted, when the *Angell* smote him on the *shigh*; so are we many times more grieued to *see*, and more affraid to *bear*, that our Children, and the *fruits* of our *loynes*, shall be punished then our *selues*. And therefore, seeing that *fearefull* curse of the Prophet, *Let the iniquity of his Father be had in remembrance, and let not the sinne of his Mother be done away*; doth light so *heauily* vpon the Children of the wicked, it should teach all *Parents* that loue their Children, *To feare the Lord*; and to strue more to get Gods *blessing*, rather then the greatest patrimony vnto our Children: for they may assure themselves that (as the old verse saith)

De male quaesitis vix gaudet tertius heres.

If they haue *enlarged* their substance by *wicked* meanes; it will be the *onely* meanes to cut off all their *posterity*; as may be seene in *Saul*, *Achab*, *Ieroboam*, and the like: but the blessing of the Lord perpetueth the same: And therefore, as some for the loue that they beare vnto their Children, will giue themselves vnto the Diuell, by committing all sinnes; in oppressing others, to enrich them; so let vs, if we loue our Children, ceate to sinne: for this will *free* our selues from *woe*, and *bring* the best *blessing* vnto them; and

Secondly, It should teach all Children to be *humbled*, and to pray to God with our lyurgy, saying, *Remember not Lord our offences, nor the offences of our Fore-fathers*; but *spare* vs good Lord *spare* thy people, and giue vs thy *grace*, and *forgiue* vs all our sinnes, through *Iesuu Christ* our Lord, *Amen*.

And thus I haue shewed thee, O man, *Quid sit optimum*, What is the *chiefest* good; and what we may *learne* concerning God, that he is an *Omnipotent eternall being*, good vnto all, specially vnto his *Saints*, and *iust* vnto *sinners*: And now, *Quid nisi vota supersunt*, What remaineth but to apply all this vnto our soules, to *beloeue* in him, to *loue* him, and to *feare* him, and to *praise* his name, his blessed name for euermore: for, *it is a good thing to sing praises vnto our God*; yea; and it *becometh* well the *iust*

2 Sam. 24. 17.
Gen. 32. 31.

To serue God,
is the greatest
good that wee
can doe vnto
our Children.

2. Part. *Of the Knowledge of God. Of Gods Iustice.*

to be thankfull: And therefore prayse thou the Lord, O my soule,
and all that is within me prayse his holy name; and let euery thing
that hath breath, prayse the Lord, through Iesus Christ our Lord.
Amen, Amen.

A Prayer.

O Eternall God, whom to know as thou art, is vnpossible,
as thou hast reuealed in thy Word, eternall life; wee most
humbly beseech thee, to open the eyes of our vnderstanding,
that wee may see thee at all times, in all places, and in all our
actions; and giue vs O Lord thy heavenly grace, that seeing
thee, wee may loue thee with all our hearts, feare thy power,
extoll thy goodnesse, and admire thy iustice, to preferue vs
from all sinnes, and to retaine vs in thy wayes, to thine eternall
glory, and to our endlesse comfort. *Amen.*

IEHOVAE LIBERATORI.

FINIS.

The



The Third Golden Candlesticke,
HOLDING
The Third greatest Light of Christian
RELIGION.

Of the Incarnation of the W O R D.

IOHN. I. 14.

And the Word was made Flesh.

And the Word was made Flesh.



I have described in my formost Treatise, (O *Theophilus*, O dearly beloved of God) the *miserable estate* of that poore man that was *exiled* out of *Paradise*, and left halfe dead, betwixt *Heaven* and *Hell*; being already *excluded* out of *Heaven*; but not fully thrust and *intruded* into *Hell*: and in my next Treatise I have shewed vnto thee a poole of *Bethesda*, and brought vnto thee a good *Samaritan*, that is onely able and willing to heale all thy maladies: but as yet thou wantest an *Angelo* stirre the Waters; and this good *Samaritan* hath not alighted: and therefore I must now shew you how to *apply* the salve vnto the sore, and how the

Angel

The coherence of this Treatise, with the former Treatises.

John 5.2.

Psal 68.4.

Esay 7.14.

Angel of the Couenant, Iesui Christ alighted and descended from the throne of his Maiestie, which is his horse; for *he rideth upon the Heauens, as upon an horse*; to relecue this poore distressed and afflicted man. And this by Gods helpe I shall doe out of these words; *The Word was made flesh*: for here is the *παρρησιον*, the *salve* laid vnto the *sore*; here is *Emmanuel*, God with vs; the blessed God which I haue described in my last Treatise, vnited and made one with vs, which in my first Tract I haue shewed, to be so miserably afflicted: and therefore we may now reioyce and be assured of our health, and *saluation*, because *the Word is made flesh*.

CHAP. I.

Of the excellency of the Knowledge of Iesui Christ.

God hath fixed
many impres-
sions of his
goodnesse in
the creatures.



Whoever will *religiously* and *seriously* observe those manifold *impressions* of the Diuine goodnesse, which the Lord God hath not *slightly* planted in the natures of all liuing creatures, for a short space to be preached, but hath also *indelibly* fixed in the memory of all ages, most seriously to be considered; he shall surely *finde* sufficient matter of *reuerence*, *love* and *admiration*; but he shall be neuer able, sufficiently to *comprehend* the excellency of so huge an Ocean of *goodnesse*, within the *straight* and *narrow* compasse of his vnderstanding. This were but with Saint *Augustines* Boy, to empty the Ocean Sea with an Oyfter-shell, into an hole: and therefore the *serious* and continuall *contemplation* of such plentifull and farre-spread goodnesse of God, did so *inua*de and *fill* the thoughts of that Kingly Prophet *Dauid*, that being as it were raiſhed or wrapt in an extacie, at the inexplicable expression, and vnconceiueable consideration of the same, hee breaketh forth into these heauenly acclamations: saying, *O Iehoua, In caelis est benignitas tua*: O Lord our Gouvernour, *How excellent is thy Name in all the world? thou that hast set thy glory above the Heauens, thy faithfulness reacheth vnto the cloudes, thy*

Psal 36.5.6.7.

righte-

righteousnesse is like the strong mountaines, thy iudgements are like the great deepe, thou sauest O Lord, both man and beast.

Psal. 147.

But I will not suffer my speech at this time, to enter into that infinite Ocean of Gods goodnesse, whereby he giveth food vnto all flesh, feeding the young Ravens that call vpon him; and whereby he adorneth the fields with all kinde of fruitfull trees and pleasant flowers, and all flowers with sweet smells and delicate colours; neither will I enter into any part or parcell of his excellent providence; whereby he governeth the whole world by his wisdom, sustaineth all things by his power, and relieueth all things by his goodnesse: for this is too large a field for me to possesse in so short a space, as is now allotted me to speake: and therefore I will rather bathe my selfe in those fountaines of Gods admirable love, whereby he embraced Mankind, the Epytome of the whole world, and especially the Church of Christ; the epytome of this epytome, before it was created, and pittied the same when it was fallen, and promised to restore it, and to reuiue it when it was dead; and to shew his mercy vnto it, when it was in miserie: for he said first in *Paradise*. that the seede of the woman should breake the Serpents head? And afterwards to Abraham, that in his seed all the Nations of the earth should be blessed; and then to David, that of the fruit of his body he would raise one to sit vpon his seate: And so more and more cleerely vnto the rest of the succeeding Prophets; and I will chiefly insist vpon that chiefest token of Gods love, and that greatest argument of Gods goodnesse towards vs, the most mercifull fulfilling of these gracious promises so much desired, and so long expected by all the blessed Patriarchs and Prophets, and all the rest of the holy men of God: for when the fulnesse of time came, God sent his Sonne made of a woman, made under the Law to redeeme them that were in bondage under the Law, that we might receiue the adoption of children. And this my Text doth fully and plainly shew vnto vs. *Kai i logon carne incarnatum. And the Word was made flesh.*

Gods promise
touching the
Incarnation
of the Word.
Gen. 3. 15.
Gen. 22. 18.

Psal. 132. 12.

Gal. 4. 4.

The most excellent speech that can be vttered, is euer measured (saith *Fulgentius*) by these two properties, *brevity*, and *suauitie*; and here is both in this Text; few words, full of matter, and the sweetest matter that euer was heard; God made Man:

T

and

them for God, each one of them did answer, *I am not he*, *Secundum ipsum sum, quem quæris in me*, But I haue my being from him whom thou seekest in me; so if we would runne ouer the whole classie of the Patriarchs and Prophets, to inquire for Christ, wee should finde that they would euery one of them answer with *Iohn Baptist, I am not the Christ*, but doe looke and expect for him, and trust in him as well as you.

Iohn 1. 20.

And to speake all in a word, the whole word of God containeth nothing else but this *Word God*: for the world being not worthy, and our weakenesse being not able to behold the brightnesse of his comming all at once; and so God himselfe being not willing, suddenly in an instant, to shew wholly so rich a Iewell, he did at sundry times, and in diuers manners; sometimes in types, sometimes in prophetiss, before his Incarnation; sometimes in parables, sometimes by similitudes, and sometimes by his myracles in the time of his Apostles, before his Ascension, and since that time, plainly with open face, reueile himselfe, and cause himselfe to be preached vnto all people: so that in very deed, we might (if we had our spirituall eyes alwayes opened) Behold and find this *word God*, either couertly shadowed, or else plainly exprest almost in euery page, in euery verse, in euery line, in euery word of the whole Word of God.

Christ would not roucile himselfe vnto the World all at once.

And therefore unhappy is that man, which (though he knoweth all things else) knoweth not this *Word*: but happy and blessed is that man, which knoweth this *Word*, though he know none other words in the world: and he that knoweth this *Word*, and knoweth all other things together with this *Word*, is neuer a whit the happier for the knowledge of all other things; but he is onely happy for the knowledge of this onely *Word*: for this is eternall life, to know thee, and whom thou hast sent Iesus Christ: and as one truly saith; *Hæc est nobilissima scientiarum, & scientia nobilissimorum, scire deum, factum carnem*; This the noblest of all Sciences, and the fittest Science for the noblest men, to know that the *Word was made flesh*: *Nam omnia habemus in Christo, & omnia in nobis Christus*: Because we haue all things in Christ, and Christ is all things vnto vs, especially,

To know Christ, is the onely thing that makes vs happy.

Iohn 17. 3.

- { 1. *His life is our chiefest direction.*
 { 2. *Himselfe is our onely consolation.* } For,

Aug de vera religione.

Christ despised
all worldly
vanities.

*Possidonius in vita
Augusti.*

Christ suffered
all miseries.

Iudg 6.12.14.

Christ the
most perfect
patterne of
all vertue.

Phil. 1.5.6.7.

First, *Tota vita Christi in terris, per hominem quem gessit, disciplina morum fuit*; The whole life of Christ which he spent here on earth, was, and is a patterne for all Christians, saith Saint *Augustine, Nam omnia bona mundi contempsit*; For he despised all the pompe and vanitie of this world; he was borne poore; his *Inne* was a *Stable*, his *Cradle* was a *Manger*, and his couering were poore swadling clouts: he liued poore; for hee had not an house to put his head in, and he dyed poore. Saint *Augustine* when he dyed made no *Will*; because he had no wealth, but his bookes; which he gaue to the common Library; saith *Possidonius*; but Christ was poorer; for he had no goods, but his garment; this was all the Souldiers got by him; to teach vs, in his *mundanis felicitatem non reponere*, That we should not greedily seeke, nor childishly place our delight, in these vaine and worldly toys, but if riches increase, not to set our hearts upon them *Et omnia mala sustinuit*; and he suffered all the sorrowes of this world; hunger, thirst, cold, and nakednesse, lyings, flanders, spittings mockings, whippings, death it selfe; to teach vs, *Vi nec in illis quaeretur felicitas, ita nec in istis infelicitas timeretur*; That as wee should place no felicity in the vanities of this life, so we should not feare all the miseries of this life; but to say with *Deborah*, *March valiantly, O my soule*, and with the *Angel vnto Gideon*, *Goe on thou mighty man of Warre*, and passe through all the ranks of miseries: for,

Dabit Deus his quoque finem.

God will make an end of these things; and will bring his people vnto rest, which shall continue without ending; and therefore Saint *Bernard* saith, *In cassum laborat in acquisitione virtutum, qui eas alibi quam in Christo quaerit*; That there is no way in the world for vs to attaine vnto any goodnesse; but onely through Christ, nor to learne any true verine, but onely from the example of Christ. For,

If thou wouldest learne humilitie, Let the same minde be in thee which was in Christ *Iesus*, who being in the forme of God, and thought it no robbery to be equall with God, yet did he make himselfe

of

of no reputation, and tooke upon him the forme of a seruant: If thou wouldst learne truth and vprightnesse; set the example of Christ before thy face, for in him there was no sinne, and in his mouth was found no guile; and to be brieft, if thou dost seriously looke, thou shalt easily finde that (as Saint Bernard saith,) True Wisedome is found in his Doctrine; Righteousnesse in his Mercy; Mercy in his Iustice; Temperance in his Life; Truth in his words; Fortitude in his sufferings; and all vertues in all his actions. All the Ethicks of Aristotle, all the morality of Seneca, and all the wisdome of Greece, can no wayes describe vertue neere so perfectly; as wee see it expressely portrayed in the liuely example of our Sauours life.

And as there is no way for vs to finde true vertue, but onely in him which is vertue it selfe: so there is nothing in the world, that is so auailable to suppress all vice, as is the true knowledge of Iesus Christ: *Nam hac ira impetum cohibet, superbia tumorem sedat;* For this will refraine the violence of anger; when they consider how he suffered all violence and villanies, and yet as a Sheepe before his shearer was dumbe, so opened hee not his mouth: This will allay the swellings of Pride; when they consider how he was the noblest of all creatures, and the sayrest among the sonnes of men: and yet was he meeke and lowly in heart; this will heale the wounds of enuy, it will stoppe the streames of luxury, it will quench the flames of lust, it will temper the thirst of comensnesse, and it will keepe thee from the itching desire of all filthinesse; when we consider how much hee loathed these, how free he was from these, and how earnestly hee disswaded vs from these, and from all other vices whatsoever.

And therefore (saith he) *Ne mundi gloria sen carnis voluptatibus abducaris, dulcescat tibi pro his sapientia Christus;* Left thou shouldest be with-drawne from God; through the pompous vanities of this world, or the lustfull and delightfull pleasures of thine owne flesh, let Christ, the true wisdome of God, waxe sweet vnto thee; Left thou shouldest be seduced by the spirit of lies and of errors, let Christ the true light shine vnto thee; and lest thou shouldest be wearied and waxe faint vnder the burthen of aduersities, let Christ the power of God refresh thee.

1 Pet. 2. 22.
Bernard ser. 2.
super Cantic.
*Prudentia vera
in eius doctina,
iustitia in eius
misericordia,
temperantia in
vita, & fortitudo
in eiusdem
passione reperitur.*

The know-
ledge of Christ
meanes to sup-
presse all vices.

Esay 53. 7.

Psal. 45. 3.

Matth. 11. 29.

*No spiritus men-
dacy & erroris
seducaris inces-
cat tibi veritas
Christus. & ne
aduersitatibus
fatigeris com-
fortetur virtus
Dei Christus.*

Whatsoever
we want, Christ
alone is all-suf-
ficient to sup-
ply our neede.

Secondly, As all Christs actions are our instructions, so is Christ himselfe all our consolation; *Nam cum defeceris virtutibus meis, non conturbor*; For if I see mine owne strength and goodnesse faile me, yet I neede not be disturbed, I neede not be dejected; *Quia quod ex me mihi deest, usurpo ex visceribus Domini*. Because whatsoever wanteth in my selfe, to helpe my selfe; I may freely and boldly assume it, to supply my wants, from my Lord and Master *Iesus Christ*: for as that seruant neede not want, that hath free leaue to vse his Masters full purse at his owne command; so neede not they want any grace, that haue the grace of Christ, because (as I told you before) *Omnia habemus in Christo & Christus omnia in nobis*; We haue all things in Christ, and Christ is all things vnto vs.

Joh. 6. 35.

C. 7. 38.

Rom. 13. 14.

Gen. 27. 27.

If thou art sicke with sinne, and thy soule wounded, or poysoned vnto death, and wouldest be healed; Christ is thy best, and alone Physician; onely he, and not one but he, can cure thee: If thy soule doth hunger and thirst after righteousnesse, and wouldest be satisfied, he is the Bread of Life, and the Fountaine of liuing waters, *Whosoever eateth him, shall neuer hunger*; and *whosoever drinketh of him, shall neuer thirst*: for, *out of his belly shall flow rivers of waters of life*. If thou art as naked of all goodnesse, as thou wert of all clothing, when thou camest out of thy Mothers wombe, and wouldest be adorned with the best robes of vertue; Christ is the garment of righteousness: And if thou dost put on the Lord *Iesus Christ*, (as Saint Paul aduise thee) then all thy garments will smell of Myrre, Aloes, and Cassia; it will be like the smell of a pleasant field, which the Lord hath blessed; or whatsoever thou wantest, and wouldest haue, thou mayest freely and freely haue the same from him: *Vita ab errore, gratia à peccato, & mors à morte liberabit*; His life will preserve thee from error, if thou wilt follow it, his grace will free thee from sinne, if thou wilt receive it, and his death will deliuer thee from eternall death, if thou wilt beleue in it.

Ephes. 4. 3.

And if thou be simple, he is thy wisdom; if thou be sinfull, he is thy righteousness; if thou wouldest be holy, he is thy sanctification; if thou beest the slave of hell, and held captiue by the Diuell, he is thy redemption that hath ledde captiue captiue: And to comprehend all in a word, This word is, *All in all*; I't

qui omnia propter Christum demittit, vnum inueniat pro omnibus, Christum: That he which forsaketh *all* for *Christ* his sake, might finde *all* in *Christ*, and *Christ* in stead of *all*, faire better then all vnto his soule; And so might ioyfully sing with the Psalmist, *The Lord is my portion, and I haue a goodly heritage; the Lord is my Shephcard, and therefore I can want nothing:* For, (as Seneca said vnto Polibius) *Fas tibi non est, saluo Cesare de fortuna conqueri, quia hoc incolumi, nihil perdidisti;* It is not fit for thee to complaine of Fortune, for want, or pouerty, or any other aduersitie, so long as thou hast the fauour of *Cesar*, and him so friendly vnto thee; for that hauing him, thou hast lost nothing, which thou canst not soone and easily recouer againe, because he and his loue is better then all things vnto thee; and therefore thou shouldest more reioyce in hauing him, then grieve for the leeing of all things else: Euen so may I farre better say the same vnto all *Christians*; What matter though we want, or leese all the things of this World, if wee haue, and enioy *Iesus Christ*? for all the *accessions*, and accumulations of worldly things, can adde nothing vnto the *felicity* of a Christian; and all the *defects*, or wants of the same things, can detract nothing from the happinesse of him that hath *Iesus Christ*: for whosoever hath him, hath *all things*, and whosoever wanteth him, hath *nothing*. For,

All our *knowledge* is but *heathenish* Science, able to make vs proud, not to make vs happy; If this word be not *Obiectum adequatum*. The chiefeft, yea, and sole obiect of the same; all our faith in God, is but vngrounded confidence, if it be not grounded vpon this word: for, *No man cometh vnto the Father, but by me;* All our *righteousnesse* is but as *Pollutio panni*, Menstruous cloutes, if it be not washed in the bloud of this word: For, *It is the bloud of Iesus Christ, which cleanseth vs from all sinne;* And all our *patience*, *temperance*, *chastity*, and all other vertues that either Nature plantes, or education effected in vs, are but *Splendida peccata*, Glittering gilded sinnes, *unacceptable* vnto God, and *unprofitable* vnto our selues, able to make vs prouder, not better; if they be not *guided* by the grace, and *directed* to the glory of this euerlasting *Word*. For as the Bird cannot flye without her wings, nor the body *move* without the soule; so no more can

Psalm 23. 1.

Nam in hoc pro omnibus, hic tibi omnia est, ideo non tantum siccos sed & laetos oculos esse oportet.

All the things of this World without Christ, will auaille vs nothing.

Iohn 14. 6.

1 Iohn 1. 7.

John 15. 5.
Philip. 4. 13.

That if there
be any good-
nesse in vs, wee
should ascribe
the glory of it
to Iesus Christ

Acts 2. 2. 16.

Math. 19. 27.
The Saints de-
sired nothing
but Iesus
Christ.

any man doe any thing that is good and acceptable vnto God, without the helpe of this heauenly Word: For, *Without me, you can doe nothing*, saith our Sauour Christ; but in him, God is well pleased, not onely with himselfe, but also with all vs; and through him, *We can doe all things*, as the Apostle saith.

And therefore, as Duke *Ioab* when hee had fought the field, and got the upper hand of his enemies, did send for *Dauid* to carry away the credit of the victory; so the Prophets, the Apostles, and all the holy men of God, in all their heauenly words, miraculous workes, paines, and preachings, would neuer suffer any part or parcell of the credit to rest vpon themselves, but did most forcibly repell it, and most faithfully acknowledge it all to belong vnto this Omnipotent Word: So Saint *Peter* after the healing of the poore lame Cripple, said vnto the people (when he saw them ready to adore them for so admirable a miracle) *Why looke you so earnestly on vs, as though by our owne power or holinesse we had made this man to walke?* No, no, it is not so; but it is *The Name of Iesus Christ*, and our faith in his Name, that made him perfectly whole; i. e. He is the Author, we are the Instruments, and our faith is the meanes whereby this man receiued strength; and therefore doe not you ascribe the honour of this worke vnto any of vs, which of our selues can doe nothing; but ascribe it vnto the Name of that Almighty Word, which of himselfe can doe all things. So Saint *Paul*, after he had said, that he had laboured more then all the rest of the Apostles, least any man should thinke that he did assume the honour of that diligence vnto himselfe, and not ascribe the same vnto Christ; he presently addeth; and yet it was not I that did it, but the grace of God which was in me: And so all the Saints of God, after all their voluminous and laborious workes, they conclude all with *Laud Christo*, Let all the prayse be giuen to Christ.

And as they referred all the honour of their owne actions vnto Christ, because they were all done by the grace and power of Christ; so did they desire nothing in the World but Christ: They forsooke all, and followed him; and still cryed vnto him with Saint *Augustine*, *Da mihi te Domine*, Take away all from vs, and spare not, so thou giue thy selfe vnto vs; that feeling all, we may leefe nothing at all, because we gaine thee, which art the greatest gaine

gaine in the World: So Saint Paul saith, He trampled his owne righteousness, and all his owne goodnesse vnder fete, that he might finde the righteousness of Christ; he deemed all the riches, and all the other things of this World, but as dung and drosse, and losse vnto him, that he might gaine Iesus Christ, and he desired to vnderstand nothing, to know nothing, to remember nothing, to haue nothing, but Iesus Christ, and him crucified: And therefore well might Saint Augustine call him, the best Childe of grace, because as Saint Iohn, that best beloued Disciple, was the most louing vnto his brethren, and did most of all expresse the loue of God to men, and require the loue of men to God; so did this chosen vessell of grace, best of all suppress the pride of man, and extoll the grace of Christ. So did Saint Augustine in his time, that was, *Sitrenus defensor gratia*, A most valiant Champion to fight for grace; so did that worthy Zanchius in these latter times, and so will all Christians doe, that doe loue Iesus Christ ascribe all good to him, and nothing to our selues, *Quia nostrum nihil est*, Because nothing that is good, is of our selues.

I reade of one Iohannes Alexandrinus, a most excellent holy man, that when hee had distributed all that euer he had vnto the poore, hee fell downe vpon his knees, and thanked God, that now hauing nothing left, hee desired nothing else, but his Lord and Master Iesus Christ. Oh that it might be so with euery one of vs, that this word, which did all good vnto vs, tooke all infirmities from vs, suffered all punishments for vs, and finished all the workes of our redemption to vs, might be all in all, within vs all!

First, That we the Preachers of Gods Word, would leaue our iarring, and our iangling about shaddowes, about things of nothing; *An ater sit contrarius albo*, As, whether it be better to weare a white Surplette, or a blacke Gowne, in the administering of the Sacrament: Much like the contention in Rome, betwixt the Augustine Friars, and the vulgar Canons, whether Saint Augustine did weare a blacke weede vpon a white coate, or a white weede vpon a blacke coate, for by this meanes, in stead of bread, we shall giue our Children stones, to throw at one another; and in stead of fish, wee shall giue them Scorpions, to sting one another:

Phil 3.8.

1 Cor. 12.

The Authors
earnest and
hearty wish
both for the
Cleargy, and
Laity.

That we should
not contest a-
bout trifles.

That we should
employ all our
strength, to ex-
presse the glory
of Christ.

ther: And therefore I wish, that we would all leaue these things, and would be, *Pythagoricè munda*, & *Ciceronicè Christo*; Mute vnto the World, mute vnto all worldly vanities, and vse all our words, all our eloquence, to expresse the excellency of this *super-excellent word*: And so by the helpe of this word, to preach of this word, and to write of this word, to the eternall prayse and glory of this word; that is, to preach not our selves, but him; not for our owne gaine, but for his glory.

It is reported of Saint Bernard, that hauing made with great art and study, a most curious elegant Sermon, he passed home without any applause; and the next day, making a plaine, conscionable, and comfortable Sermon vnto his Auditors, he receiued many a blessing from those well-edified hearers: And being demanded by one of his Colleagues, how it happened that his most learned Sermon, was so strangely neglected, and his farre more playne one, so ioyfully embraced; he most humbly answered, *Heri predicavi Bernardum, hodie Iesum Christum*; Yesterday I preached my selfe, to shew my wit, and my learning; to day I preached Iesus Christ, to shew his grace, and his goodnesse. I wish that none would preach Saint Bernard, that is, preach a Sermon rare and seldome, filled with words and fine phrases, to gaine vnto themselves credit, and thereby preferment, as the onely rare Schollars of our times; and so they are rare indeed, for they are but seldome seene to preach; like the Swallowes, that come but once a yeere: but that we would preach Iesus Christ, to gaine soules vnto the Church of God. And I confesse against my selfe, that when I tooke greatest paines to make, and compose a Scholler-like Sermon, (as I thought) and saw the same vnraged; and when with lesse diligence, but with good conscience, I saw other of my poore labours most acceptably receiued, I doemed it was for want of iudgement in mine Auditors; whereas now I perceiue it was an error in my selfe, that I did not alwayes so, as might best tend for edification; and not so, as might any wayes fauour of ambition: Because our chiefe care should be, not to spinne a fine thred, but to winne a faire soule to Christ. And therefore that is an excellent rule, which Saint Augustine giues vnto all Preachers, *Non delectent verba vestra, sed profint; quia sapientes verum magis amant in verbis quam*

That we should
preach Iesus
Christ, and not
our selves.

quam verba; That our words should not so much *delight* the cares, as our matter *edifie* the soules of men: because all *wise* Christians, doe loue the *truth*, and excellencie of the matter, rather then the fluent *elegancie* of the words: though I denie not, but (as the Poet sayth,) *est aliqua gloria frondium*, an excellent matter exprest in fit and decent words, is like apples of gold in pictures of silver. And therefore O my Soule so preach thou the Word of God, that whatsoeuer men thinke, or say of thee, this Word God, at last, may say vnto thee; *euge serue bone*, well done thou good and faithfull seruant, enter thou into thy Matters ioy.

Secondly, I wish that all *hearers*, would *thinke* of nothing, *speake* of nothing, *heare* of nothing, *loue* and *long* for nothing, but for this onely one thing: that they would *visite* and *nul-lis*ie all things else, to *magnis*ie and to *omnis*ie the excellencie of this excellent Word: that we would *prize*, and *value* him, *aboue* all things; that wee would *loue* him, and *long* after him, vntill we *languis*h, and be compelled to crie with the Spouse; *Stay me with flaggons, and comfort me with apples, for I am sicke of loue*; and that we would so *inquire* after him, as men *undone* without him, and rather be contented to *want* all the world, then to *want* this Word, which *made* the world of nothing, and still *preserues* the same, that it turne not to nothing: for I doe much *fear*e, that if we could *see* the hearts of men, we should finde many of them, not as we would, but rather (as Saint Bernard calls them) *sine Christo Christianos*; such as haue this word *Christ* often in their *month*es, to *sweare* and *blaspheme* him, but not in their *liues* to yeeld any seruice to him. *Mummon* is their chiefeest god; and this God, which is the *first* and the *last*, is the *last* and the *least* in all their thoughts: all their *delight* is in *filthie* communications, and *leande* words, all words that may doe hurt, but they haue no delight in this word God: The *wise* Merchant, sold al that euer he had, to *gaine* this inualuable *Pearle*, but as many a foole will leese his *best* friend, rather then his *basest* ielt, so will the foolish worldlings *sell* this, and leele all that belongs to this, rather then they will leese their *vayne* and *vanton* pleasures: So foolish are they and ignorant, *eu*en as it were *beasts* before him.

Cantic. 2. 5.

Matth. 13. 46.

I haue read of *Honorius* a *Roman* Emperour, that when one told

Zechar: 12. 11.

Exod. 3. 1. 6.

John 17. 3.

told him *Rome* was lost, he was exceedingly grieved, and cried, alas alas, for he supposed it was his *home*, so called, which he exceedingly loved, but when it was told him, it was his *Imperiall Citie Rome*, that was besieged by *Alaricus*, and was now taken and lost, then his spirits were *remied*, that his losse was not so great, as he imagined: we may well thinke this, to bee a *simple* and a childish disposition: and yet our selues are worthie of the same condemnation, for if we *leeze* a little *wealth*, a little *pleasure*, a little *vanitie*, things of themselves good for nothing, because of themselves they can make nothing good; and then (as the prouerbe goeth) that is too deere of a *farthing* which is good for *nothing*; yet for these *trifles*, wee will *vex*, and *fret*, *weepe* and *wayle*, and our mourning will be, *Like the mourning of Hadadrimmon in the valley of Megiddo*: but when we *leeze* our *soules*, in the *desarts* of sinne, and when we *leeze* our *God*, for sinne, then with the *Israelites*, *wee sit downe to eate and drinke, and rise up to play*.

But seeing (as the Emperor *Seuerus* sayd) though wee *bee* all things, and *haue* all things that the world can afford vs; yet all things will *awayle* vs nothing, without this *thing*, because (as I said before) *Christ is all things*; and all things without *Christ* are nothing: seeing with *Ixion* they doe imbrace, a cloud for *Iuno*, a shadow for the body, trash for treasure, and a short momentarie *dream* of pleasure, in stead of the true and *eternall rest*, which seeke their rest, but not in *Christ*; and seeing (as hee sayth himselfe) it is *eternall life to know him*, with his father, *to bee the true and eternall God*; I will therefore craue your *Christian patience*, and desire your carefull *attention* to *hearken* vnto the seuerall parts of this text, and to *retaine* in your memories, those chiefest obseruations, that I shall collect from the same, all I cannot; and as I would I cannot, I must ingenuously confesse it: *Nam mysterium singulariter mirabile, & mirabiliter singulare*, for it is a mysterie singularly wonderfull, and wonderfully singular; and indeede the *mysterie of all mysteries*: and therefore, *Si profundum in profundo non reperiam, humanam fragilitatem non diuinam potentiam confundo*: If I doe not handle the same, as I ought to doe, I shall but *bewray* mine owne humane frailtie, and no wayes *impeach* or *disparage* this diuine veritie,

veritic. And because, as it is the *first*, the *greatest*, the *chiefest*, and the comfortablest point of all Christian Religion; so it hath bene, and is, and (I feare) euer will be, most chiefly *oppugned*, and *depraued* on all sides, by all sorts of enemies, and wicked *Hereticks*: therefore, as this mine *introduction* is somewhat large, yet not too large, either preparation, or expectation, for so great a matter as followeth after; so you must giue mee leaue, to insist the longer about it: and not *Myndus-like* to suffer my porch to bee greater then my *house*. And if I shall seeme *harsh* in the prosecution, and not giue full satisfaction vnto your desires, and expectation; you must know that they are poynts to *informe* the iudgement, and apprehension; and not to *move* or to *inflame* the affection: and therefore harder a great deale, and more painefull for vs, to handle them, then to treat of any *moral* poynts of exhortation; and though they be lesse *delectable*, for the present; yet are they farre more *profitable*, for the future time; especially vnto them, that will most seriously consider them, and most carefully remember them. *Kαὶ ὁ λόγος σὰρξ ἐγένετο.*
And the Word was made flesh.

In which words (as you may easily see) the holy *Euangelist* setteth down, the *incarnation* of this eternall *Word*; and I for the fuller explanation of the same, must desire you to consider these two things.

- | | | |
|---|-------------------------------------------------------------------------------|---|
| { | 1. The <i>summe</i> and <i>substance</i> , of this <i>Words Incarnation</i> . | } |
| { | 2. The <i>chiefest circumstances</i> , requisite for its explanation. | } |

The 1. is heere fully expressed.

The 2. is from the other *Euangelists*, plainly collected.

Touching the first, here are three especiall things expressed.

- | | | |
|---|-----------------------------------------------------------------------|---|
| { | 1. The <i>thing</i> that was made, <i>ὁ λόγος</i> , the <i>Word</i> , | } |
| { | 2. The <i>thing</i> that it was made, <i>σὰρξ</i> , <i>Flesh</i> . | } |
| { | 3. The <i>manner</i> of his making, <i>ἐγένετο</i> , it was made. | } |

Or playner thus, { 1. *Who* was made, { the *Word*
 { 2. *What* it was made. { *Flesh*.
 { 3. *How* it was made. { *ἐγένετο*. Not
 created, not changed, but made; for the *Word* was made *Flesh*:
 and of these by Gods helpe in order.

CHAP.

The whole
 treatise deu-
 ided into two
 parts.

The first part
 deuided into
 three bran-
 ches.

CHAP. II.

Of the Trinitie of Persons in the Vnitie of Divine Essence.

The first
branch of the
first part.

Deut. 6. 4. 32.

1 Cor. 4. 8.

Athanas. in
Symbolo.Nazin. orat. 3.
de Theol.
Amb. de fide.
l. 1. c. 2.Reason shew-
eth that there
can be but one
God.

First, We must consider, *who was made vs.* & the Word was made: for the vnderstanding of which point, wee must know that the diuine Essence is onely one *impartible* and *induisible*. For so the Scripture teacheth vs, *heare O Israel the Lord thy God is one God*: and therefore know you that *I am God alone*, and *besides mee there is none other* sayth the Lord himselfe, and so Saint Paul sayth, *wee know that there is none other God but one*.

Secondly, So the Fathers teach vs: for though the Father is God, and the Sonne is God, and the Holy-Ghost is God, yet are there not three Gods, but one God, sayth *Athanasius*: and these three are one, if you consider the *Diuinitie*; and this one is three, if you consider the *proprietie*, sayth Saint *Gregorie Nazianzen*, and so sayth Saint *Ambrose*, Saint *Augustine*, Saint *Hillarie* and all the rest.

Thirdly, So reason it selfe teacheth vs: for God is *summum ens*, the first and chiefest being, as himselfe professeth, *I am that I am*, and we haue learned that of the prince of Philosophers, that there cannot bee, but one chiefest being; *Quia ens & unum conuertuntur*, because that being, & one are all one. Secondly, God is *infinite* and therefore but one, because that which is infinite comprehendeth all things within the circle of it selfe. Thirdly, If there were more Gods then one; then they must bee either all without beginning, or one must proceede from other, either by creation or generation: that they should be all without beginning, is impossible; for then it must needs follow that there should be, *multa principia prima, disparata, in una voluntate non conuenientia*, many first causes, and vnequall beginnings, that could neuer agree, and be of the same minde and will: and therefore, to say they should bee all without beginnings, is most absurd. If one be from the other, by creation, then is the second a creature, and therefore but one God vncreated; and if one bee from the other

by

by generation; then the first gaue the second, either a *part* or his whole substance: if a *part*, then is God *parvibile*, &c may be divided, which cannot be said of such *spirituall* indiuisible substance; and if the first gaue the rest his whole *Essence*, then haue all the same *Deitie*, and so all must be the same *Godhead*: And so *Anasthenes* saith, it was the opinion of the best Philosophers, *Plures esse Deos populares unum naturalem*: That although the people worshipped many Gods, yet indeed there was but one only God by Nature.

And therefore against the *Valentinians* thirty couple of gods, and all others that professe many gods; it must needs follow, euen from reason it selfe, that there can be no more gods but one, not *specifically*, but *numericall*; i. e. so absolutely one, that he is one alone, besides whom there can be none other, and is therefore called *monisticus*, *only one*; for we deny all number in the Deitie, vnlesse you meane in the personall proprieties: and therefore *Gregory Nissen* saith well, *Quod in multitudinem extendere numerum Deitatum, eorum duntaxat est, qui laborant multitudinis deorum errore*; That to extend the number of the Deities into a multitude, belongs onely vnto them which doe erroneously maintaine a multitude of gods: for the Catholicke faith is this, that wee should worship the Trinity in *Unity*, and the *Unity* in Trinity: that is, the trinity of *Persons*, and the vinity of *Essence*: because all number is to be reiected from the *Essence* of God, saith Saint *Basil*. For the Diuine *Essence* is so simple, and so numerically one, that no diuersitie can be giuen, whereby the very persons doe differ, in regard of the *Essence*: and therefore in respect of this identitie, and vnitie of *Essence* in the three persons of the Godhead, our Saviour saith, *I am in the Father, and the Father in me*: Whereupon Saint *Cyril* addeth further for the explanation of the same: that we may not say that, the Father is from the Sonne, nor contained in the Sonne, nor the Sonne to be in the Father, as we are said to be, and to liue in God: for that we are onely by the effects of his grace, he in the vnitie of his essence, i. e. wee are one with God by grace: but the Father, the Sonne, and the Holy Ghost are one, by Nature; so that whatsoever the Father essentially is, the Sonne is the same, and the holy Spirit is the same.

Irenaeus contra Valentin.

Tertul. l. contra Hermog. c. 17.

Nissen. ad Euseb. l. de trim.

Basilus Ep. 141. ad Caesarium.

John 14. 10.

And

That the Essence of God is distinguished into three persons.
Gen. 1.

Gen. 19.

Socrates Eccl. hist. l. 2. c. 30.

Esay 6.

Ob.

Sol.

Why God did not fully and plainly reueile the mysteries of the Trinitie at the first.

Matth 28.

1 Iohn 5.

Aug. de Trinit.

And yet we must know that this *one onely one* indiuisible Essence, is distinguished into three persons, which we call the Father, the Sonne, and the Holy Ghost: for so the Scriptures plainly teach vs: as, *Let vs make man in our image*; and, *behold the man is become like one of vs*, saith the Lord himselfe; to shew that in this unity of Essence, there is a plurality of persons: and againe, the Lord rained vpon *Sodom*, and vpon *Gomorrah*, from the Lord out of Heauen; that is, the Sonne rained from the Father, as *Iustin Martyr*, *Tertullian*, *Epiphanius*, *Cyprian*, *Irenaeus*, *Eusebius*, *Cyrill*, *Sozomen*, the Councell of *Smyrna*, held in the yeare of Christ 336. wherein *Marcus Arethusius* against the heresie of *Photinus*, and many others, doe so expound that place. And so the three men that appeared vnto *Abraham*, and that Heauenly harmony of *Cherubims*, saying, *Holy holy, holy, Lord God of Sabboth*, doe sufficiently declare the Trinitie of persons in the Unity of Gods Essence.

But then it may bee some will say, these and the like places are too obscure, to confirme the truth of so great a point.

I answere, that God at first would not shew this great mystery vnto all, lest that being so prone, as they were in the infancie of the Church, to fall into *Idolatry*, they should shake off the seruice of the true God, & therby be drawn to worship many Gods, but the more his Church did increate in abilitie to vnderstand, the more did God reueile vnto it, both this mystery of the Trinitie, and also many other mysteries of the Incarnation, Passion, Resurrection, and Ascension of Iesus Christ: And therefore what hee obscurely shadowed in the time of the Patriarchs, hee did more cleereley shew vnto his Prophets, and most plainly in the time of the Apostles, proclaime the same vnto all people: For Christ bad them goe and baptize all men, in the name of the Father, and of the Sonne, and of the Holy Ghost. And so Saint Iohn saith, there be three that beare witness in Heauen, the Father, the Word, and the Spirit: And yet these three be but one, saith the Apostle. For as in one Sunne there are, the body of the Sunne, the Sunne beames, and the Heate; the beames are begotten of the Sunne, and the heate doth proceed both from the Sunne and the Sunne beames; but the Sunne it selfe proceeds from none: Euen so, in the

the one Essence of God, there are the *Father*, the *Sonne*, and the *Holy Ghost*; the sonne is begotten, of the Father; the *Holy Ghost* proceeds from both; but the *Father* is of himselfe alone: and as the fountaine begets the brooke, and both the fountaine and brooke doe make the Poole, and yet all three is the same water: so the father is the Fountaine which begets the Sonne, and from the Father and Sonne proceeds the *Holy Ghost*; and yet is the *Deity* of all three, the same; in like manner, the fire hath motion, light and heate, and yet but one fire; and in the soule of man there are three faculties, the *vegetative*, the *sensitive*, and the *rationall*, and yet but one soule; and in all other creatures wee may behold certaine glimpses and similitudes, that doe after a sort adumbrate and shadow out this ineffable and inexpressible myserie: for by their greatnesse, we may consider the power of the Father; by their beauty, we may see the wisdom of the Sonne: and by their vilitie, we may note the goodnesse of the *Holy Ghost*. God leste not himselfe without witness, no not wholly of the manner of his subsistence, if not to prove this blessed myserie, yet at least to illustrate it; and to prove (as *Aquinas* saith) *Non esse impossibile quod fides predicat*, That those things are not impossible which faith preacheth.

But it may be some will aske (touching my former illustration) why is power ascribed to the Father, Wisdom to the Son, and goodnesse to the *Holy Ghost*, whereas all and each of the three persons have the same power, wisdom, and goodnesse?

Saint *Augustine* answereth, that amongst the creatures, it is wont to be obserued that in a Father is found a defect of power, by reason of his antiquitie; in a Sonne is seene ignorance, by reason of his youth and inexperience of things; and in the name of a Spirit, there seemeth to be a kinde of fearefull vehemency; as *Quiesce ab homine cuius spiritus in naribus eius;*

Whose Spirit is in his nostrils: and therefore least the like might be thought to be in these Diuine persons; we find power ascribed to the Father, wisdom vnto the sonne, and goodnesse vnto the *Holy Ghost*; whereas indeed, each one of them is of the same power, wisdom, and goodnesse, as the others bee.

And although the Essence of God can neither be diuided

Idem de verbis Domini.

That there are certaine similitudes of the Trinity, to be seene in the creatures.

Thom. p. 1. q. 32. art. 1.

Quest.

Resp.

Esay 42.

1. Part. *The Incarnation of the Word.* Three persons

The three persons are distinguished one from another two waies.

The outward workes of God are common to each person of the Trinity.

nor distinguished; yet the three *subsistences*, or the three diuers manner of being, in the Diuine *Essence*, which we call the *three persons*, Father, Sonne, and Holy Spirit, may be distinguished two waies.

- { 1. *By their personall actions.*
 { 2. *By their nominall relations.* }

First, the actions of the persons are either { 1. *Outward*
 or
 2. *Inward.*

First, all outward actions, are called *communicable*: because although after a sort, they are *appropriated* to each person, as the Father to *send the Son*, and to *create the world*; the Son to *be sent* to be *Incarnate*, & to *redeeme* mankind, and the Holy Ghost to *appeare* in the form of a *Doue*, & like *clouen tongues of fire*, & to *work* in our hearts, for our *consolation* and *sanctification*; yet, *Opera Trinitatis ad extra sunt indiuisa*: these outward workes of the Trinity, are so *indiuisible*, that we cannot so properly *ascribe* them to any one; but we finde that they may be likewise *ascribed* to any other: for as *Nazianzen* truly affirmeth of the three persons themselues, *Non possunt tria discernere quin subito ad unum referar, nec possum unum cogitare quin trinum fulgore confundar*; So may we say, of their outward operations; that although they be *affirmed* of one, yet may they presently be *referred* to all three; and so we finde them in many passages of the holy Scriptures: as *redemption* and *sanctification* to the Father, *Act. 20. 28.* *1 Pet. 1. 2.* *Creation* and *Sanctification* to the Sonne, *Iohn 1. 3.* *1 Cor. 1. 2.* And *creation* and *redemption* to the Holy Ghost, *Psal. 33. 6.* *Ephes. 4. 30.*

And besides; these outward operations are *transient* & *voluntary*: for that God in these things is, *Liberrimus Agens*, A free Agent, so that he might haue chosen, whether to doe them, or not doe them; and therefore in all these workes, *Election*, *Creation*, *Gubernation*, *Redemption*, *Sanctification*, *Glorification*; there can be *ascribed* none other cause, but *quia voluit*, because he would; for *whatsoever pleased the Lord, that did he in Heauen and in Earth, in the Sea, and in all deepe places*. And therefore these outward actions, and so likewise those names, which are given vnto these persons, in regard of these actions, as *Creator* vnto the Father,

Redeemer

Redeemer vnto the Sonne, Comforter and sanctifier vnto the holy Ghost, are not altogether sufficient, to expresse the differences of these persons.

Secondly, the inward actions of these persons are

}	1. Permanent.
	2. Necessary.
	3. Incommunicable.

First, they are so *permanent*, that as the Sonne doth *alwayes* beget his beames, and both Sonne and beames, doe tend forth the heate; so the Father from all eternity euer did, and now doth, and euer will beget his Sonne: and both Father and Sonne, *doe spire* and *breath* forth the Holy Ghost: and therefore Origen saith excellent well, *Saluator noster splendor est glorie; splendor autem non semel nascitur, & deinceps desinit nasci, &c.* Our blessed Sauour is the brightnesse of Gods glory: but the brightnesse of glory, is not once begotten, and then afterwards leaues to be begotten; but as often as the light riseth from whence the brightnesse springeth, so often doth the brightness of glory arise. And our Sauour (saith he) is *the wisdom of God*, but the wisdom of God is the brightnesse of that eternall light; *Et ideo saluator semper nascitur*, And therefore as the Scripture saith, *Ante colles generat me*, Before the Mountaines were laid, he begetteth me; and not (as some doe erroneously read it) *Generauit me*: He hath begotten me; So the truth is, that the Sonne of God is *euer begotten*, and the holy Spirit euer proceeding.

Secondly, these inward actions are *no voluntary operations*, I meane such, as that the Father might either *beget the Sonne*, or not beget him, and the Father and the Sonne, might either *spire* forth the Holy Ghost, or not *spire* him forth; but they be so absolutely *necessary*, that they cannot otherwise be; because it is the property of the nature of God the Father, to *beget* God the Sonne, as it is for him to be a God; so that he can no more *relinquish* or leaue to *beget* the Sonne, then hee can *leau*e to be a God, as Saint Cyril sheweth. And,

Thirdly, these inward actions are so *incommunicable*, that whatsoever is proper to the *one*, can no wayes be ascribed to the *other*, *Quia hoc est proprium patris, quod solus est pater; & quod ab alio non est*,

The inward actions of God are euer in doing.

Origen. hom. 6. in Ierem.

Sed quotiescumq; ortum fuerit, lumen ex quo splendor oritur, toties oritur splendor glorie. Luke 12.

The Father doth euer beget the Sonne.

The inward actions are necessary.

Cyillus l. 1. c. 3. in Ioh. 1.

The inward actions are incommunicable.

Et hoc est pro-
prium filij, quod
à patre genitus
est solus à solo;
Et hoc est pro-
prium spiritus
sancti, quod nec
genitus nec in-
genitus est, sed
à patre et filio,
equaliter proce-
dens.

Sol.

Ob.

The name of
Father is taken
two-ways.

Athana.
1. Dialog. de
Trinit.

est nisi à se: For this is the property of the Father, that he alone is the Father, and that he is not from any other but onely of himselfe; and this is the property of the Son, that he alone is begotten of the Father alone, coequall vnto him and coessentiall; and this is the propertie of the Holy Ghost, to be not made, not begotten, but from the Father and the Sonne equally proceeding. And therefore we say, that these incommunicable and proper operations of the persons doe so make the true and reall distinction of the persons, that the Father cannot be the Sonne, nor the Holy Ghost; that the Sonne cannot be the Father, nor the Holy Ghost; and that the Holy Ghost cannot be the Father nor the Son; so that in a word all three is the same *Essence*, and yet neither of the three can be the person of the other.

Secondly from these inward operations of these persons doe proceed, the *nominal* relations, of the one vnto the other; as *father, Sonne and Holy Ghost*, which doe likewise make a true, reall distinction of the persons; for the Father is not a name of *Essence* but of relation vnto the Sonne; and the Sonne is not a name of *Essence*, but of relation vnto the Father; and so the Holy Ghost proceeding, is not a name of *Essence*, but of relation to the Father, and the Sonne; and therefore these names are so proper to each person, that the name of the one cannot be ascribed to the other. But you wil say that the Sonne is called Father as Esay 9. 6. he is said to be the Father of eternities.

I answer that the name of Father is taken two wayes { 1. *vnadūte*, Essentially.
2. *vnocūadūte*, Personally.

First, Essentially and so in respect of the creatures, each person of the Trinitie, may be rightly tearmed Father.

Secondly personally, and so the first person onely is Father: because he onely doth beget his sonne.

And thus you see, that although the Diuine *Essence*, is onely one, yet that there are three persons in this one *Essence*; not that the *Essence* begets either *Essence* or person; but because the person of the Father begetteth the person of the Sonne, and both Father and Sonne doe eternally *spire* and send forth the person of the Holy Ghost.

But for the manner, how the Father begetteth the Sonne, or how the Father and the Sonne doe *spire* and send forth

forth the holy spirit; I must answer, as *Galenus* did, in a point farre inferior to this, which is of infinite profundity: *How this is done*, if you enquire, you will be taken for one that hath no understanding, either of your owne infirmity, or of the power of the Creator. And the Fathers doe often dehort vs from the curiosity of explaining the manner of diuine mysteries: for, that worthy *Nazianzen* saith; You heare the generation of the Sonne, be not curious to know the manner; You heare, *The Holy Ghost* proceedeth; be not bulie, to enquire how: And in another place he saith, *Let the generation of God be honoured with silence*; it is much for thee to haue learned, that he was begotten; As for the manner how, wee grant it not to be vnderstood by *Angels*, much lesse by thee. If the Fathers of the Councell of *Lateran* had followed the councell of this Father, they had neuer gone so farre, to enquire how *Christ* is in the Sacrament, and so politiuely to conclude it, to be, by that vnheard, vnknowne, incredible, and impossible way, of *transubstantiation*: And therefore if we would not erre with them, or beyond them, in this point, farre more difficult then that, let vs not be too curious to enquire how these things can be, but let vs faithfully beleue them to be, a *Trinity* of Persons, in the vniety of the *Diuine Essence*; and each person to haue the whole *Diuine Essence* so communicated vnto it, as that all the three persons must needes be co-eternall, co-essentiall, and co-equall.

But becauſe the second Person, which is the *Sonne*, and which the Euangelist here meaneth by the *Word*, (as hereafter I shall shew vnto you) was incarnate, and made flesh; you must giue me leaue to insist chiefly vpon that person, and to discusse these three especiall points concerning the same.

1. Touching this person, how excellent he is. (*Word.*)
2. Touching this name here vsed, why hee is called λόγος, the
3. Touching this worke, why he was incarnate, and made flesh.

For the first, I will onely shew these three things.

1. That for time he is God, co-eternall
 2. For nature, co-essentiall: and
 3. For dignity, co-equall
- } vnto his Father.

Galenus, l. 1. s. de
vſu partium.
to 6005.

ἡ γένεσις.
Nazian. orat. 1.
de theol.
ἀναίτις
γενέσις.

That we should
not enquire
too farre into
the manner of
Diuine Myſte-
ries.

Three things
handled tou-
ching the per-
son of the Son.

CHAP. III.

Of the Coeternity of the Word with his Father.

That the Word
was, before
he was made
flesh.



First, That this *Word* was, before he was made *Flesh*, the words *ἦν, & γεννητός*; the first used here, and the second in the fourth Chapter to the *Galathians*, doth make it plaine; for that they signifie one, that first was, and afterwards was made, that which hee was not: And therefore hee doth not say, that the *Word* was made first, and then was made *Flesh*, but that the *Word*, which in the beginning, and before all beginnings was, in the fulnettle of time, was made flesh: And this may be further proued, by almost infinite arguments; as,

Aug ep. 6. 6.

First, He is the *Sonne* of the *Father*, the *wisdom* and the *power* of *God*; and therefore either the *Father* was without a *Sonne*, (and then he could be no *Father*) and *God* was without his *wisdom*, and without his *strength*, or else he was neuer without his *Sonne*; but to say that *God* was without his *wisdom*, or without his *strength*, is most absurd: Ergo, *Non ex tempore genitus est, qui cuncta tempora condidit*; And therefore he was not begotten in time, which created all times, saith Saint *Augustine*.

Secondly, He is *God*: for, *Si Dicitur verbi non nostra est insita carni, tum Christus falsi corporis umbra fuit*; Either *Christ* is *God*, or he is no man, nor any *Sauour* of man: and he is no *secular* *God*, but by *Nature* *God*; hee is the true *Iehoua*, which was, which is, and which shall be: And therefore everlasting; for, thou art *God* from everlasting, and *World* without end. But,

That *Christ* is
a true *God*,
is proued.

First, from
Scriptures.

That he is a true *God*, both apparant *Scriptures*, and vnumerable reasons drawne from *Scriptures*, doe make it plaine. For,

Iohn 17. 3.

First, The *Scriptures* call him the true *Iehoua*, as we may see by the collation, and comparing of these places, viz. *Exodus* 3. 2. 13. 4. 14. 24. 20. 2. and *Acts* 7. 30. 32. 1 *Cor.* 10. 4. 9. &c. And so the *Scriptures* call him *God*, as *Gen* 32. 28. *Psal.* 45. 7. *Esay* 7. 14. *Mathew* 3. 3. *Heb.* 1. 8. And therefore Saint *Iohn* saith; καὶ οὗτος ὁ λόγος. And the *Word* was *God*; And *Christ* himselfe saith, *This is eternall life to know thee to be the*

the onely true God, and whom thou hast sent Iesus Christ; For these words are thus to be expounded, that they know thee, and whom thou hast sent Iesus Christ, to be the onely true God, because these two persons, are but the very selfe-same Essence: So Thomas saith vnto Christ, My Lord, and my God. And to we finde the same truth expressed, Act. 20. 28. Rom. 8. 5. 1 Iohn 3. 16. 1 Iohn 5. 20. 1 Tim. 3. 16. Psal. 47. 6. and in many other places of the Scripture, which wee may obuioulyly meete, and would be here tedious to relate.

— Secondly, We may shew the same by infallible and vnanswerable reasons, drawne from Scriptures; as,

First, From those *incommunicable properties* of the Deity, which are properly ascribed vnto him; as,

First, To be *Omnipotent*, Iohn 3. 31. Heb. 1. 3. Philip. 3. 21. Apoc. 1. 18.

Secondly, To *remis sinnes*; not onely instrumentally, as the Ministers doe; as we see in *Matthew 16. 19. Iohn 20. 23.* But absolutely by his owne proper power and authority, as wee see in *Matthew 9. 6. Mar. 2. 5. 7. 9. Luc. 5. 20.*

Thirdly, To be in *many places* at the same instant, as *Matthew 18. 20. 28. 20.*

Fourthly, To haue the *same equall power* with the Father, Iohn 5. 17. c. 16. 15.

Fifthly, To *raise himselfe* from the *grave*, Rom. 1. 4. Ioh. 10. 18.

Sixth'y, To *send forth*, and to *giue the Holy Ghost*, Zach. 12. 10. Iohn 16. 7.

Secondly, From those *relations* that he hath with God, as to be *unigenitus*, The *onely begotten Sonne* of God; Iohn 1. 18. To be the *Image* of the Father; Iohn 14. 7. 8. 9. 2 Cor. 4. 4. Coloss. 1. 15. And to be the *very forme* of God: for the *Apostle* saith, That *He being in the forme of God, thought it no robbery to be equall with God.* Therefore he must needs be *true God.*

First, Because the *forme* of God, is most *simple* and *essentiall*, and not compounded, or accidentall; for that in God there is no *composition*, no accidents; *Et nihil est in Deo, quod non sit ipse Deus*: Nor any other thing, which is not God; Because the *Diuine Essence*, *Identificat sibi omnia qua sunt in Diuinis*; Doth *identifie*, or *deifie* all things that are in the Deity.

Iohn 20. 28.

Secondly, by vnanswerable reasons drawne from Scripture. First, from the incommunicable properties of God,

Secondly, from the relations that he hath with God.

Gabriel; Biel. *super 1. sentent. dist. 1. q. 5.*

To bee the
forme of God
is to be a very
God.

Esay 40. 18.

*Basilus l. 1.
cont. Eunomian.*

Colloſſ. 1. 15.

*Ambroſ. l. 7.
Ep. 47.*

*Aug. l. de
ſide ad Pe-
trum, & l. 1.
c. 1. de trinit:
Hilar. l. 12 de
trinit: Lom-
bard l. 3 diſt. 5.*

Thirdly, from
the Epithets
aſcribed vnto
him.

2 Cor. 8. 9.

Secondly, because the word *ὁ λόγος* one existing and being in the forme of God, doth plainly ſignifie the verie nature of God: for as his being in the forme of man, proueth that hee was a verie man, ſo his being in the forme of God, and his iuſt, and lawfull thinking, that it was no wrong, or robberie to bee equal with God; doth moſt ſubſtancially proue that hee was a verie God by nature; before hee was incarnate and made man: for who can bee in the forme of God but verie God? or who can rightly be equal with God, but God? For to whom will yee liken God, or what likeneſſe will yee compare vnto him? ſayth the Prophet: and therefore Saint *Baſil* ſayth, that to bee in the forme of God is as much, as to exiſt in the eſſence of God; for that, as to take vpon him the forme of a ſeruant ſignifieth that our Lord was made partaker of the humane nature; ſo by ſaying that hee was in the forme of God, hee aſcribeth vnto him the proprietie of the nature of God: and ſo diſcuſſing the words of the Apoſtle, which is the image of the inviſible God; he ſayth, that this image was not made with hands, neither was it the worke of any arte or cogitation; but a liuing image, yea life it ſelfe; retayning the identitie of the Godhead, not in the ſimilitude of any figure, but in the ſubſtance of the ſame, and ſo Saint *Ambroſe*, Saint *Auguſtine*, Saint *Hilarie*, *Pet. Lombard*, and diuers others doe moſt truly interpret this being of him in the forme of God, to proue him to be a true and eternall God.

Thirdly, From thoſe Epithets which are aſcribed vnto him, and are onely agreeable to the Diuine nature, as

Fiſt, To be the author of our Election, *Iohn 13. 18.*

Secondly, To know the ſecrets of our hearts, *Matth. 9. 4. 5.*

Mar. 2. 8. Luke 5. 22.

Thirdly, To illuminate vs. *Iohn 1. 9.*

Fourthly, To heare the prayers of them that call vpon him.

Iohn 14. 14.

Fiſtly, To Iudge the quicke and the dead, *Iohn 5. 22.*

Sixtly, To giue vnto his ſeruants enerlaſting life. *Iohn 5. 24.*

Seauenthy, To bee truly rich and ſo able to doe, and to beſtow theſe great rewards vpon his ſeruants; for he that is truly rich muſt needs be the true and eternall God: but Chriſt (ſayth the Apoſtle) is rich for hee being rich for our ſakes became poore, therefore

therefore hee must needs bee the *true God*. That Go dis truly rich, it appeareth hence, that he onely is *El Shadai*, a God of all sufficiency, and therefore hee sayth, *If I bee hungry I will not tell thee, for all the world is myne*, and all that therein is, and he onely may most truly say :

Mille mea sculis errant in montibus agne ;

All the beasts of the Forrest are *mine*, and so are the cattell vpon a *thou* and *hills* :

Neither is he onely rich in *temporall riches*, but in *spirituall gifts*, and *graces* also : for Saint *Paul* speaketh of the riches, of the *Benignitie* and *Lenitie* and *long sufferance* of God, and in *Ephes.* 1. 18. He speaketh of the riches of his *grace*, where hee calleth God rich in *Mercie*, or rich in *glorie* ; and *Rom.* 11. 33. He crieth out O the deepenesse of the riches both of the *Wisdome* and *Knowledge* of God : and therefore it is most playne, that God is truly rich. And that none else is rich, but God ; it may bee as easily confirmed : for that euery man, if hee doth but consider his owne estate, may say with the Prophet *David*, *I am poore and in miserie*, and our wants are a great deale more then our wealth : and what we haue wee haue not of our *selues*, but wee haue receined them from God, for what hast thou that thou hast not receined sayth the *Apostle* ? and what thou hast receined is properly none of thine : and therefore as thou camest naked, and broughtest nothing into the world, so thou shalt retorne naked, and carrie nothing out of the world againe.

But against this you will obiect that the Scripture sayth, *Abraham, Lot, Iob*, and diuers others were very rich : and yet no Gods ; and therefore, that euery one which is rich is not a God.

I answer first, that these men were not truly rich, but were so thought to bee in the opinion of men ; and therefore so called after the manner of men : for he onely is a rich man, *qui nihil querat, nihil appetat, nihil optet amplius*, which neither doth, nor can seeke, nor wish, nor desire, any more then he hath, as *Cicero* sayth ; but none of these were such ; for *Abraham* and the rest of them did professe, that they were pilgrimes and strangers here on earth, and therefore sought their countrey aboue in *Heauen*.

And secondly, I say that these worldly riches are no true riches, but onely vaine and imaginarie riches : for they haue made many

Psal. 30. 12.

Rom. 2. 11.

I Cor. 4. 7.

Job 1. 21.

Ob

Sol.

No man in this world is truly rich.

Heb. 11. 14.

That the riches of this life are not the true riches.

Prou. 30. 8.

Matth. 19. 27.

Doctor Hall.

many proude, none better: if they had, why did the wisest Philosopher, so pronounced by the voice of the Oracle, cast all his gold into the sea that he might be happie, and the wisest among the sonnes of men, so pronounced by the voyce of God, pray aswell against riches as pouertie, and the best kings in this Iland, and many other princes in many other countreyes, besides the Apostles that forsooke all to follow Christ, change their princely thrones, for poore cells; and their kingly scepter, for the diuine Scriptures? and therefore he was a better husband then Philosopher, that termed these riches, goods: but hee mended the matter well that called them goods of fortune; false goods ascribed to a false patron, for as there is no goodnesse in them, so there is no fortune to giue them; the meaning therefore (as I take it) is this, that it is a chance, if euer these riches proue good to any: for many times they hurt the owners, and disquiet others, and as many time and ofnter too, the worse men haue them, and the best men want them; and yet they are neuer the better for hauing them, nor the other neuer the worse for wanting them: for I heare Saint Peter and Saint Iohn (the eldest and deereest Apostles) say, gold and silver haue I none, and I reade that Iudas (the youngest and the worst Apostle) bare the bagge; and I reade that the Deuill sayd all these things will I giue thee, and they are mine to giue; and that Dimes was rich, and Lazarus poore; and yet now the poore is made rich and caried vp to Heauen, and the rich is poore and sent downe to Hell: and therefore it is apparant, that these false goods can be no true riches, and so consequently that none is truly rich but onely God.

Now to prouethat Christ is rich, belides the foresaid testimonie of the Apostle, our Saviour himselfe sayth, all that the Father hath, are mine, & of the holy Ghost he sayth, he shall receive of mine and declare vnto you; and so the Euangelist sayth that of his fulnesse we haue all receiued, and grace for grace: and therefore Christ being truly rich, enriched with all the riches of the Dietie, power, strength, wisdom, goodnesse, mercie and such like, he must needs be the true and eternall God.

Fourthly, from the vniuersall effects and proper workes of God; for he that created, and preserveth, and gouerneth all the things, that are created, is the true and euerlasting God; but this word,

Iohn 16.

Iohn 1. 16.

Fourthly,
from the proper
workes
of God.

word, Created all things, and doth still *sustaine* and gouerne all things, and therefore he must needs be the true God.

The maior is cleere of it selfe, because (as *Moses* sayth) *In the beginning God created the Heauen and the earth:* And

The minor is confirmed, by the testimony of the Holy Scriptures, which sayth, *Thy throne O God is for euer and euer, the Scepter of thy kingdome, is a right Scepter;* and in another Psalm, he sayth, *And thou Lord in the beginning hast layd the foundation of the Earth, and the Heauens are the workes of thy hands;* so the Euangelist sayth, that all things are made by this Word, and without this Word, was made nothing that was made; so Saint Paul sayth that all things were created by him, as well those things which are in Heauen, as those things which are in Earth. And so all the orthodoxe fathers doe subscribe vnto the same truth: for *Ignatius* speaking of Christ, useth the verie words of the Euangelist, that he was in the world, and the world was made by him, and yet the world knew him not; and *Iustin Martyr* sayth that by this Word both Heauen and Earth, and all other creatures were created, and *Irenaeus* l. 2. c. 2. against heresies, *Athenagoras* in his apolloge for the Christians, *Clemens Alexandrinus*, l. 1. *Pedagogi*. *Tertullian* in his *Apollogerico*; Saint *Cyprian* in his second Booke against the Iewes; and many more, doe largely, and plainly proue, by inanswerable arguments, that all things were created by this Word. And that Christ gouerneth all things, the Author of the Epistle to the Hebrewes sayth, that he beareth up all things with his mighty Word, and our Saviour sayth vnto the Iewes, *my father worketh yet, and I worke;* and Saint Paul sayth, *that hee is before all things, and that by him all things doe consist.*

Fistly, from the prayers, which all Saints haue made, and that *Diuine worship* which they exhibited, and which indeed is due to him; for we are to pray to none but to God: because wee beleue in none, but in God; and because none, but God can, at all times heare vs, and at any time, helpe vs: but prayers shall be euer made vnto Christ and dayly shall be prayed, sayth the Psalmist; and so the Saints doe, and euer haue prayed vnto him, as vnto the only God, which can deliuer them out of their distresse: and therefore this Word that was made flesh, did make

all

Gene. 1. 1.

That Christ created all things.

Psal. 45. 7.

Psal. 102. 25.

Iohn 1. 2.

Colloff. 1. 16.

Ignatius in ep. ad Tarcentes. Iust. Mart: orat. 1. ad graecos.

That Christ gouerneth all things.

Heb. 1. 2. 3.

Iohn 5. 17.

1 Colloff: 17.

Fistly, from the prayers of the Saints.

Iohn 1. 23.

1 Ioh. 2. 22, 23.

Rom. 14. 11.

Philip. 1. 10.

The obiections of the Arians against the eternall God-head of Christ.

Ob. 1.

Esay 9.

Sol.

Daneus
Hagor.

Christ was a God from eternitie, but he began to be a God existing in the humanitie, when he was made flesh.

all flesh, and is indeede the true and eternall God, as wee may see in *Proverbs* 8. 12. *Iohn* 1. 1. *Apoc.* 1. 8. and as I haue by these inanswerable arguments sufficiently proued vnto you.

But against this eternall generation, and euerlasting Godhead of this Sonne of God, both the old *Arians* and the new vpstarte Ministers of *Transiluania*, that like euill weeds did spring vp out of *Arins* his ashes, doe obiect, and in deuour with the witt of hell to proue that this God of Heauen, was no God, before his incarnation, and was made man: for

First, They doe obiect that Saint *Luke* sayth, *hee shall be called the Sonne of God*; therefore he was not called before his incarnation; and so *Esayas* saith, that vnto vs a child is borne, and vnto vs a sonne is giuen, and he shall be called wonderfull, the mighty God, and the prince of Peace; and therefore as Magistrates are not called Magistrates, before they are made Magistrates: so was not hee called the mighty God, before hee was borne and giuen vnto vs: This was the opinion of *Arrius* and *Seruetus*, that the Sonne of God was nothing before his incarnation, but onely a decree in the mynde of God, to make this man *Iesus Christ*, and to replenish him with abundant gifts of the Dietie.

But to this *Daneus* brietely answereth, that these men say, he shall be called, after the manner of the Hebrewes, *pro vere manifestabitur*; he shall be truly manifested, and declared to bee the Sonne of God; so that, he shall be called, doth not signifie that he should then begin to be, but that then he should begin, to bee manifested, what he was before. Besides, wee may yeeld, that then he should begin to bee, and to bee called a God, subsisting in the humane nature: for this may apparantly bee collected out of the words, both of the Prophet and Euangelist: for in that the Prophet sayth, vnto vs a Childe is borne; this is to bee vnderstood of his humane nature, and in that he sayth, vnto vs a Sonne is giuen, it is to be vnderstood of his Diuine nature: *Quia natus ex humanitate, datus ex diuinitate, datus qui nesciret exordium, natus qui sentiret occasum; datus quo nec Pater esset antiquior, natus qui & matre esset iunior, & sic qui erat datus est, & qui non erat natus est*; Because he is borne in respect of his humanity, and giuen in respect of his Dietie, for hee was giuen, which had no beginning, and he was borne, which should haue ending, hee was giuen, which

which was as *ancient* as his father, and hee was *borne*, that was *younger* then his mother ; so hee that was, was *giuen* vnto vs, and he that was *not*, was *borne* vnto vs, as *Eusebius Emisenus* sayth ; and therefore this Sonne, that *euer* was a God, in respect of his *Diuine* nature ; could not bee called nor sayd to bee a God, existing in the *humane* nature, vntill this Sonne was *giuen* to bee incarnate, and till this *Childe* was *borne* vnto vs ; and so I say of the words of Saint *Luke* ; that hee which was *euer* the Sonne of God, in respect of his *Godhead*, should now bee called the Sonne of God, existing in the *Manhood*.

Secondly, They obiekt, that Saint *Iohn* calleth him *λέγος θει*, The Word of God ; but God spake no words before the Creation, when first he said ; *Fiat lux*, Let there be light : and therefore this word before then could not be.

Obiect. 2.

To this I answere, first, that they doe exceedingly corrupt the Text, in calling him, The *Word of God* : for Saint *Iohn* doth not call him, The *Word of God* ; but simply the *Word*, to shew the difference betwixt that *Word of the Lord*, which came vnto the *Prophets* and *Apostles*, and is left vnto vs in the *Scriptures*, or that was at any time spoken by God, at the Creation, or since the Creation, vnto the *Patriarchs*, or any other seruant of God, and this *euerlasting Word*, which euer was, and is an *eternall God* : And therefore Saint *Cyril* saith, That he is not *λέγος προφ*.

Sol.

εινος, seu *πίστις*, Any sound of the Ayre, which is *breathed* out of the mouth of God, and is *uttered* by the helpe of the *tongue*, because God hath neither mouth, lippes, nor tongue ; neither is he, *λέγος ενδιδιδιτος*, nec *εμφωτος*, nec *φωτις ομιαντικη*, any inward, or *inbred* word, or *significatiue* voyce, of any such conceived words ; because none of these, is any *subsistent* thing, but as it were, an *accident* in the subiect, which cannot be said to be in God : but hee is *λέγος ινυπος, αιδιατος, και αφωτος* ; The *essentiall*, *substantiall*, and *subsistent* word, as hereafter I shall more amply and plainly shew vnto you, when I come to discusse the reasons, why he is called *λέγος* : The Word.

Cyrillus, l. 1.
Theauri
That Christ is
no accidentall,
but an eternall
essentiall word :

Thirdly, they doe obiekt, that the *wisedome* of God, saith, *Dominus creauit me initium viarum suarum, antefecula fundauit me* ; Which according to the words, is thus in English : God created me the *beginning of his wayes*, before the Worlds he established me.

Ob. 3

Prou. 8. 22.

I answere,

Sol.

I answer, that concerning this place of *Salomon*, I finde diuers sorts of expositions.

First, the *Iewes* say, that by this *Wisedome*, is vnderstood the *Law*, which was *created* to be the beginning of Gods wayes; and as they say, two thousand yeeres before the World was made; because in the thirtieth verse they finde two *iom*: that is, two dayes, which they interpret of two thousand yeeres, because a day with God, is as a thousand yeeres.

Psal. 90. 4.

Secondly, the *Samosatenian* Heretickes say, that this place is to be vnderstood not of *Christ*; but of that *vertue* of God, whereby he hath *wisely* created, and *discreetly* governeth all those things that are created.

Thirdly, the *Arians* yeelding that it was *spoken* of the *Sonne* of God, doe say, that it proueth him to be *made* and *created* by the Father; and therefore not *eternally begotten* of the Father.

That the Law
was not crea-
ted.

But against the *Iewes*, I say, that it cannot be spoken of the *Law*, because the *Law* is not *created*, but *promulgated* and *shewed* vnto vs; to teach vs to know what is *good* and *acceptable* vnto God; for if it were *created*, then it must be *created* of *nothing*, and must be either a *substance* or an *accident*, and the *breach* thereof would proue to be the offending of a *creature*, and not the *Creator*, which is most absurd; and if it were *created*, yet that it should be *created* *two thousand yeeres* before the World was made, is more absurd; for that it should be then created before any time, because time *beganne* when the World was made; (as *Moses* sheweth:) And therefore, if the *Law* were *created* two thousand yeeres before the World was made, then *Moses* doth not well, to make *Time* to haue his *beginning*, when the World beganne; and therefore the *meaning* of those words, I was *Delicia eius*, *die, die*, (which is an Hebraisme, signifying *Quotidie*, daily, or alwayes) is this; that *Christ* before all Worlds was *eu*er and *alwayes* the onely *ioy* and *delight* of God, in whom (as he saith himselfe) *he was well pleased*, hee was fully satisfied and contented.

Luc. 11. 49.

Secondly, Against the *Samosatenians*, I say, that whatsoeuer is spoken of any *vertue*, or any *wisedome* of God, must needes be spoken of *Christ*; because hee is the *vertue* and *wisedome* of God,

God, as Saint *Luke* sheweth: And therefore the same things that are here ascribed vnto that *wisedome* of God, are else-where ascribed vnto *Christ*, the *Sonne* of God; as you may see, *Iohn* 1. 1. *Heb.* 1. 2. *Colos.* 1. 17. And so *Iustin Martyr*, and *Clement Alex- andrinus*, doe expound this place of *Salomon*, of the *Sonne* of G O D.

Thirdly, Against the *Arians*, I finde diuers answeres.

First, Some thinke the *Arians*, as they vsed to doe in other places, corrupted the Text, and writ, *inno* pro *inno*, s. e. *Created me*, in stead of *possessed me*; but I thinke this could not be, because *Iust. Martyr*, that liued before the *Arians* were hatched, and *Athanasius* himselfe doth reade it, *inno*, *Created me*: and therefore,

Secondly, *Epiphanius*, Saint *Basil*, Saint *Hierome*, and others, doe thinke that the vulgar Edition is not well translated; for that the *Hebrew* word which *Salomon* vseth, should not be translated *inno*, with a *iota*; but *inno* with an *in* in the midst of the word: The first is, He *created* me, and the other is, he *possessed* me; and therefore *Aquila* translates it thus, *αυτος εννοησεν με* *αρχης κατασκευης αυτου*: And *Tremellius*, *Iehona possidebat me principio via sue*, or, *ab initio operum suorum*, as others will haue it, And so is the vulgar Latine, and our owne last English Translation: *The Lord possessed me in the beginning of his way*; And if this be true, then those ancient Fathers, Saint *Athanasius*, Saint *Basil*, Saint *Cyril*, and others, that were much troubled about this place, might haue easily answered vnto this obiection of the *Arians*, if they had corrected the *Greeke* Translation, out of the *Hebrew* Text.

But the *Iewes* contend, that the word in the Originall, doth aswell signifie to *create*, as to *possesse*, as *Rabbi Shelomo larchi*, vpon *Genesis* 14. 19. doth declare: for there *Moses* vseth the same word which *Salomon* vseth here; and although our last English Translation reade it, *Possessor* of Heauen and Earth, yet the vulgar Latine, and the Septuagint reade it, *Creator* of Heauen and Earth: and therefore,

Thirdly, *Fulgentius* answereth, that although *Salomon* should say, *The Lord created me*; yet could that make nothing against the eternall being of the *Sonne* of God; for that we may easily see

Salomon

*Iustinus in Dia-
log. cum Tryph.*

Whether the
Arians corrup-
ted the Text.

*Epiphan. heres.
69 Basil. l. 2.
centr. Eunom.
Hieron. in ep ad
Cypr.*

Whether the
Hebrew word,
bee rightly
translated
inno, *created*.

*Fulgens. in resp.
ad hanc ob. Ar-
rian.*

That *Salomon* speaketh of a two-fold generation of Christ.

First, of his incarnation, to be made man.

James 1. 18.

Psal. 51. 10.

Secondly, of his eternall generation, as he is God.

Salomon speaketh here of a two-fold generation of the Sonne of GOD.

First, Of his *Incarnation*, in these words, *The Lord created me the beginning of his wayes*; and then,

Secondly, Least we should with *Arians* imagine, that he was not, before he was incarnate; He sheweth, that *Ante colles genitus erat*, Before the mountaines he was begotten, and brought forth; i.e. In respect of his *Divinity*.

That in the *first place* he speaketh of his *incarnation*, and this making of him to be *flesh*, there followeth none absurdity: for, though hee speaketh in the *present tense*, or *preterperfect tense*, after the *Latines*; yet is it set downe for the *future tense*, after the manner of the *Hebrewes*, who doe oftentimes, especially in things pertaining to God, set downe the *future tense*, for the *present*; because they are as certaine to bee done, as if they were already done; as *Tertullian* obserueth: And the words immediately following, *To be the beginning of his wayes*; doth make this exposition, the more apparantly true: for what is it, to be the beginning of his wayes? *Nisi quod ipse via nobis est factus*, but that hee was made to be the way for vs, to walke in? for hee was not made, that hee should create new Creatures, but that hee might renew those that were lost: And therefore *Saint James* vseth the like speech of the godly, saying, *Of his owne will begate he vs with the Word of Truth*, that wee might be as the first fruites of his Creatures; And the Prophet *Dauid* vseth the like speech of himselfe, when he saith; *Create a new heart in me O God*. And therefore, to be the beginning of the wayes of God, is to be the first fruites of those that are renewed, and not of those that are created; for if you looke into the workes of *Creation*, you shall heare him say; *Before the mountaines were settled, and before the hills, was I begotten*.

That in the second place, hee speaketh of his eternall generation, it is most manifest; for hee changeth his phrase, and saith, *Ante colles genita eram*, Before the mountaines was I begotten, as the *Chalde* paraphrase hath it; or, *Filiata eram*, I was sonned his sonne, as some translate it: for wee must note, that *created* and *begotten*, in the person of the Sonne of God, are to bee distinguished; or otherwise, if we make *created* and *begotten* to be the

the same, wee may say, that the World was *begotten*; which is most absurd: And therefore, seeing hee saith, that this *wisdom* of GOD, was both *created* and *begotten*, and that these two words, doe signifie two distinct and speciall things, wee should consider in what *respect* hee is said to be *created*, and in what respect he is said to be *begotten*, and then we should plainly see, that he is said to be *created*, as he is the *Sonne of man*; and that he is said to be *begotten*, as hee is the *eternall Sonne of God*: for, here *Salomon* sheweth, that he is said to be *created*, in respect of that *nature*, wherein he calleth his Father *Lord*; for the *Lord* (saith hee) *created me*: But hee calleth his Father *Lord*, in respect of his *humane nature*; and neuer calleth him *Lord*, in respect of his *diuine nature*: for, he that is borne a *seruant* of his *Fathers* handmaide, according to the saying of the *Psalmist*, *O Lord I am thy seruant*, and the *sonne of thine handmaide*; is also *begotten* of his *Fathers* Essence, according to the saying of *Christ*, *I and my Father are one*: And therefore, though he calleth his Father *Lord*, in respect of his *humanity*; yet doth he neuer call him so, but alwayes *Father*, in respect of his *Divinity*; as *I came from the Father*, and *wee saw his glory*, as the *glory of the onely begotten Sonne of the Father*. And so you see, that these words of *Salomon*, *The Lord created me*, are to be vnderstood of his *incarnation*; and therefore can proue nothing against his *eternall generation*: And this exposition of *Fulgentius* is confirmed by *Nazianzen*, *Athanasius*, *Saint Cyril*, *Saint Augustine*, and others. And yet,

Fourthly, *Saint Hillary* in *l. de Synodis*, *Aquinas* *l. 4. c. 8. contra gentes*, and *Bellarmino* *l. 1. c. 18. de Christo*, doe answere, that the *eternall generation* of the *Sonne of God*, is sometimes called *generation*, and sometimes *creation*; because it is so *inexpressible*, that it cannot be fully exprest by any one word; for *generation* signifieth a *production* in the same substance, but with a certaine *mutation* of the *begetter*; but *creation* signifieth a *production* of another substance, but without any *mutation* of the *Creator*; and the *Sonne of God* is so *produced*, as that hee receiued the substance of the *begetter*: And therefore, in that *respect*, he is said to be *begotten*; but he receiue it without any *mutation* or *alteration* of the *begetter*; and therefore in that *respect*, he may be

X

saide

Psal. 116. 14.

John 3.

John 1.

Naz. or. 4. de
theolog. Athan.
ser. 3. cont. Arian.
Cyril. l. 5. c. 4. 5.
6. 7. Thesauri.
Aug. l. 1. c. 12. de
trinit.

How the Word
may be said to
be both begot-
ten & created.

said to be *created*: And so he is sometimes said to be *begotten*, and sometimes said to be *created*, not that any man should thereby *denie* his *eternity*, and thinke him to be a *creature*; but that from both these words, wee might receive what is fitting, and receive what seemeth to be unfit, for the declaration of this ineffable and inexplicable mystery.

Ob. 4.

Fourthly, They doe object the words of *David*; *Thou art my sonne, this day have I begotten thee*: And therefore, before that day, wherein hee was begotten his sonne, hee was not his sonne.

Sol.

The words of *David* are spoken of *Christ*, in respect of his manhood.

I answer, That the words, *Inquire of me, and I will give thee the Heavens for thine Inheritance, and the uttermost parts of the Earth for thy possessions*: doe sufficiently prove, that these words are spoken of his *incarnation*, and not of his *eternall generation*; for how should he, according to his *Divinity*, demand the ends of the Earth for his possessions, when as hee giveth the Kingdome of Heaven, which is a thousand times more then the Earth, to them that love him? And therefore he which according to his God-head, possesseth all things with his Father, according to the forme of a servant, which hee assumed for our salvation; he requireth of his Father, that hee might have, *The Gentiles for his inheritance, and the uttermost parts of the Earth for his possessions*: And thus the Apostle doth expound this place, in the 13. Chapter of the *Acts* of the Apostles.

Act. 13.

Ob. 5.

Coloss. 15.

Fifthly, They doe object the words of the Apostle, that he is, *The first-borne of every Creature*, and therefore *created* in the number of the *Creatures*.

Sol.

That the words of the Apostle are to be understood of the humanity of *Christ*.

Rom. 8, 29.

I answer, That this is also meant of his *humanity*, for that the Apostle speaketh here of the *Creatures restored*, and not *created*; because he is said to be, *Primogenitus ex mortuis*, *The first fruites of the dead*: for if he were called, *The first fruites of every Creature*, according to his *Deity*, by what testimonies can it be shewed, that he is, *The first-borne of the dead before all Creatures*; when as they could not be said to be dead, which were not yet *created*? And therefore the Apostle saith; *That whom he did foreknow, he also did predestinate, to be conformed to the Image of his Sonne, that he might be the first borne among many brethren*; To shew, that he which according to his *Deity*, is the onely begotten sonne

1 John 1.

Sonne of God, *without* brethren, is according to his *humanitie*, the *first-borne* among *many* brethren: for we must vnderstand this difference betwixt the *first-begotten* Sonne of God, and the *onely begotten* Sonne of God: that the *first* sheweth his *humanity*, whereby he became man, the *first* and *chiefest* among *many* brethren; and the *second* his *Divinitie*, whereby hee is the *eternall* Sonne of God, without *any* brethren; or otherwise it were in vaine to call him, the *onely begotten* Sonne of God: for that hee gaue power vnto others, euen as many as beleue in him, to bee made the *Sonnes of God*: and therefore if hee be not his Sonne by nature, then without doubt he lost the *name* and the *truth*, of being the *onely begotten* Sonne of God, after he began to haue *many* brethren.

But because none of his sonnes by *adoption*, can be said to be the *onely begotten* sonne of God; nor to be the Son of God, rather then the rest be; because the *same* name of sonnes, is accommodated vnto them all; although *diuers* rewards of retribution is promised vnto them, according to the *diuersitie* of their labours: therefore is Christ still said to be the *onely begotten* Sonne of God; because, though there be *many* sonnes of God by grace; yet there is none but he *alone* his Sonne by *Nature*. And this difference doth our Sauiour Christ himselfe shew vnto vs; when he saith, *I goe to my Father, and to your Father, to my God and to your God*; because he is *otherwise* my Father and my God, then he is your Father and your God; for he is my Father eternally by *nature*, and he is yours in time by *grace*: and therefore hee that is *first begotten* in respect of his *man-hood*, among *many* brethren; is likewise still the *onely begotten* Sonne of God; in respect of his *God-head* without any brethren. And so you see, that maugre all the spite of Hell, it is most apparently true, that this *Word* is the true God, for time, *eternall* vnto his Father.

ϕ c. 3.

Iohn 1.

Fulgen in resp.
ad obl. Arrian.

Iohn 30. 17.

CHAP. IIII.

Of the coessentiality of the word with the Father, and the objections that are made against the same sufficiently answered.



Secondly, you haue heard of the eternall Godhead of this Word; it followeth that I should shew vnto you how for nature he is coessentiall vnto his Father: touching which point Athanasius saith, *Non res quæpiam extrinsecus adinuenta est filij substantia, neque ex nihilo inducta est, sed ex patris essentia nata est*, The substance of the Sonne is no outward thing, either found or created, but begotten of the very Essence of his Father; euen as you see the brightnesse springing from the light, or the vapour from the water; *Neque enim splendor neque vapor est ipsa aqua, aut ipse sol, neque res aliena*: For neither the light is the Sunne it selfe, nor the vapour the water it selfe; and yet they are none other things, of another kind, then be the substances from whence they spring: euen so the Sonne issueth from the substance of his Father; *Et tamen patris substantia non perpeffa est partitionem*: And yet the substance of the father admits no partition; for as the Sunne remaineth still the same, and is no way lessened or diminished, in respect of those beames that flow from him, so the Father suffereth no mutation by hauing & begetting, *Swam ipsius imaginem filium*, This his Son and eternall image: but remaining still the same, he begetteth his Son of the same Essence: and we find not only all the Orthodox fathers, but also the Scriptures plain enough, to confirm the same truth; for our Sauour saith, *I and my Father are one*: And so S. Iohn hauing spoken of the Father, the Word, and the Spirit, saith, *That these three are one*: And reason it selfe must needs confirme the same; for seeing the Diuine Essence is most simple, impartible, and indiuisible; and that the Father is God, (as none denyeth) and that the Sonne is God, (as I haue already proued) and that the Holy Ghost is God, (as all the holy Fathers haue as sufficiently confirmed) & yet that there are not

three

Athanasius in ep.
cons.
Eusebium.

Iohn 10.30.

1 Iohn 5.7.

three Gods but one God; (as *Athanasius* sheweth) therefore it must needs follow, that all three haue but one and the selfsame *Essence*, and consequently, that the Sonne is *ipsum* *Patri*, *Consubstantiall* or co-essentiall vnto his Father: and therefore also hence it must needs follow, that (as *Caluin* saith) our Sauour Christ is *deus*, A God of himselfe independent, as absolute as the Father is.

And yet for the better vnderstanding of this point, how Christ may be said to be *deus*, God of himselfe, we must consider that, *Aliud est habere essentiam Diuinam à seipso, aliud habere essentiam diuinam à seipso existentem*; It is one thing to haue his Diuine *Essence* from himselfe, and another to haue his Diuine *Essence* existing of it selfe; To say that the person of the Sonne, hath his Diuine *Essence*, that is, his personall being from himselfe, we cannot; because it is from the Father, the Father communicating his whole *Essence* vnto the Sonne; and therefore we say that the Sonne, *Ratione personæ unigenitæ*, in respect of his personall being, is not *deus*, God of himselfe, but God of God, and Light of Light; (as the *Nicen* Councell hath it:) because the person of the Sonne existeth from the person of the Father; but to say that the Sonne hath his Diuine *Essence* existing of it selfe, is most certaine; *Quia remota relatione ad patrem sola restat essentia, qua est à seipso*; for taking away the relation of the Sonne vnto the Father, there remaineth but the *Essence*, which is of it selfe: and therefore we say that the Sonne, *Quoad essentiam absolutam*, In respect of his absolute *Essence*, is *deus*, A God of himselfe, because the *Essence* of the Sonne, is the very same that the *Essence* of the Father is: And so to this truth, let downe by *Caluine*, *Bellarmino* himselfe subscribeth.

But the old and new *Arians* cannot endure to yeeld him to be *ipsum*, of the same *Essence* with his Father, but rather *ipsum*, of some other such like *Essence*, but not of the same substance, as *Athanasius* sheweth. And therefore they doe object,

First, against the Word here used by the Fathers, to expresse this truth.

Secondly, against the truth and true meaning of the matter, contained and declared by this Word.

X₃

First,

Athanasius.

Thom. p. 1. q. 33.

How Christ is God of himselfe.

Idem ibid.

Bellarmino de Christo.

Athanasius in l. de expositione fidei.

Ob.

Idem in lde
decret Con.
Nicen.

First, for the word *ἡ οὐσία*, though first found out by themselves, yet of all others, the *Arrians* could not indure it, as *Athanasius* witnesseth; because (as they said) neither *οὐσία*, essence, nor *ἡ οὐσία*, of the same essence, can be found any where in all the Scriptures.

Sol.

That the word
Essence is
plainly deri-
ued out of
Scriptures,
Rom 1.20.

Philip. 2.

2 Pet. 1. 4.

To this *Epiphanius* answereth, that although the name of essence in plain tearme, is not found either in the Old or New Testament, yet the sense and signification thereof, the *Synonymie* and *equivalencie* of the same, is obviously found in many places: for the Apostle speaketh of his eternall power, *καὶ θεότης*, and Godhead; and what is *θεότης*, his Godhead, but *οὐσία τοῦ Θεοῦ*, the very Essence of God? and so he speaketh, *μορφὴ τοῦ Θεοῦ*, of the forms of God, but the forme of any thing is no lesse Philosophicall then the Essence of that thing, and Saint Peter saith, *ἐν ᾧ δὴ τὸ αὐτὸ ἡμεῖς κοινωνοῦμεν θεότης* That wee might bee made partakers of the Diuine Nature; but the nature of God and the Essence of God, are both the same.

Exod. 3. 14.

That abstract
names are
most agree-
able to God.Dionys. de Di-
uin. nominibus.

Luc. 15. 12.

Besides, Essence is deriued of *esse*, to be; and it is the abstract of the name or Word, which in the concrete is called *ens*, being, but God is said to be both *ens* & *esse*, the chiefest being, and to be, in the Scriptures: as *ego sum* i. *ἐγώ εἰμι*, I am that I am; and hee that is, hath sent me vnto you: and therefore if the Scriptures call him *ens*, the being, why may not we call him essence? for though it cannot be well said, that man is *humanitie*, in the abstract; yet because God is most simple by nature, we may as well speake of him in the abstract as in the concrete, nay the abstract names are more properly agreeable vnto him, then the concrete, as to say that he is Truth, rather then true; *Wisdom*, rather then wise; *iustice*, rather then iust; and so essence or being, rather then to be, as *Dionysius* saith.

And further we finde the word *Essence*, vsed in the Scripture; for, where the prodigal Child saith, *πατήρ μου δός μοι τὸ μερίδιον τῆς οὐσίας σου*, Father giue me the portion of thy substance, which pertaineth to me, he vseth the word *οὐσία*, to expresse his fathers substance: and what is the riches or the substance of God, but his *Diuinitie*? and therefore the word *Essence* is not improper, nor altogether inuented without Scripture to expresse the Nature of GOD.

And

And for the word *ὁμοῦς*, *coessential*, or of the *same essence*, the fathers answer, that it was not first *invented* by the fathers of the *Nicen Councell* (as the *Arrians* falsely affirmed) for one of themselves denying the *Deitie* of Christ, said, that if they should yeeld Christ to be a *true God*, then must it follow, that he is *ὁμοῦς*, of the *same essence* with God: whereupon *Hosius* and the rest of the *Orthodox fathers* concluded that he was *ὁμοῦς*, of the *same essence* with God: and it was vsed long before that time, (though not controuerted;) by *Dionysius Romanus*, *Dionysius Alexandrinus*, *Origen*, *Theognostus*, and others, as *Athanasius* affirmeth.

Secondly, they say that it was not so far fetcht, as the words, *ἕτερος*, of another essence, and *ὁμοιός* of the *like essence*, which themselves vsed to deny the *coessentiality* of the Sonne of God with his Father: so free were they to *deuse* what they would to maintaine errors, and so strict against the defenders of the truth.

Thirdly, they alledge that the Scriptures vsed the like words, as *αὐτὸν ἀγαπᾷ ὁμοῦς ἡμεῖς*, And *Moses* calleth the children of *Israel*, *λαὸν προεῳρισμένον*: which we translate, a *speciall people*, or a *peculiar chosen people* vnto himselfe: a people, as it were, of the like nature with God.

Fourthly, they affirme that although the word *is selfe* is not found in the Scriptures; yet that the *full sense* and *meaning* of the word is plainly found, as Saint *Augustine* doth most excellently proue out of those words of our Saviour, *I and my Father are one*, *Iohn 10*. And that it is deriued from the Scripture, for it is deriued of *ὁμοῦς* Essence, and *ὁμοῦς* is deriued of *ὅτι*, and the Lord saith of himselfe, *Ego sum ὁ αὐτός*, *I am he that is*, or, *I am that I am*, *Exod. 3*. And therefore seeing this *λογικὴ χάρις*, their verball winde shakes no corne, nor cannot *derogate* any thing from the *coessentiality* of this word with his Father, they proceed against the matter. And so

Secondly, they doe obiekt against the *truth* of the matter declared by this Word. And

First, they arguethus. Whose *wills* are *diuers*, their natures and essences are *diuers*, but the will of the Father, and of the Sonne, are *diuers*: for the Sonne saith vnto his Father, *Father, if*

That the word *ὁμοῦς*, of the same Essence, was not first vsed by the Fathers of *Athanasius* time.

Luk 6.
Deut 7. 6.
14. 2. 26.
Ambros. l. 3. c. 7.
de fide.

Aug. tract. 79.
in Joh.
Cyrillus l. 1. de trinit.

Ob. 1.

Matth. 26. 39.

Sol.
That Christ
as he hath
Two Natures,
so he hath a
two-fold Will.

it be possible, let this cup passe from me, neuertheless not as I will, but as thou wilt; therefore their Essence must needs be *diuers*.

I answer, that the proposition is to be *distinguished*; for whose wills are *diuers*, hauing the same *natures*, their *natures* must be *diuers*; but in Christ there are two *natures*, *diuine* and *humane*; and therefore that his *will* is *diuers*, or not the same *will* as his fathers is, in respect of his *humane* nature (though it be alwayes subiect and agreeable to the same) we easily *grant*: but that his *will* in respect of his *diuine* nature, is any wayes *different*, or *diuers* from his Fathers *will*, we utterly *deny*: and we say not that the *whole person* of Christ, but that *Christ* in respect of his *diuine* nature, as he is the second person of the *Trinitie*, is *co-essentiall* vnto his Father; and therefore though the *will* of Christ, as he is the *Sonne* of man, be not the same, as his Fathers will is; yet that doth not proue the will of Christ, as hee is the *Sonne* of God to be not the same as his Fathers will is: because Christ hath a two-fold *will*; the one as he is the eternall *Word*, and the other as he is made *Flesh*.

Ob. 2.

1 Tim 2. 5.

Sol.
That there are
two sorts of
Mediators.

Secondly, they say: he that is mediator betwixt God and men, is not of the *same essence* with God; but Christ, is the Mediator betwixt God and men, saith the Apostle: therefore he cannot be of the *same essence* with God.

I answer, that the proposition is to be *distinguished*: for it is true of such a mediator, as *Moses* was, the Messenger of God to men; but it is false of such a Mediator, as reconcilcth *wicked men* to God, by appealing his *wrath*, and making *satisfaction* for their sinnes: for that no man can do so, but he that is *God by nature*. Now Saint *Paul* sheweth Christ to be such a Mediator, as doth appeale the *wrath* of God, and therefore he sheweth euen thereby, that Christ must needs be a God by *nature*, and of the *same Essence* with his Father.

Ob. 3.

Thirdly, they say Christ is a Mediator and an Advocate with God, but he is no Mediator nor Advocate with himselfe, therefore *himselfe* is not of the *same Essence* with God.

Sol.

I answer, that the Name of God is to be taken two wayes. First, *Essentially*; and so Christ is a Mediator with God.

Secondly *Hypostatically*, for any person of the *God-head*; and so Christ also is Mediator with God, if you vnderstand God for
the

the person of the Father, not *excluding* the Sonne, or the Holy Ghost; for otherwise it is false: because he is not onely Mediator with the *person* of the Father, but also with himselfe and the Holy Ghost: Solikewise in the conclusion, if you take God *in personis*, for the *person* of the Father, we yeeld Christ is not God, because God the Sonne, is not, nor cannot be God the Father. And to the *mirror*, I say, that Christ may bee said to bee a Mediator *with himselfe*, if we consider the office of mediation; Nam *sacrificij modum, non sicut unus quidam ex nobis, sacerdotibus offert seruiliter*; For he doth not seruilely, like some of vs, or any vnder the Law, bring the substance of our sacrifice vnto the Priests, which should first offer for *themselves*, and then for the sinnes of their *people*, because he hath nothing herein common with vs, that he should receiue it at our hands, to offer it for vs; but as he is *our sacrifice himselfe*, Sic *sibi ipsi conciliat & per ipsum, & in ipso patri*, So he reconcileth vs vnto *himselfe*, and through *himselfe*, and in *himselfe*, vnto his Father, as Saint Cyrill saith.

That Christ
reconcileth
vs to himselfe.

Cyrrillus l. de
recta fide ad
reginas.

Fourthly, they say: If he be of the same *essence* with the Father, then is he essentially in the Father; but he is not essentially in the Father, for the Word was *with God*, and not in God, saith the Euangelist; but to be *with God*, signifieth not to be *in God*, but without him, as a booke held in my hand, is with me, though it be not in me: therefore Christ is not essentially in the Father, & consequently not of the same *essence* with the Father.

Ob. 4.

Iohn 1. 1.

To this Fulgentius answereth diuers ways.

Sol.

1. If all that is sayd to be *with God*, be *without God*, and all that is sayd to be *in God*, be *within him*; then are wee neerer vnto God then the Sonne of God; for here you see he is sayd, but to be *with God*, and we are sayd to be *in God*: for *there is but one God the Father, by whom are all things*, and wee *in him*, sayth the *Apottle*; but this is most absurd, to say, that wee are neerer vnto God then the Sonne of God, and therefore it is as absurd to say that all which is *with God*, is *without God*, and all that are sayd to be *in him*, to be *within him*.

Fulgent. in resp.
ad obiect. Arrianorum.

1 Cor. 3.

Secondly, Hee proueth, that to be *with God*, or *with man*, doth not alwayes signifie to be *without God*, or *without man*; for it is sayd, that the vngodly reasoned *with themselves*, but when

Wisd. 2. 1.

C. 4. 1.

John 14. 25.

Ephes. 3. 16, 17.

That to bee
with God and
to be in God
is the same.

Iohn 10. 38.

That we are
not in God as
Christ is in
God.

when a man *reasoneth*, he doth it *within* himselfe, and not *with-
out* himselfe, and it is sayd, that the memoriall of Vertue is *immor-
tall*, because it is knowne *with* God, and *with* men: but it can-
not be knowne *with* men, vnlesse the memorie thereof be *with-
in* men; and so our Sauour Christ sayth, *If any man loue mee and
will keepe my saying, my Father will loue him, and wee will come vnto
him, and make our abode with him: but to abide with vs, doth
not signifie to remaine without vs, but to dwell within vs; as the
Apostle sheweth, when hee prayeth that the Saints might bee
strengthened with might by the Spirit in the inner man, and that
Christ might dwell in their hearts by faith.*

Thirdly, He proueth that to be *with* God, and to be *in* God,
is *equiualent*, and the very *same* in many things: for *Moses*
sayth, God is faithfull, *in whom* there is no iniquitie, and *Danid*
sayth, the Lord is righteous, and there is no iniquitie *in him*,
and yet Saint Paul sayth, *numquid iniquitas apud Deum*, is their
iniquitie *with* God? God forbid; and Saint Iames sayth, *with*
whom there is no variablenesse, nor shadow of turning, *i. e.*
in whom there is no *mutabilitie*: and therefore as the Euangelist
sayth ere, The Word was *with* GOD, so our Sauour
sayth else-where, *I am in the Father, and the Father is in mee.*
And therefore it appeareth plainly, that Christ is not *with*
God as one man is *with* another, as Saint Paul sayth that hee
remained *with* Saint Peter fiftene dayes: for so to be *with* one,
is to be *without* him, as a guest, by the affection of charitie, and
not to be substantially *in him*, as the *same*, by the law of equity;
but Christ is *with* God, as the word is *within* the minde, or the
councell is *within* the heart, or life it selfe *within* the soule; so
that, as the soule cannot bee *without* life, no more can God bee
without this Word: And therefore also, wee must obserue, a
great *difference*, betwixt our being *with* God, and *in* God; and
Christ his being *with* God, and *in* God; for when it is spoken
of vs, our *naturall* union with God is no wayes meant; but
either the *power* of the Creator, or the *pietie* of the redeemer,
is alwayes vnderstood: and therefore it is sayd, that *hee gau vs
power to be the sonnes of God*, but this Word is not made, but *natu-
rally*, and eternally begotten the *Sonne* of God; and therefore
though we be called *sonnes*, and bee called *Sonne*; wee called Gods,
and

and he called God; we sayd, to be begotten, and hee sayd to bee begotten; yet heerein is the difference, that hee is so naturally, and essentially; we so called by grace, whereby it is giuen vnto vs to be made the sonnes of God. And so much for the co-essentialitie of the Word, with his Father.

CHAP. V.

Of the co-equalitie of the Word with his Father, and the chiefest obiections made against the same, most cleerely and sufficiently answered.



Thirdly, You haue seene, that this Word is co-eternall and co-essentiall with his Father; it followeth that I should speake of his co-equalitie with his Father: and this poynt is as cleere as the former; because in an essence most simple, there cannot be so much as imagined, more or lesse: and therefore *Fulgentius* sayth most excellently, that seeing Christ is from everlasting, because he is the eternall *Wisedome* and power of God, seeing he is *immeasurable*, because hee is great and hath no end, and seeing he is most highest, as *Zacharias* sheweth in his speech of *Iohn* the Baptist, that hee should bee called the Prophet of the most Highest, that is, of Christ, he must needs be in all respects equall vnto his Father; Nam quid anterin sempiterno, quid maius immenso, quid superius altissimo? For what can be before him, that hath beene before all things? what can bee greater then that, which is *immeasurable*? or what can be higher, then that which is highest? and so Saint *Iohn* sayth, that the Iewes sought the rather to kill him, because hee did not onely breake the Sabbath, but also sayd that God was his Father, making himselfe equall to God,

But the *Arrians* doe obiekt, that Christ did not teach himselfe to bee equall with his Father, but that the Iewes misooke him, and thought he did so.

I answer that this is false, for (as Saint *Cyrill*, Saint *Chrysostome*, Saint *Augustine* and others doe affirme) the Iewes did rightly vnderstand our Sauour; and the Euangelist sheweth as much

Baruch. 3. 25.

Luke 1. 76.

Iohn 5. 18.

Ob. 1.

Sol.
That the
Iewes rightly

vnderstood,
that Christ
taught that he
was equall
with God.

John 6. 62.

John 2. 20.

v. 21.

Ob. 2.

John 14. 20.

Sol.

Basil: l. 1. in Eu-
nomium.
Nazian orat. 4.
de Theol.
Hilar. l. 9. de
trinit:

How the Fa-
ther is greater
then Christ.

John 4. 28.

much: for if they had either *mis-conceined* his meaning, or *mis-constned* his words, then surely either *Christ* or the *Euangelist*, would haue giuen vs some notice thereof; that so we might not erre after them, especially in so great a matter: for so we finde, that when the *Capernaits* vnderstood his words of an *Orall* eating of his flesh; our *Sauour* perceiuing their error, how they *mis-vnderstood* his words, sayd presently; the *flesh profiteth nothing*, and that the words which hee spake, were *Spirits and Life*; and so when he sayd, *Destroy this Temple and I will build it up againe in three dayes*, and the *Iewes* thought that he spake it of their *stately*, *Materiall temple*, that was forty sixe yeeres a building; the *Euangelist* presently tells vs, that *hee spake it of the temple of his Body*; but neither *Christ*, nor the *Euangelist*, doe here giue vs the least intimation of their mistaking of his meaning; but doe rather *approve* their right apprehension of our *Sauours* words: and therefore it must needs follow, that *Christ taught* himselfe to be equall vnto his Father.

Secondly, They doe obiekt that *Christ himselfe* sayth, *my Father is greater then I*, and therefore, *Christ* is not equall vnto his Father.

To this Saint *Basill* answereth, that the Father is *greater* then the Sonne, *ratione principij*, in respect of his beginning, for that there is noted a certain kind of *authoritie* or *maioritie* in the Father, because hee is the *beginning* of the sonne, and doth *communicate* his whole *essence* vnto the sonne, which the sonne doth not vnto the Father; that is, that the Father is the *beginning* of the person of the sonne, but not of the *essence* of the sonne, as I sayd before.

Others, would haue the Father to be *greater* then the sonne, *ratione nominis*, onely in respect of the name, because the name of a Father seemeth to be *greater* then the name of a Sonne.

But *Arsenafius* (in my iudgement) answereth best, that *Christ* is equall to the Father as touching his *Godhead*; but *inferiour* to the Father, as touching his *manhood*: for *Christ* sayth, *I goe to the Father, because the Father is greater then I*; and therefore he is *inferiour* to the Father in respect of that *nature*, wherein he *goeth* to the Father; but hee cannot bee sayd to *goe* to the Father, as he is a God: for so hee is *alwayes* with the Father; but he

goeth

goeth to the Father as he is a *man*; and therefore he is *inferior* to the Father, as hee is a *man*; and thus Saint *Cyrrill*, Saint *Chrysost.* Saint *Aug.* and *Gaudentius* doe expound it.

Thirdly, they doe obiekt that our Sauour sayth, *I came downe from Heauen, not to doe mine owne will, but to doe the will of him that sent mee*, therefore hee that sent him, is greater then hee that is sent.

I answered first, that *Christ* hath two wills; the one as *man*, the other as *God*; and hee came downe, not to doe *his owne will*, which he had, as hee was *man*: but to doe the will of his Father, that sent him, which was also his *owne will*: as he was *God*: for hauing the same *essence*, hee must needs haue the same will with his Father: and therefore as hee was *inferior* to his Father in respect of his *humane will*, so he was equall to his Father in respect of his *diuine will*.

And secondly I say that he was not sent, *Per modum imperij*; In respect of any *superiority* that the Father had, to command him; but by way of *consent*; the Father being willing, to let his Sonne goe, as the Sonne was to be gone: so that *misit*, is no more then *emisit*, they were both willing, that the Word should be made *Flesh*.

But they vrge that he descended to doe the will of his Father; but he descended not as *Man*, but as *God*: therefore he was inferior to the Father, not onely as *Man*, but also as *God*.

I answered, that the descending of *Christ*, is nothing else but his *exinuation*, his *incarnation* and assuming the forme of a seruant; for otherwise the Godhead can neither be said to ascend nor descend: and so his son thus humbled, thus incarnate, did obey his Father, and performe the Will of his Father; but not in respect of the forme which he had in Heauen; with his Father; but in respect of the forme of a seruant, which hee humbling himselfe, assumed in earth. And,

Fourthly, they doe obiekt that *S. Paul* sayth, that when *Christ* hath subdued all things, yet then, the soune shall be subiect vnto his Father, which hath subdued all things vnder him, and therefore the sonne is inferior to the Father.

To this some doe answer, that then the humane nature of *Christ* shall bee swallowed vp, and wholly conuerted into the

Dietie:

Ob. 3

John 6. 38.

Sol.

That *Christ* hath two wills.

That the Father sent not the Sonne by way of command, or superiority.

Ob.

Sol.

That the descending of *Christ* is the assuming of our flesh.

Ob 4.

1 Cor. 15. 27. 28.

Sol.

Nysenus.
Chrysost. Cyril.
and others.

Dietie: but this cannot bee; for that Saint Paul in this very place sheweth the *contrarie*; because the *subjection* argueth a *distinction*: whereas if it were quite *swallowed vp*, there could bee no *distinction*: and therefore seeing there must be still a *subjection* there must be still that nature *remaining*, which shall bee *subiect* to the other.

Others will haue this saying of the *Apostle* to be spoken of the whole Church of Christ; or of Christ as hee is in his *members*; so that the sence should bee this, then the whole body of Christ shall be so *subiect* vnto God, that not any one member of the same, shall in any thing bee *contumacious* or rebellious against the will of God.

But although this may passe without absurditie, as being *true* in respect of the *matter*; yet I doe not finde, that it agreeth with the *Apostles* meaning in this place: for hee speaketh of *him*, to whom all things are *subdued*; but all things are *subdued* vnto the person of Christ, considered in *himselfe*; and not vnto the whole body of Christ, or vnto Christ considered in his *members*, as both the Prophecie of *Dauid*, and this place of the *Apostle*, make it playne: and therefore Saint Ambrose Oecumenius and Theophilact, doe expound it of the Sonne of God *absolutely* considered; and that it signifieth not a *seruile* *subjection*, any wayes betokening an *inferioritie*, but an *unanimous* agreement of the sonne with the Father, which sheweth their *vnitie* and *equalitie*.

That Christ
in glory for
euer and euer
as man, shall
be still inferi-
our and sub-
iect vnto the
God head.

But I like best of Saint *Augustines* and *Primasius* expositions, which doe interpret it of the *humane* nature of Christ, which then shall bee truly *subiect* vnto God; not because it was not *subiect* before then, but with a more *emphasis* the *Apostle* would giue them to vnderstand, that as *euer* before, it was *subiect* vnto God, so then also, in that excellent glorie, when all things are *subdued* vnto it, it shall be *subiect* vnto God: and the reason hereof is, (as some of the Greeke Fathers haue obserued,) because he writ vnto the *Corinthians*, which were but *verie lately* conuerted vnto the Christian Faith, from the *vaine fables* of the Gentiles, which taught that the Gods did contest, and strue amongst themselves.

And therefore, least they should thinke, that Christ *subduing*

all things, and putting all things *under his feet*, would doe vnto his father, as they sayd *Isupior* did to his father *Saturne*, *edibus & sedibus effugari*, to driue him out of house and home, hee sayth, *all things shall be subiect vnto Christ, excepting him, which hath subdued all things vnto him*: and not onely this, (that all things shall be subiect vnto Christ, but the Father) but also; that *as now it is*; so it shall be *then*, in that glory and triumph; after all things shall bee subdued vnto the *Man Christ Iesus*, yet then shall his *humane nature*, that is, *Christ himselfe as he is man*, be still subiect vnto *God his father*: so that hee which is, and euer was equall to his father, as touching his *Godhead*, is and euer shall be inferior and subiect to his father as touching his *Manhood*.

Many other obiections they haue, against the *Dictio coessentialit*, and *coequalitie* of the *Sonne of God* with his father; but they are all so triuiall that they deserue no answer: and are all deduced from those places that are spoken of *Christ*, as hee is a man; and misapplied by them, to denie his excellencie, as hee is a God; and therefore I neede not proceede any further in this point, but onely to desire you from hence; to obserue these few branches of instructions, that doe most naturally spring from this *raote*, as,

1. *The greatnesse of Gods loue.*
2. *The craftinesse of Satans dealing.*
3. *The peruersenesse of Heretickes.*
4. *The vnthankfulnessse of men.*

First, wee see this Word, this Sonne of God, was not made flesh to *diminish* or to *better* himselfe, for hee was before (as I shewed you before) a God in the best and highest degree, from euerlasting, *irritus, inuictus*, a God of himselfe, *coessentiall* and *coequall* vnto his father: what therefore should hee *merit*, or wherein could he be *digified* by his Incarnation, more then he was before his Incarnation? *Gloria eius augeri non potuit*, nothing could be added vnto his *glorie*; or if it could, his loue to vs could not be so great, for then it might bee sayd; hee did it not onely for our sake, but also for his *owne sake*, that himselfe might thereby be the more *digified* and exalted: but seeing he was so high before, that he could not bee *higher*; so great that hee could

This doctrine, th at the word Incarnate was a true God, teacheth vs foure speciall things.

How greatly God loued vs, that God would be made man for our good
A loue like himselfe, incomprehensible.

not

How Satan
hath euer la-
boured more
to obscure the
truth concern-
ing the per-
son of Christ,
then any other
point of do-
ctrine what-
soeuer.

Math. 4. 3.

Luke 17. 3.

not greater, and so good that he could not be better; it is most certainly apparant, that he descended from the height of his dignitie, vnto the very depth of humilitie, to be made flesh, onely for our sake: and therefore wee may well say, that greater love then this cannot be, that he, which is the highest, chiefeest, euerlasting God, should descend and be made the Sonne of Man, that wee might be made the sonnes of the immortall GOD through him.

Secondly, we may from hence see both the subtiltie and the cruelty of Satans dealing, for he knoweth that this is the greatest benefit that euer man received from God; the giuing of this Word to be made Flesh, this his eternall Sonne to be made man, *Quia in creatione dedit se tibi Deus*, Because in thy creation, hee did but giue thy being vnto thee; but in this his Incarnation, hee gaue himselfe vnto thee: and therefore Satan would faine obscure this benefit, either by debasing the person, and perswading vs to beleene that he was not so excellent as hee was, i.e. not a God, or if a God, not so high, not so excellent as his Father was; or else by corrupting the action, and suggesting vnto vs, that hee did not all for our sakes onely, but chiefly for his owne moris, (as if he were ambitious of vaine-glory, which is blasphemy to thinke) that he might thereby get him a name aboue all other names.

And this is his vsuall practise, to seeke alwayes at the chiefeest, to corrupt the greatest points, and to ouerthrow the strongest pillars of Christian religion; for he tempted Christ himselfe, and would faine haue overcome him: for hee knew that if the Captaine were once conquered, then all the Souldiers would soone be vanquished; if the Shepheard were once smitten, then all the sheepe would be scattered; and so since the comming of Christ, he stirred vp more and greater heresies concerning Christ, either his person, or his offices; then he did concerning any other point of Christian Religion; for as there is no point so great, so waighy, no point more comfortable then this, concerning the person of our Redemer; because this is eternall life, to know him to be the true and eternall God: So Satan did neuer bestow more paines about any point, to ouerthrow it, and corrupt it; then he did about this same, as they that are but meanelly read in the Ecclesiasticall stories, and counsels, may easily perceiue

ceiue: And therefore I haue euer thought *no paines too great, no discourses too long, no time mispent*, that is spent to *discusse* this truth, and to *dispell* those cloudes of errors that doe seeke to *obscure* the dignity and excellency of the person of the Sonne of God; *Quia bonum est esse hic*, For it is good to dwell on this Rock, and here to build us *Tabernacles*, as Peter saith, *In uat usque morari*.

Thirdly, we may from hence see the *peruersnesse* of wicked Heretickes, for that it is not enough for them, to *offend* God, but they will *deny* him to be a God, and as the *Arians* will be wicked *cum deo*, in the highest degree, by *searching so farre* into God, as to say at last, *there is no God*; so will they search so farre into the nature of the Sonne of God, that they deny him to be a God, vntill the *vengeance* of God, doth make them see their *abominable* sinnes: and therefore we should all take heed, that the God of this world doe not so *blinde* our eyes, as to make vs to deny God our Saviour.

Fourthly, wee may from hence consider how *thankfull* wee ought to be; and yet how *unthankfull* we are to God: for here wee see, that more then this he could nor doe for man, for the highest God to be made man, yea a man of sorrowes (as I shall by his helpe in my Treatise of his *Passion* shew vnto you) that we might be made the *sonnes* of God and the *heires* of ioy; and yet we seldome or neuer set this great benefit before our eyes, to be *thankfull* to God for the same: for if we did, how could we finde in our hearts with the *sight* of this *goodnesse*, to heape vp such *horrible wickednesse*, as we doe against his Maiestie? to blaspheme his name, to *abuse* his Word, to *dispi*se his seruants, and to be to *euery good worke* reprobate; O beloved, remember what our Saviour saith, *If you loue me keepe my Commandements*: and if you be *thankfull* to God, for this his great loue to you, to be vilified, and made *flesh*, and made of *no reputation* for you, offend not his Maiestie, and render not vnto him *euill* for good, and *hatred* for his *good will*. And so much touching the excellency of the person that was made *flesh*, he that was the true and eternall God, co-essentia and coneterna vnto his Father.

How maliciously Hereticks haue denied the God-head of Christ.

How thankfull we ought to be vnto God for the giuing of the Word to be made flesh.

Iohn 14. 15.

CHAP. VI.

Of the word $\lambda\acute{o}\gamma\omicron\varsigma$, The word here shewed by the Euangelist, to expresse the person that was incarnate, and what it signifieth, and why the Euangelist useth it.



Secondly, having seene the excellency of the person that was made flesh, we are now to consider, the Word here used, to declare that person, $\lambda\acute{o}\gamma\omicron\varsigma$, the Word; touching which I will onely discusse these three points.

1. What $\lambda\acute{o}\gamma\omicron\varsigma$ signifieth.
2. Why Christ is termed $\lambda\acute{o}\gamma\omicron\varsigma$.
3. Why the Euangelist saith here, The Word was made flesh, rather then, the Sonne of God, was made flesh.

What $\lambda\acute{o}\gamma\omicron\varsigma$ signifieth.

Heb. 1. 3.

First, some say that $\lambda\acute{o}\gamma\omicron\varsigma$ signifieth *reason*, and that the Sonne is therefore called $\lambda\acute{o}\gamma\omicron\varsigma$, *Reason*, because as *reason* is most inward with vs, so is the Sonne with the Father, as Saint Basil, and Nazianzen say; or because he maketh vs obedient to yeeld vnto reason, as Origen saith: others will haue $\lambda\acute{o}\gamma\omicron\varsigma$ to signifie *definition*, because Christ defineth and expresseth the whole nature of his Father, he being the brightnesse of his glory, and the ingrauen forme of his person, as Nazianzen and Eusebius vpon those words of the Apostle doe affirme. Others translate it *sermo*, (which I translate *speech*) as Prudentius.

Ades pater supreme, patrius, sermo Christe.

So Beza, In principio erat sermo, and so Tertullian, Saint Cyprian, Saint Hillarie, Saint Ambrose, Saint Augustine, Saint Hierome, and diuers others: and some call him the *voice* of God, according to that of the Psalmist. The voice of God is a glorious voice, as Claudian.

Christe potens, redemptor, conditor, et
Vox summis sensus, Dei, quem suad ab atri

Ades pater

O mighty Christ, maker of the world, thou voice and sense of the highest God, which the Father begets in his most inward minde.

But

But most commonly the *Fathers*, and almost all the *Schools* of Diuinity, following the *vulgar Latine*, doe expound *Logos*, to signifie *verbum*, the *Word*; because *Sermo*, *speech*, doth seeme to consist of many words: whereas a *word* doth altogether denote, and declare *unity*.

But then it may bee objected, that none can *expresse* his whole minde by one *simple word*; and therefore that *speech* is more likely to be the meaning of the *Euangelist*.

I answer, That man indeed, with one conceiued word, can hardly *expresse* his whole minde and wisdom; but it is not so with God: for, as he is but, *Vnus simplicissimus actus*, One most simple act; so hee doth apprehend, and vnderstand all things, *Vno scitu, & vno conceptu*; At one instant, and can *expresse* himselfe with one word: And multiplicity of words, doth shew the infirmity of man, that with few words, cannot *expresse* himselfe; but the *unity* and *simplicity* of Gods Word, denoteth the *superexcellencie* of God, that so briefly, and so easily, can doe all things.

Secondly, We are to note, why *Christ* is termed *Logos*, the *Word*: Touching which point, we must vnderstand, that whatsoeuer *speaketh*, uttereth forth words; And wee finde that God, *Angels*, and *Men*, doe *speak*; though after a different and diuers manner: for, though God being a *Spiritus*, wanteth mouth, lippes, and tongue; and that the *Apostle* *speaketh* hyperbolically of the tongues of *Angels*, (as *Zanchinus* noteth) yet this is certaine, that God and *Angels* doe often *speak*; as we reade *Genesis* 1. *Zach.* 2. *Esay* 6. 2. 3. Although the speeches, and the communications of the *Angels*, be farre vnlike to ours, (as *Saint Hierome* saith) and that we can neither know, nor vnderstand after what manner, they either doe, or haue heretofore spoken at any time, either outwardly vnto the eare, or inwardly in the minde of any man, as *Saint Augustine* saith: And therefore we say, that there is a *Diuine*, *Angelicall*, and a *humane word*; And to each of these, i. e. God, *Angels*, and *Men*, wee doe ascribe a two-fold word.

1. One inward of the minde and vnderstanding.
2. Another outward of the voyce and tongue.

After the first manner, we are saide to *speak*, when wee doe conceive certaine thoughts, and cogitations within our minde;

Ob.

Sol.

That as God is one act, so he can *expresse* himselfe with one word.

Why *Christ* is termed the *Word*.

Zanch. l. 3. c. 19. de operibus sex dicrum.

Hieron 10. 7. p. 187. in c. 24. *Jobi.*

That there is a two-fold *Word*.

Psal. 53. 1.
Sap. 2. 1.
Matth. 9.

Fulgent in resp.
ad ob. Att.

Hilarius l. de
Synod.
How in some
things the
Word God re-
sembleth our
outward word.

Matth. 12. 14.

Heb. 1. 3.

The likenesse
of the Word
with our in-
ward word
Aug. de Trini-
tate. l. 1. c. 10.
¶ C. 11.

Nazianzen. orat. 4.
de Theolog.

Fulgentius ad
Monimum.

Iohn. 3. 13.

As, the *foole* hath said in his heart there is no God, and, they said within themselves, but yet might. And,

After the second manner, wee are said to *speak*, when by any outward word, or voice, we doe expresse, and declare our inward cogitations; And this is said to be onely the outward signe and voyce of the inward word: for that the inward conception of any word, is most properly said to bee the Word, as Saint *Augustine* affirmeth.

Now *Christ* is not any outward vocall word, nor any transient voyce of God, (as diuers Heretikes said hee was) but he is the inward, essentiall, and permanent word of God; as *Epiphanius*, Saint *Basil*, and Saint *Augustine* doe declare: And yet (as Saint *Basil* saith) hee hath some certaine similitudes and resemblances with our outward word; for as the same springeth from our inward minde, (because the tongue uttereth what our minde conceiveth, for out of the abundance of the heart, the mouth speaketh) So is the Word God, begotten from the minde of the Father; and as the vocall Word, is the lively Character of the inward thought, and doth represent the image of the same; so is the Word God, the living Image of the begetter, and the very effigies, or the ingrauen forme of his person, as the *Apostle* speaketh.

But he hath a farre more propinquity and likenesse with our inward and mentall Word, (as Saint *Augustine* teacheth.) For,

First, As a man conceiveth, and brings forth this Word in his minde, so doth the Father beget his Sonne by his understanding.

Secondly, As the Word of the minde is from our knowledge, our knowledge from reason, and reason from the minde, immaterially produced, without any passion, or corruption; so is the Word God begotten of the Father, as Saint *Basil*, and *Nazianzene* doe declare.

Thirdly, As the minde doth so beget the Word within in selfe, as that still the same remaineth in the minde, (as *Fulgentius* saith:) So the Word God is so begotten of his Father, as that he remaineth alwayes with the Father, as, The Sonne which is in the bosome of his Father, be declared unto vs; and, No man hath ascended up to Heauen, but hee that came downe from Heauen, even the

Sonne

Sonne of man which is in Heauen; Nam cum ad terram descendit celestia non dereliquit: For when hee descended to the Earth, and was made flesh, he left not Heauen, but as the word of the minde doth alwayes remaine in the minde; so doth this Word God, alwayes remaine in the bosome of God.

Fourthly, as the conceiued word of the minde, is the beginning of all working, so is this word God the beginning of all creatures; for by it all things were made, and without it was nothing made that was made.

Fifthly, as the mentall word is shewed by the voyce, so is the word God manifested by the assuming of our flesh.

And yet because it is vnpossible to accomodate little, vile, and terrene things, fully to expresse, or in all things to agree with diuine and eternall things, as Saint *Augustine* doth most excellently declare, saying, *Cum Deus comparatur non potest comparari equali scilicet comparatione*, When God is compared, he cannot be compared with any equall comparison: for, to whom will you compare me, or what similitude will you make like vnto me, saith the Lord? therefore we must note, that although in some things, this word God is like vnto our inward word, yet in many things they doe differ. As

First, our Word hath a beginning of time, when we frame the same in our vnderstanding; but the word God hath no beginning. For he is α and ω , the first and the last, that neuer had beginning, and that neuer shall haue ending, for thou art God from everlasting, and world without end, saith the Psalmist.

Secondly, our minde is before any of our words; but this word God, is co-eternall vnto his Father, as I haue formerly declared.

Thirdly, our word differeth from the minde that produceth it; but this word God is *hypostasis*, of the same essence with the Father: for, *I and my Father are one*, saith our Saviour, & one substance, though not one person, as I haue likewise shewed vnto you before.

Fourthly, our word is an accident, in the subiect of our mind, but the word God is a most perfect substance, and the cause of all beings, in whom and by whom are all things; as the apostle saith.

John 1.

How the Word
God differeth
from our word.
*Basilus contra
Eun.
Aug. Ser. 190.
de tempore.*

Apoc. 1. 8.

*John 1. 1.
John 1. 2.
John 1. 3.*

*Athanas. in
Symbola. Cyril.
lus de trinitate.
Aug. in Joh.*

Fiftly, our *word* of it selfe, can doe nothing at all ; but the *word* God can doe all things.

Sixtly, our *word* is a *dead word*, wanting life ; but in the *word* God, there is not onely life, but he is *life it selfe*.

Aug. in Psal. 61.

Seauently, our *word* is *manifold* ; for wee produce many thoughts and intelligences ; but the *word* God is onely *one* ; because God with *one* all doth vnderstand himselfe, and all things else : and therefore Saint *Augustine* vpon the Psalmist, *Semel loquutus est dominus*, The Lord spake once, expoundeth the same of the *word* Christ. And so you see these differences betwixt the *word* God, and the *word* of man ; he that desires to see more discrepancies betwixt them ; let him read *Athanasius* in his third Sermon against the *Arians*.

Whether the
Word be a
name of per-
son or of office.

But here it may be demanded, whether *Word*, be a name of his *person*, as he is God, or a name giuen him, in respect of his office of Redeemer, as he is God and Man.

Maldon. in Iohn
c. 1.

I answer that it is a name of his *person*, and that in respect of his God-head onely : for it is obserued, that none of the *Euangelists*, nor of the *Apostles*, doth call him the *Word*, but onely *S. Iohn* ; nor he neither, doth call him *Word*, after he had said, that the *Word* was made flesh ; to note vnto vs, that as Saint *Iohn* onely was specially set a part, to declare the *Deitie* of Christ ; so he onely calls him by that name, which is onely proper vnto him, as he is God, and none else : and he calls him onely so, before his Incarnation ; to shew that he is the *Word*, as God, and not as *Man*.

Why Saint
Iohn vseth this
word *Word*,
the word.

*Hillar. in 1. con-
tra Constant.*

Thirdly, we are to consider why Saint *Iohn* saith, the *word* was made flesh ; rather then the *Sonne* of God was made flesh ; touching which, *Theophilact* and *Euthymius* thinke that he saith, The *word* was made flesh ; least that if he should haue said, the *Sonne* was made flesh, the Reader might perchance imagine, some possible or carnall thing, as the *Arians* dreamed ; as Saint *Hillarie* witnesseth.

But this reason seemes not *solid* enough to me ; because Christ hath many other names, besides this, as *wisdom*, *light*, *brightnesse*, and such like, which signifie neither *passion*, *composition*, nor *corruption* ; as both *Origen*, and Saint *Basil* haue obserued : and therefore others doe alleadge these two especiall reasons.

First,

First, because this word *λογος*, was an *acceptable* and a knowne name, both to the *Jewes* and *Gentiles*.

Secondly, because it was the most *proper*, and the *first* name that he could vſe, to make way to *expresse* that thing, which hee was immediately to declare.

First, It is manifest that there was no *name* of the Sonne of God among the *Jewes*, ſo generally *uſed*, and ſo well *knowne* as *λογος*, the word; as it might be eaſily ſhewed out of the *Chaldee paraphraſe*; for whereſoeuer that *paraphraſt* thinketh, the Name of God ſhould ſignifie the *Sonne*, he alwayes tranſlates the ſame, and reades it the word: the which without doubt he did; because he ſaw this word and name of him, was vulgarly *beſt knowne* amongſt them: for *Philo* the moſt learned of all the *Jewes*, & the moſt expert in the myſtery of the Trinity, though he neuer calleth Chriſt the *Sonne*, yet doth he often call him the *Word* in many paſſages of his Workes.

Neither was his name *λογος*, the word, onely knowne among the *Jewes*, but among the *Gentiles* and *Ethnickes* alſo: for it is apparant that although the way to *Heauen*, was vnknowne vnto them; yet did many of them (eſpecially of their *Philophers*) diſpute and deliuer many things concerning the true God; For *Aristotle*, or whoſoeuer he was that wrote thoſe bookes *De mundo*, did finde that in this rare piece of worke, and frame of the world, there is moſt excellent *conueiance*, without conſuſion; great *variety*, concurring in vnitie; and *diuerſitie* of all things, without diſorder, all which he attributeth to the *powerfull* working of the inuiſible God; of whom the ſaid Author conceiues, that for his *power* he is moſt mighty; for his *beauty* moſt excellent; for his *life* immortal, and for his *vertue* moſt abſolute; and that (as *Empedocles* ſaith) from him proceeded;

All things that were, that are, and ſhall be here,

Plants, men, beaſts, birds, and fiſh in waters cleere.

And entering into further conſideration of Gods nature, he ſaith, that although God be but *one*, yet we call him by many names, as *Uſum &c* *Uſum*, Because we liue by him; *αὐτὸς*, because he is of an immutable nature; *ἀπαράλλατος*, because nothing is done by chance, but according to his moſt certaine decree; *ἀπρόβητος*, because no

That this name of the Sonne, the *Word*, was the beſt known name of Chriſt among the *Jewes*.

Philo in l. de opificio mundi.

That the *Gentiles* were not ignorant of this *Word*,

*Clotho filum ba-
in'at, Lachesis
net, Atropos
occat.*

man can possibly auoid him, or flye from him; ^{nam} because he *abiderth* for euer; and as for that fable, (saith he) of the three Sisters of destiny, *Clotho* that spinneth, *Lachesis* that draweth out to a iust length, and *Atropos* that cutteth off the thred of mans life; it is to be vnderstood of God onely, who is the beginning, mids, and end of all things; and to conclude, he saith, there is a *Iustico*, that is neuer separated from God, which is, the *remenger* of all transgressions committed against the *Law* of God, where- in euery one must be well instructed, that would be *partaker* of humane felicitie and happinesse.

All which doth most apparantly proue, that the Gentiles had so much knowledge of the true God, as not onely was able, I say not with *Clement Alexandrinus* to bring them to saluati- on, but to make them without *excuse* in the day of retribution; because that they knowing God, glorified him not as God, but also as doth exceed the knowledge of many which make pro- fession of Christianity, and will no doubt rise in iudgement, to condemne them in the latter day.

*Hieron in ep.
ad Paulinum.*

1 Cor. 12:9.

*Aug. l. 5. c. 3. de
betrifibus.*

*Idem l. 7. c. 9.
confe ss.*

And as we see many of them vnderstood many things con- cerning the most true and *emerlasting* God, so we finde some of them haue deliuered some things concerning this word, and Son of God: for, though S. *Hierome*, speaking of this word, saith, *Hoc doctus plato nesciuit*; This word, eloquent *Demosthenes* was ignorant of it; because it is written, *I will destroy the wisdom of the wise, and cast away the understanding of the prudent*; Yet *Lactan- tius* saith, that *Zeno* affirmed *logos*, the word, to be the maker of this vniuerse; and that *Mercurius*, surnamed *τιμωμεν*, thrice great, did often describe the power and *Adaisie* of this word; and Saint *Augustine* affirmeth that the said *Trismegistus* did com- pose a booke, whose title was, *λογος τιμωμης*, i. e. the perfect word; and that therein he left written, *Monas generis monada*, & in se suum reflexit ardorem: Which is as much as if he had said, the Father begate the *Some*, or the *minde* begate the word, and from both proceeded the Holy Spirit, and l. 7. *Confe ss. c. 9.* hee saith, that he saw certaine books of the *Platonists* wherein he found, though not in the same words, yet the very selfe-same matter, proued by many reasons, that in the beginning was the word, and the word was with God.

Saint

Saint Cyrill alſo ſaith, that the Philoſophers haue affirmed the eſſence of God to be diſtinguiſhed into three ſubſiſtences, and ſometimes to haue deliuered the very name of *Trinitie*: and *Theodoret* doth affirme, that *Plotinus* and *Numenius* haue collected, out of *Plato*, that there are three eternities; *Bonum, & mentem, & vniuerſi animam*, i.e. *Goodneſſe*, which anſwereth the Father, that is the fountaine of the Deity, the *minde*, which ſignifieth the *Sonne*, and the *ſoule* or *life* of this whole vniuerſe, which is the holy *Spiritus*; that as in the beginning of the creation, he preſently moued vpon the waters, to ſuſtaine the ſame; ſo euer, ſince he ſpireth and preſerueth euery living thing: and *Clemens Alexandrinus* ſaith, that *Plato* in his Epistle to *Eraſtus* and *Coriſcus*, hath manifeſtly ſpoken of the Father and the Sonne; and ſo *Eusebius* likewiſe, and *Eugubius* and many others haue collected out of their writings, that this name of the Sonne, *λογος*, the word, was not altogether vnknewne vnto the *Gentiles*; but that as *Oedipus* in the Poets, knew that he had a Father, though not who he was; ſo they did conceive a certaine kinde of knowledge and vnderſtanding, though vndigeſted, and imperfekt, ouerſhadowed as it were with humane reaſonings, concerning this eternall word God, enough to ſaue them, if they beleued in him; or elſe to make them without excuſe, if they knowing, though not ſimply, *Verum λόγος, ſed aliquid veri λόγος*, This true word, but ſomething of this word, did neglect and not ſeek further into the knowledge of the ſame.

And this knowledge they might attaine vnto, either by
 { 1. The illumination of God himſelfe. } 3. The tradiſſo of their elders,
 { 2. The diuination of the aſtels. } 4. Their owne exceeding diligence, ſo ſeek and ſearch after the knowledge of diuine mysteries. For,

Fiſt, the Apoſtle ſaith that *τις γινώσκων τὸν Θεόν*, what may be knowne of God, that is, his eternall power and Godhead, God hath ſhewed it vnto them; and as the Deitie it ſelfe, might be contemplated in his creatures, as in a glaſſe; or read by them, as in a booke, as Saint *Baſil* ſaith; So no doubt but he left therein certaine impreſſions of the *Trinitie* of his perſons, which though they could not fully attaine vnto the knowledge thereof, no more then an vnſkilfull Arithmetician can finde, the iuſt ſumme that cyphering characters doe import; yet they might perceiue

Cyrillus l. 8. Contr. Iulian.

Gen. 1. 2.

Clemens Alex. l. 5. Strom.

Seneca Traged. Oedip.

How the *Gentiles* came to haue any knowledge of the Word God.

Rom. 1. 19.

1 Cor. 13. 12.

Baſilius hom. 11. hexam.

Pb. Morneus de veritate relig. c. 5.

Rom. 1. 16.

perceiue something thereby, and know, that there was such a thing to be knowne. And thus much God himselfe might shew vnto them, not as *Clemens Alexandrinus* thought, thereby to bring them vnto saluation; because (saith he) *Phylosophy* was vnto them, as the *Law* was vnto the *Iewes*, a Schoolemaster to bring them vnto Heaven; but that (as the *Apostle* saith,) They knowing this God, and not glorifying him as God, nor seeking to be saued by this God, might be without excuse in the sight of God.

Secondly, The very Diuels might make knowne the same vnto them; for the Diuels beleeue that there is a God, and they know him to be but one God, *ὁ θεὸς ὁ αὐτὸς καὶ ὁ κύριος ὁ θεὸς ἐν πνεύματι*: One in himselfe, one in all things; and they know him to be *ὁ ὑψιστος θεὸς*, The most High, and Omnipotent God; neither doe they know the Father onely, but they know Christ also: for the euill Spirit said vnto the Sonnes of *Scana*, *τίς Ἰησοῦς τούτου*: Iesus I know, and they know him to be the Son of God, & God himselfe, as *Sezomen* out of this verse of Sybill doth declare.

O lignum felix in quo Deus ipse pendit.

I may thee call a happy Tree, whereon a God to hang I see: And they know the sacred mystery of the Trinity, for by them this disticke was related vnto a certaine Egyptian, that desired to know this truth.

*ἀρχὴ τοῦ θεοῦ μετὰ πάντα λαοί, καὶ πνεῦμα αὐτοῦ τοῖς
ἐκκλησίαις ἐστὶν πάντες, καὶ ἵε ἵν ἰσχύει ὁ κρυπτός ἀποστόλος.*

*Principio Deus est, tum Sermo, & Spiritus istis
Additur, æquana hæc sunt, & tendentia in unum.*

The Father, Sonne, and Spirit; all three
Are one God, of the same eternitie.

And so the Diuels knowing these things, might suggest them, and reueale them, though ænigmatically, and darkly vnto the Sybils, (which as Saint *Augustine* saith, were none of Gods Prophets;) from the Sybils they might bee spread vnto their Priests, from the Priests, vnto the Phylosophers, Poets, and Orators; and from them they might be divulged and spread vnto the lowest ranke of the vulgar people. Neither must we thinke, that *Sathan* did it with intent to doe them good, and to bring them

*August. de cog-
nit. vere viue.
c. 37.*

Acts 19. 15.

*Serapis ad Thu-
lem.
Sel'meccerus. l. 1.*

*Aug. in Expos.
Ep. ad Rom.*

them vnto the true ſauing knowledge of their Sauour; but as God by his true Prophets did foreſhew the comming and incarnation of this *Word*; ſo would Sathan play the Ape, and by his Prophets teach them, (like as *Oedipus*, blindly ſeeking his Father, did vnfortunately ſlay his Father,) by ſeeking thus after Chriſt, to worſhip himſelfe in ſtead of Chriſt, and ſo to offer ſacrifices vnto *Diuels*, (as the *Apoſtle* ſaith) and not to God.

Seneca in *Oedipus*.

Thirdly, They might by the continuall tradition of their Elders, retaine ſome reliques of that promiſe made vnto *Adam*, That the ſeede of the woman ſhould come, and breake the Serpents head: for wee finde by their rites and ceremonies, their Priests and Sacrifices, and ſuch like, that they had a kinde of corrupted *Divinity* ſtill remaining amongſt them; and that they did conceiue ſome thing by theſe outward things, that ſhould expiate their finnes, and appeaſe the wrath of God for them.

Gen. 3. 15.

Fourthly, Their owne great diligence, might bring no ſmall knowledge, and vnderſtanding of diuine things vnto them: for they were exceeding great ſearchers of all antiquities, and moſt wonderfully greedy of all kinde of knowledge, and learning; and therefore they did ſearch into the Oracles of the *Caldeans*, *Egyptians*, and *Hebrewes*, that ſo much as they could, they might find out the truth both of humane and diuine things. And ſo *Theodores*, *Clemens Alexandrinus*, and *Iuſtin Martyr*, doe plainely affirme, that *Plato* read the Bookes of *Moses*, and the *Prophets*; and both Saint *Ambroſe* and *Eusebius* ſay, that *Numenius* a *Platonist*, was wont to ſay, τὸ γὰρ ἵσθαι πλάτων ὃ μωϋσὲς ἀπαγγέλλει: That *Plato* was none elſe but *Moses* in the *Græcian* Tongue: And Saint *Auguſtine* himſelfe ſaith, That *Plato* learned the *Diuine Scriptures*, from the *Prophet Ieremie*, when the *Iewes* were in their captiuitie at *Babylon*; but I finde he retracted this opinion in his eighth Booke and eleuenth Chapter, *De ciuitate Dei*, for there, by the computation of their yeeres and times, wherein both of them liued, he findes that *Ieremie* dyed, almoſt a hundred yeeres before that *Plato* was borne; (the captiuitie being in the time of *Cyrus*, and *Darius*, Kings of *Persia*, and *Plato* borne but a little before *Alexander*, King of *Macedon*) yet there he denies not, but that *Plato*, by his induſtry, when he travelled into *Egypt*, might by ſome Interpreters learne the

That the Philoſophers were wonderfull diligent to attain vnto all kinde of knowledge.

Aug. de *Dob.*
Chriſta. l. 2.
c. 28.
Iſdem de ciuit.
Dei. l. 8. c. 11.

Scripturas:

Scriptures: for, as yet the *Septuagint* had not translated them into the Greeke Tongue; and yet *Aristobolus* (as *Eusebius* citeth him) saith, that certaine parts and parcels of the *Scriptures*, were translated by others before the *Septuagint*; out of which *Plato* might learne many pointes of the diuine Truth. Or if this knowledge was not had out of the Hebrew Bookes, yet might hee learne much, as *Herodotus* did in other pointes, from the *Egyptian* Priests: for it is not likely, that the *Egyptians* had lost all knowledge of *Divinitie*; but that still there remained some reliques of that verity, which *Ioseph* and the Children of *Israel* when they dwelt in *Egypt*, did spread and leave amongst them; for God sent *Ioseph* to instruct the Princes of *Pharaoh*, and to teach his Senators wisdom; nor onely to provide foode for their bodies, but also for the happinesse of their soules.

All these things being well considered, it seemeth not absurd vnto me, to say that *Plato*, and other learned men among the Gentiles, were not altogether ignorant of the knowledge of this truth, concerning this eternall Word. Nay, they could not be ignorant of the same: for it is well knowne, that the Gentiles did expect the comming of the *Messias*, as well as the Iewes; though for want of the Diuine Oracles, they had not the knowledge of many particulars of his comming, so well as the Iewes had: And therefore he is called, *Expectatio gentium*; The hope and expectation of the Gentiles: And so those many multitudes that became *Proselytes* of the Iewish Religion, those *Sybil*s, and *Prophets*, *Zoroastres*, *Balam*, and others, that prophesied of his comming; and those *Magi*, that came from the East, To worship him as soone as euer he was borne, doe sufficiently proue that the Gentiles expected the comming of this Word, before hee was made flesh: And therefore seeing $\lambda\gamma\theta$, the Word, was most chiefly knowne, or likeliest to be knowne, both among the Iewes and Gentiles, and that the *Euangelist* desired to apply himselfe to both Nations, that he might winne and gaine the more to Christ, he vseth the word $\lambda\gamma\theta$, and saith; *The Word was made flesh*. And,

Secondly, The word $\lambda\gamma\theta$, was the fittest word, that hee could choose, to make way for him to expresse what hee meant immediately to declare; for he intended presently to say, that

Psal. 105. 21.

That the Gentiles expected the comming of a *Messiah*.

Numb. 24. 17.

Math. 2. 1. &c.

all things were made by him; but he could not call him, by whom all things were made, by any fitter terme then the Word; because all men did know, that God made all things by his Word: for by the Word of the Lord, were the Heavens made; when God spake the Word, and they were made, hee commanded, and they stood fast.

Psal. 32.

Psal. 148. 5.

And so you see these few obseruations, touching *the Word* here vsed by the *Euangelist*, to expresse the person that was made *flesh*. Now seeing this *Word*, is the chiefest *Word* in the World; and was the *Word* best knowne to all the best men of the World; Kings, Priests, Prophets, Phylosophers, Orators, and the like, it should put vs euer in minde, neuer to neglect the knowledge of this *Word*: for what a shame is this to vs that we are so full of idle words, yea, of lewd and wicked words; and this *Word* God, should be so strange vnto vs? and that the very Heathens knew it, euen before he came into the World; and we should be so ignorant of it, now after hee is come, and is preached throughout all the whole World? that they were so diligent to finde him out, and we so negligent to accept him offered vnto vs, and preached euery where, to euery one of vs? without doubt, they shall rise in iudgement against vs, and condemne vs. And so much for this *Word* here vsed, and why that word is here chosen by the *Euangelist*.

What a shame
is for vs to be
ignorant of
this *Word*
now ready
incarnate.

CHAP. VII.

Of the chiefest Causes, why this Word was made Flesh.



Hardly, We are to consider, why this *Word* was incarnate, and made flesh: Touching which, I say, that,

First, *Causa vengmptiua*, the impulsive cause in respect of vs, was, our most wofull miserable case and condition, wherein we lay all, deprived of the grace and fauour of God: and *Causa vengpitiua*, the impulsive cause in respect of God, was, his great love, and tender compassion towards mankind, so lying in misery, vnder the tyranny and bondage of the Diuell, and the performing of his promise,

Why the *Word*
was made
Flesh.

Gen. 3 15.

Luke 1. 72.

Concil. Nic.

Matth. 20. 28.

Iohn 12. 46.

Aug. in Joh.

Et gloss. in

1 Tim. 1.

Hugo in l. de
sacrament.

Luke 2. 14.

Why God de-
creed the In-
carnation of
the Word, for
the saluation
of man.
Gen. 1. 26.

mise, which he made vnto Adam, Abraham, Isaac, and Iacob, that the seed of the Woman should breake the Serpents head; And therefore because he would not alter the thing that was gone out of his mouth, nor suffer his truth to faile; hee remembered his holy Couenants, and the Oath that hee sware vnto our Fathers, and at the fulnesse of time, he sent this Word to be made flesh.

Secondly, The finall cause, in respect of vs, was the restoring of mankind vnto the fauor of God againe: And therefore we professe in our Creede, that for vs men, and for our saluation, he came downe from Heauen, and was made man; And so our Sauour saith, that he came not to be serued, but to serue, and to giue his life a ransom for many: And Saint Augustine saith, *Non cum de celo ad terram merita nostra, sed peccata nostra traxerunt*; It was not our goodnesse, but our wickednesse, our sinnes, our grieuous sinnes, that brought downe Iesus Christ out of Heauen. And so Hugo saith, *Nulla causa veniendi fuit nisi peccatores saluos facere, tollere morbos, tollere vulnera, & nulla est causa medicina*; There was no cause, that he should come to vs, but to save vs; for where there is no wounds, where there is no diseases, there is no neede of medicines, there is no vse of playsters; because the whole neede not the Physician. To shew the errour of Osiander, who saide, that if man had not sinned, this Word had beene incarnate; because there was nothing that could bring him out of Heauen, or to moue him to be made man, but onely to bring vs into Heauen, and to make vs the Sonnes of God through him: And the finall cause, in respect of God, was his owne glory, for hee made all things for his owne sake, and he gaue his Sonne for vs, that wee might ascribe all praise and thanks vnto him: And therefore the Angels said vnto the Shepherds, *Glorie be to God on high, peace vpon Earth, and good will towards men*; And reason good, that seeing wee haue peace with God, God should haue glory, and praise from vs.

But here first it will be demanded, (as Saint Augustine saith) *Quare non potuit Dei sapientia, aliter homines liberare? &c.* Why could not the wisdom of God deuise, and the power of God effect, some other way to deliuer and saue sinnefull men; then by sending his Sonne to be made man, to be borne of a woman, and to suffer such shamefull things, of shamelesse sinners?

To this Saint Bernard frameth this witty answer, that as in the creation of man, God did as it were consult with his wisdom, how to make him, when he said, *Let vs make man in our image*; So after the transgression of man, there was (as it were) a consultation in Heauen, what should become of man; for *truth* and *Iustice* stood vp against him, and said, that man had *sinned*, and therefore man must die, or else that they must needs be *violated*; for thou saidst (say they to God) *In what day thou eatest of the tree of knowledge of good and euill, thou shalt die the death*; But *Mercie* and *Peace* rose vp for man, and said, *regia* (*crede mihi*) *res est succurrere lapsis*, It is a royal thing to *releoue* the distressed, and the greater any one is, the more placable and gentle hee should be; and that God himselfe had said, he was the *God of Peace*, and the *Father of Mercies*; and therefore they concluded, that although man had *sinned*, yet man must be *pardoned*, or else they must needs be *abandoned*; therefore the *wisdom* of God became an *empire*, and deuised this way to *reconcile* them, that as *one* man had *sinned*, and thereby destroyed *all* men; So, *Vnus homo nobis patiendo restituit rem*, One righteous man should suffer for *all* men, and so *Iustice* should be satisfied; and then all that *belonged* in that man, should be *pardoned*, and so *Mercie* should be shewed. Then, all thus contented, God looked downe from Heauen vpon the children of men, to see if there were any that would *vnderstand* and *seeke* after God; but they were all corrupted, and become *abominable*; and there was none that did good, no not one; and therefore the *wisdom* of God, that had found out this way, was contented to performe this worke himselfe, and to be made man, that *mercy* might be extended, and to suffer death for man, that *Iustice* might be satisfied: and so in him, *Mercie* and *Truth* met together, *Righteousnesse* and *Peace* kissed each other.

But Saint *Augustine*, and Saint *Gregory* doe more solydly answer, saying, *Omnia Deus poterat si voluisset*, That in regard of his *wisdom*, God could haue deuised another way, and in regard of his *power* he could haue performed the *saluation* of man, without the *incarnation* of his Sonne. But, if he had done it otherwise, it would, no doubt, haue likewise *displeased* our foolishnesse: for God appeared *visibly* (saith Saint *Augustine*) that

Cap. 2. 17.

Quo quisq; est
maior magis est
placabilis ira.

Bosquier de
pass. domini. ser.
13. p. 793.

Psal. 14. 4.

Aug. de trinit.
l. 13. c. 10.
Gregor. moral.
l. 20. c. 26.

How hard it
is for the wise-
dome of God
to please foo-
lish man.

*Aug. de annunt.
Domini. ser. 3.*

*Ne in vtroq;
deo similis longe
esset ab homine,
aut in vtroq;
homini similis
longe esset à
Deo.*

1 Tim 2.5.

Two speciall
reasons; why
Christ was
made man.

First, to shew
the greatnesse
of his Loue to
man.

that he might prepare vs to *inuisible* things; and therein, hee *displeased* the *sonetous* man, because he brought not a body of gold; he *displeased* the *lasciniou*, because hee was borne of a woman; he *displeased* the *Iewes*, because he came so *poore*; and the *wise* men of this world, because he *erecteth* his Kingdome by the *foolishnesse* of preaching, and so he should haue *displeased* man, what other way *sooner* he had inuented to saue man: for the *wisdom* of God is not *sufficient* to *satisfie* the *foolishnes* of men.

And therefore he that knowes all things best, *Sic voluit ru-
inam vasis fragilis reformare, vt nec peccatum hominis dimitteret
impunitum, quia iustus erat, nec insanabile quia misericors*, So God
would *repaire* the ruine of fraile and fickle man; that neither
the sinne of man should escape *unpunished*, because God is *iust*,
nor yet *miserable* man remaine *uncured*, because he is *mercifull*,
and although he could otherwise haue *saue* man, *Quantum
ad potentiam medici*, in respect of the power, and skill of the Phi-
sitian; yet he saw there was no fitter way to doe it, *Quantum
ad medicinam aegroti, & quantum ad iustitiam Dei*, In regard of the
state of the patient, to free him from sinne, and to *satisfie* the
Iustice of God. For it behoued the *Mediator* betweene God
and man, to haue something *like* vnto GOD, and to haue
something like vnto man, lest that in *all* things being *like*
vnto man, hee might be so too *farre* from God, or being
in *all* things like vnto God, hee might be so too *farre* from
man; and therefore Christ betwixt *sinfull* mortall men, and the
iust immortall God, did appeare a mortall man with men, and
a *iust* God with God: and so the *Mediator* betwixt God and
men, was *God and man* Christ Iesus; and fitly too, saith Saint Au-
gustine: *Quia ille congruè satisfacit qui potest & debet*, Because
that is most agreeable to reason that he should make satisfacti-
on, which ought and can *satisfie*, but we know that none ought
to doe it but man; and none can doe it but God: and therefore
God was contented to be made man; and that for these two
especiall reasons.

First, to shew the *greatnesse* of his loue; for hee had seemed to
haue *loued* vs the *lesse* if he had done *lesse* for vs: but now, *Quid
tam pietate plenum, quam filium Dei pro nobis factum esse sanum?*
What can more commend the *loue* of God to man, then to see
the

the word God made flesh for man? and therefore the *Euangelist* to shew the greatnesse of Gods loue to mankind, saith, *God so loued the world, that he gaue his onely begotten Sonne*, that is, to bee incarnate, to be made flesh, and to suffer death, *that whosoener beleeueth in him, should not perishe, but haue euermlasting life.*

Iohn 3. 16.

Secondly, to erect our hope, that was already deiectioned, and to strengiten our faith which was alwayes wauering: for wee saw two things that were to be done for man, and yet could not be done by any man but such a one, as should be God and Man.

Secondly, to erect the hope and to strengthen the faith of man.

The first was a remouement of that great euill which suppressed vs.

The second was a restoring of that great good, that we were deprived of.

First, *Magnitudo mali*, the greatnesse of that euill which suppressed euery man, and could not be taken away by any man, consisted in foure things.

The euill that oppressed all men was foure-fold.

1. *The waight of sinne.*
2. *The height of Gods wrath.*
3. *The power of death.*
4. *The tyranny of the diuell.*

And these could not be abolished, by any creature, but onely by him that created all creatures, and can worke all things mightily according to the purpose of his owne will.

Secondly, *Magnitudo boni*, the greatnesse of that good which was taken away from all men, and could be restored by no man, consisted in two things.

The good that man lost was two-fold.

1. *The repairing of Gods image, here in this life.*
2. *The enioying of the blessed vision of God in the next life.*

For, none could restore the image of God to man, but hee that was the *living image of God*, and the *ingrauen forme of his person*: and the Kingdome of Heauen, none could giue, but God that giues it to all that loue him: and therefore to take away the euill, which we had deserued; and to restore vnto vs that good, whereof we were deprivied; God himselfe that made vs, was contented to rederme vs, by taking our flesh vpon him; *Vt natura offendens satisfaceret*, That the nature offending might make satisfaction: and because satisfaction could not be made without blood; for without blood there is no remission, saith the Apo-

Heb. 1. 3.

Heb. 9. 22.

*Aug. serm. 101.
de tempore.*

Quest. 2

Resp.
Why the Son
rather then
the Father,
or the Holy
Ghost was
made man.

First, because
it is the office
of the Word
to declare the
minde of God

1 *Iohn* 1. 1.

fleſh, he was made fleſh, that he might die, and ſhed his bloud for vs; *Vt iniuſta mors, iuſtam vinceret mortem, & liberaret nos iuſte dum pro nobis occiditur iniuſte*: That ſo his *iniuſtly* inflicted death, might overcome our *iniſtly* deſerued death, and might moſt *rightly* free and deliuer vs; becauſe he was moſt *wrongfully* ſlaine for vs, as Saint *Auguſtine* ſpeaketh.

Secondly, It will be demaunded, why the *word*, that is the *Sonne*, ſhould be incarnate and made fleſh, rather then the *Father* or the *Holy Ghost*.

Saint *Auguſtine* thinketh that the cauſe pertained more ſpecially vnto the *Sonne* then to the *Father*, or to the *Holy Ghost*, for that the *Diuell* attempted to *uſurpe* the *dignitie* and *authoritie* of the *Sonne* of God, ſaying in his heart, *that he would be like vnto the moſt higheſt*, that is, the *image of the Father*, and ſought to intrude himſelfe into his *glory*, to be the *Prince* of this world, and the *Head* of euery creature, which things were onely proper vnto the *Sonne* of God; and therfore it behoued the *Sonne* to come into the world, to overcome the *Diuell*, that would haue *wronged* him, and all other men that were to be members of him.

But we finde many other reaſons, to ſhew why the *Word* was made fleſh, rather then the *Father*, or the *Holy Ghost*: As

First, becauſe the Incarnation of God was made for the *manifeſtation* of God, but we declare and manifeſt things by *words*; and Chriſt is the *word* of the *Father*, the *wiſedome*, the *knowledge* and the *interpreter* of his *Fathers* will, euen as our *word* is the *interpreter* of our minde; as *Origen* and *Clement* *Alexandrinus* doe declare: and therefore the *word* was rightly incarnate, that God in him might be ſeene, and heard, and vnderſtood of vs, according to that ſaying of the *Euangelist*, that *which wee haue heard and ſeene*, and our hands haue handled of the *word* of life, that declare we vnto you: For as he is *the word*, in reſpect of his *perſon*, which is a name of relation vnto the minde, as *Sonne* is to the *Father*, ſo is he the *word* in reſpect of his *office*, i.e. of his office, as he is the *ſecond perſon* of the *Trinitie*: for as it is the propertie and office of the eternall minde, i.e. the *Father* to beget the *word*, i.e. the *Sonne*; ſo it is the propertie and the office of the *Word* to declare the *Minde*: but becauſe this ſpiri-
tuall

tuall, inuifible, and ineffable *Word*, as he is God, could neuer be *feene*, nor *heard*, nor *understood* of vs, therefore was he made *flesh*, that he might be *heard* and *feene*.

And this the *Apostle* seemes to shew vnto vs, when hee saith, *God heretofore at sundry times, and in diuers manners spake vnto the Fathers by the Prophets, but in these last dayes he hath spoken vnto vs by his Sonne*; for this is all one, as if he had said, that the word heretofore was vttered by other mens mouthes, but now after he was made *flesh*, he spake and reuiciled his Father vnto vs by his owne voyce, and with his owne proper mouth: for so *Tertullian* saith, that he which spake vnto the Fathers, was this word *G O D*; and so *Saint Paul* sheweth, when hee brings in God, saying, *The Word is neere vnto thee, euen in thy mouth, and in thy heart*, and then he expoundeth this word of *Christ*, saying, *This is the Word of Faith which we preach*: for they preached *Iesum Christ*; & so *Saint Iohn* himselfe seemeth to shew this reason, why he had called *Christ* the *Word*, when he saith, *The onely begotten Sonne which is in the bosome of the Father, he hath declared*: for this is all one as if he had said, *This onely begotten Sonne is therefore the Word*, because he declareth the minde of God vnto vs: so when he saith, *what we haue heard of the Word of life*. i. e. he is therefore the *Word*, because we haue heard him; and so when he saith, *There be three that beare witnesse in Heauen, the Father, the Word, and the Spirit*: for why should he say the *Word*, when as the name of *Father* required that he should rather say *the Father, the Sonne, and the Spirit*; but because the *Sonne*, as the word of the Father doth beare witnesse vnto vs of his Fathers will: and therefore seeing it was the office of the *Word* to declare the minde of God, it belonged vnto the *Word* to be made *Flesh*, that he might be *heard* and *feene* of vs.

But then it may be obiected that the Holy Ghost should be incarnate, as well as the Sonne: for *Saint Basil* saith, that the Holy Ghost is called *λογος*; the word, as well as the Sonne, and that hee is therefore called the *Word*, because hee is the interpreter of the Sonne, euen as the Sonne is the interpreter of the Father, for he shall teach you all things, saith *Christ*: and to proue this, he citeth those words of the *Apostle*, that we should take the sword of the Spirit, which is *λογος*; the *Word* of God;

Z 2

and

Heb. 1. 1.

Rom. 10. 8.

Iohn 1. 18.

1 Iohn 5. 7.

Ob.

Whether the Holy Ghost is termed the *Word*.

*Basilius l. 9.
c. 11 contra
Eunom.
Sol.*

*Victorinus in l.
aduers. Arrium.*

*Maldonat in
Iohm 1.*

Secondly, be-
cause God
would obserue
good order
in all things.

Thirdly, be-
cause God
would shunne
all inconue-
niences that
might arise, if
he had not
beene incar-
nate.

and those words in the first Chapter to the *Hebrewes*, that *Christ beareth up all things with the word of his power*, or his mighty Word: that is, his *Holy Spirit*, saith Saint *Basil*.

To this *Aquinas* answereth, that Saint *Basil* herein speakes improperly, for that the *Sonne* of God alone, is properly called the Word; and that Saint *Paul* by the sword of the Spirit, which is the Word of God, doth not vnderstand the *Holy Ghost*, but the word which came vnto the Prophets, and was left vnto vs in the holy Scriptures: and that the words of the Author to the *Hebrewes*, are to be vnderstood of the command of Christ; as if the *Apostle* had said, that *Christ beareth up all things*, and gouerneth all things by his mighty command, or according as himselfe defineth, and would haue all things to be, as *Victorinus* saith; or else that *Christ* sustaineth all things by his mighty word, that is, after an *Hebrew* phrase, by himselfe, which is the mighty Word of his Father, as *Maldonate* saith.

Secondly, the Word was made flesh, *Propter ordinem seruandum*, because God which is the God of order, would keepe good order in all things: As

First, that the world might be repayed by the same instrument by which it was created; but the Father made all things by his Word, therefore he would redeeme mankinde by his Word.

Secondly, that he which was the essentiall and vncreated image of God, might restore that created image of God, which was corrupted in vs.

Thirdly, that the naturall Sonne of God might make vs the adopted sonnes of God.

Fourthly, that the Sonne by his example might teach vs the obedience of sonnes.

Thirdly, the Word was made flesh, *Propter vitandum inconueniens*; because God would auoide all absurdities that otherwise might seeme to ensue: for, if the Father had beene incarnate, then there had beene two Fathers, and two Sonnes; the Father in the Deitie had beene the Sonne in the Humanity, and the Sonne in the Deitie had beene the Father of the Humanity, and neither of them had beene of himselfe; without beginning; but he that was the beginning of the Sonne in the Deitie, had had his beginning from the Sonne, in the humanity; but now
he

he that is from the Father in the Deitie, is likewise from the Father in the humanitie; and he that is the Sonne in the Deitie, is likewise the Sonne in the humanitie: and if the Holy Ghost had beene incarnate, then there had beene two sonnes, one in the Deitie, and another in the humanitie; *Et nomen filij ad alterum transires, qui non esset aeterna natiuitate filius*; And the name of Sonne had passed to another, which was not a Sonne by an eternall natiuitie: and therefore in all respects it was fittest, and agreeable to all reason, that the Word should be incarnate, and made flesh, as Saint Augustine saith.

But against this it will be objected, that seeing *Opera trinitatis ad extra sunt indiuisa*, The outward workes of the Trinitie are indiuisible, and common to each person, so that whatsoeuer any one of them doth, it is done by each one; and that this is an outward worke of the Trinitie, common to each person; each person being an agent in this action; the Fathers power, the Sonnes wisdom, and the Holy Ghost his goodnesse, all concurring in this incarnation: For,

First, how can the Creator and the Creature, especially a creature relapsed from God, be ioyned together without great power? the power of ioyning the disagreeing elements, was very great, & the power of ioyning them to a created spirit, was greater, but hypostatically to ioine a creature, disioyned from his Creator vnto an uncreated spirit, must needes be the greatest power that can be. And therefore this incarnation of the Word could neuer haue beene done without the infinite power of God.

Secondly, how can the first and the last, be vnited together, without great wisdom? for this Word was the beginning, yea, before the beginning of all things, and Adam was the last of all Gods creatures: And therefore the Word God, and the flesh of man could neuer be vnited without infinite wisdom.

Thirdly, how can the Creator communicate himselfe so neerely vnto his Creatures, without the greatest goodnesse that can be? for it was a great benignity and kindnesse of God, to communicate himselfe vnto all creatures by his presence, and it was a greater kindnesse to communicate himselfe to all the godly by his grace, but it is the greatest of all, to vnite himselfe

Ob.

That all three persons were the makers of the flesh of Christ.

hypostatically by his spirit, vnto our flesh: And therefore this could not be done without infinite goodnesse; and so in this respect, we find this worke of the incarnation ascribed to each person; for the Father sent me; saith our Saviour; and I came into the world; saith he of himselfe; and the Holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee, whereby thou mayst conceiue, saith Gabriel vnto the blessed Virgin. And therefore, seeing the whole Trinitie was the Maker of this Word flesh, how can it be but that the whole Trinitie should be incarnate and made flesh?

Sol.
That the Son
onely assumed
our Flesh.

I answer that this worke of the words incarnation, is to bee considered,

- | | |
|--------------------------|--------------------------------------|
| 1. <i>Inchoatione.</i> | } As it was inchoated and begun. |
| 2. <i>Consummatione.</i> | } As it is consummated and finished. |

*Aug. in. Enchy-
rid. C. 38.*

In the first sense, it is common to all the three persons of the Trinitie, for it was made by them all three; but in the second sense, it was proper onely vnto the Word; because it was assumed onely by the Word, as Saint Augustine sheweth: for, as if three Maides should spinne and make a garment, and then put it vpon one of them to weare, all three should be the makers, yet but one should be the wearer of the same: Euen so, though the Father did appoint Christ a body, and this body was conceived by the Holy Ghost, yet neither the Father, nor the Spirit did assume that body, but only the person of the Sonne of God: and therefore Saint Augustine saith truly, that, *Implenet carnem Christi pater & spiritus sanctus, sed maiestate, non susceptione*: The flesh of Christ was filled with the Maiestie of the Father, and of the Holy Ghost, but it was onely united to the person of the Word.

*Idem. Ser. 3. de
temp.*

Ob.

But then againe it may be objected, that seeing the nature of the Father, and the nature of the Sonne be the very same; for, they be both *iuuener*, of the very selfe-same essence (as I haue sufficiently shewed vnto you before,) and the whole diuine essence, is in euery one of them; therefore how can it be but the Sonne being incarnate, the Father should be incarnate also?

Sol.

To this we answer briefly, that although the nature of the Father, and the nature of the Sonne be the very same, yet, *Aliter est in patre, & aliter est in filio*: This very selfe-same essence is otherwise,

otherwise, or after another manner in the Father, and after another manner in the Sonne; and therefore we say that the Diuine nature simply considered, cannot be said to be incarnate; *Sed natura diuina determinata & limitata in persona filij*, But the diuine nature limited and determined in the person of the Son: And this Saint *Augustine* doth most excellently expresse against the Iewes, saying, *O Iudas Cytharator respice, &c.* Behold, O Iew, the Harpe, when it yeelds sweet and pleasant tune, there be three things that seeme to concurre alike, the skill, the hand, and the string, and yet there is but one sound heard: *Ars distat, manus tangit, chorda resonat*, The Art or skill directeth, the hand toucheth, and the string onely soundeth, *Tria pariter operantur*, they doe all three worke alike, and yet neither the skill, nor the hand doe yeeld the sound, but onely the string: *Sic nec pater, nec spiritus sanctus susceperunt carnem, & tamen cum filio pariter operantur*; So neither the Father, nor the Holy Spirit did assume the flesh, and yet they did all agree in the working and making of this flesh; but as the string alone doth yeeld the musically harmony, so the word alone did assume the flesh; the worke is seene in all three; but as the sound of the musick: pertaineth vnto the string alone, so the assumption of our flesh, pertaineth to the word alone: and if any incredulous Iew, with *Nichodemus* demands, how this Word should be made flesh of a Virgin without the helpe of man; let him tell me how *Aarons* rod, being a drie stick, could blossome and beare ripe Almonds, and I will tell him, how the Virgin did conceive and beare a Sonne; but he cannot tell the former, though the lesse miracle; and therefore no wonder that I cannot expresse the latter, which is so ineffable a myserie, saith Saint *Augustine*. And so you see the first Branch of this Text, touching the person, who was made, the Word, the Sonne, the second person of the blessed Trinity, fully discussed.

The diuine nature limited in the person of the Sonne, was made Flesh.

Operatio in tribus constat, sed quemadmodum ad solam chordam soni redditio, sic pertinet ad solum Christum carnis humane susceptione.

Aug. de incarnat. Dom. cont. Iudeos.

BRANCH II.

CHAP. I.

Of Christ his apparition before his incarnation, and of the conception of Christ; the manner of it, and the reasons why hee was so conceived.

2. Branch.

Tres misluras fecit omnipotens illa maiestas in assumptione carnis nostre, ita mirabiliter singularia & singularetur mirabilis, ut tota nec fuisse, nec facienda sint amplius super terram.

Bernard. Ser. 3. in vigil. natiuitatis.



Secondly, We are to consider what hee was made, *Flesh*; for the *Word* was made *Flesh*: Saint Bernard saith, God did *three workes*, three mixtures, as hee calleth them, in the assumption of our flesh, so singularly wonderfull, and so wonderfully singular, that the like were neuer made before, nor shall be made hereafter vpon the face of the Earth, *Coniuncta quippe sunt ad invicem Deus & homo, mater & virgo, fides & cor humanum*: For now are ioyned together God and our *Flesh*, a *Mother* and a *Virgin*, a diuine *Faith*, and a humane *Heart*; for the *Word*, and *Soule*, and *Flesh* haue met, and made but *one Person*. These three are one, and this one is three, not by the confusion of substance, but in the *unity* of person; This is the *first* and most super-excellent mixture, or coniunction; The *second* is a *Virgin*, and a *Mother*, a thing so admirable & so singular, that since the World beganne it was neuer heard, that shee which brings forth a Childe, should be a *Maide*, and that shee should be a *Mother*, which still remaines a *Virgin*; The third is *Faith*, and Mans *Heart*; *Inferior quidem, sed non minus forsitan fortis*; an inferior copulation, but perhaps not deseruing much lesse admiration: For it is a wonder to see how the *Heart* of Man can yeeld *Faith* and beliefe vnto these two, and to beleeue that God should be made *Man*, & that shee should remain a *Virgin*, which had borne a *Sonne*; for as *Iron* and a *Gally-cup* can neuer be coupled together, so no more can these two, vnlesse they be giued and coupled by Gods *Spiritu*: And therefore this is an excellent coniunction; the second is more excellent, but the first is most excellent, that the *Word* should be made *Flesh*.

But.

But to descend a little into more particular examination of the same. We must obserue, that he doth not say, *The Word appeared in Flesh*, but *the Word was made Flesh*; To note vnto vs a speciall difference betwixt his apparitions in the forme and shape of man, vnto the Fathers of the Old Testament, and his incarnation, and making himselfe man now in the time of the New Testament: For it is most certaine, that this *Word*, at diuers times, did appeare, and conferre with the Fathers, in the visible forme and shape of man.

It is not improbable, nor to many men incredible, that hee assumed vpon him the forme and shape of Man, when hee created man, and so made man not onely in his owne Image, which he had as God; i. e. In holinesse and true righteousness, but also like vnto himselfe, in respect of that forme and shape which hee then assumed, and which he intended to be made himselfe thereafter; for which cause it is said, that hee made man in his owne Image and likenesse, to shew by these two words, that as he purposed to bee made like vnto this man, which hee was now to make, so this man should be made like vnto him in a double respect; that is, both of this forme assumed, and of those Diuine Excellencies wherewith he should be indued. And this may be collected out of Moses, where he saith; That Adam heard the voyce of the Lord God, walking in the Garden; For God, as he is a God, hath neither voyce to speake, nor feete to walke, but assuming the forme and shape of a man, hee did both walke and talke with him: And in respect of this bodily presence of God, the man did specially seeke to hide himselfe among the Trees of the Garden, when hee heard his voyce, and not before.

But to Abraham, it is apparant that he appeared two seuerall times at least.

First, In the plaine of Mamre, for Moses saith, not onely, that the Lord talked with Abraham, but he saith also, that Abraham calleth him, *The Iudge of all the World*; which can be ascribed to none but Christ, which is the Iudge of quicke and dead.

But against this it may be objected, that the Apostles which are the best Interpreters of the Old Testament, doe interpret this of the Angels, and not of Christ; as the Authour of the Epistle to the Hebrewes sheweth, saying; Be not forgetfull to enter-

taine

That there is a great difference betwixt Christ his apparition in the shape of man, and the assumption of our flesh to be made man.

That Christ diuers times assumed the form of a Man, before hee was made man.

Gen. 3. 8.

Gen. 18. 13. 20.

Verse 25.

Ob.

Heb. 13. 2.

That Christ is
often called an
Angell.

Esay 63. 9.

Ieron. in Epist.
ad Eust.
Petrus Cumeus
de republ. Heb.

That Melchise-
decke was no
Inhabitant of
Canaan.

taine strangers, for thereby some haue entertained Angels vn-
wares.

To this I answer briefly, that an *Angell*, being a name of *Office*, and not of *Nature*, that signifieth a *Messenger*, or one that is sent: *Christ* is oftentimes called an *Angell*, because he was sent from God, to performe those *Offices* that he did in those assumed formes, on the behalfe of God; So he is called, *The Angell of the Covenant*: And so *Esayas* saith, That the *Angell of Gods presence* should saue his people; that is, *Iesus Christ*: for it is he, and none but he that shall saue his people from their sinnes. And therefore I say, that which appeared vnto *Abraham*, was none other but *Iesus Christ*, accompanied with two *Angels*; to shew both the mystery of the blessed *Trinity*, and the soueraignty of *Christ* ouer all his *Creatures*; and therefore *Abraham* speakes to one, as to the *Lord*, and calles but one of them *the Iudge* of all the *World*.

Secondly, He appeared vnto *Abraham* in his returne from the Conquest of the foure Kings; for though *Saint Ierome*, and diuers others old and new Writers, of good esteeme in the Church of *Christ*, doe reiect the iudgement of one, which in *Saint Ieromes* time did say, that *Melchisedecke* which met *Abraham* and blessed him, was the Sonne of God; and that opinion of *Origen* likewise, who thought this *Melchisedecke* to be an *Angell of God*, and saith, that he was one of the Inhabitants of *Canaan*, and a King of *Shalem*, and alledgeth for the confirmation of his opinion, the iudgement of *Irenaeus*, *Hippolytus*, *Eusebius Caesarensis*, *Eusebius Emiffenus*, *Apollinaris*, and *Eustathius*, first Bishop of *Antioch*; and though some of our latest Diuines haue imagined him to be *Seth*, the sonne of *Noah*; yet if we search out this truth without partiality, we shall finde this man to be none other then *Iesus Christ*, the Sonne of God. For,

First, it is not likely that he should be an Inhabitant of *Canaan*, and a King of *Salem*: first, because it is certaine that hee must be a greater and a holier man then *Abraham*; for the lesser is euer blessed of the greater. Secondly, because *S. Paul*, explaining the story of *Melchisedecke*, saith, *οὐκ ἔστιν ἰσχυρὸς οὐδὲ βασιλεὺς διὰ χρόνον, ἀλλὰ ὁ βασιλεὺς αἰώνων, ὁ ὢν βασιλεὺς ἰερῆς*.

He

He was first, by interpretation, King of Righteousnesse, and after that also King of Salem, which is (saith he) *King of Peace*: So that although there was a towne in Canaan called Salem, yet the Apostle sheweth that he was called Melchisedeck, not because hee was King of such a towne, but because hee was indeed a King of Peace. Thirdly, because then, there must be of necessitie another everlasting Priesthood, beside the Priesthood of Christ; For that this Melchisedeck had, neither beginning of dayes, nor end of time, but remaineth a Priest for ever. And whereas they that would haue this Melchisedeck to be a mortall man King of Salem, doe answere hereunto, and say that he was not eternall; but is so said to be, by the Apostle, to haue neither beginning of dayes, nor end of time, because the Scripture, especially there where he is named Melchisedeck makes no mention of it; I say that this is a weake and simple answere; for how many Leuites, Priests, and worthy men, haue we in Scripture, whose beginnings and endings are not mentioned? and shall we therefore say that they were eternall? Fourthly, because then, this Priest must needs be of a more excellent order and perfection, then the Leuiticall Priesthood; and this is not like to be, that in Salem, a towne in the midst of Canaan, there should be now a more excellent order, then that which God himselfe gaue vnto the Priesthood of the Iewes; and therefore I conclude, that this Melchisedeck could not be any mortall man. And

Secondly, it is most probable, that it was none other then Iesus Christ.

First, because the Apostle saith, that he was greater then Abraham, which is said to be the Father of the faithfull.

Secondly, because the Apostle going to speake of this Melchisedeck saith, that he had many things to say concerning him, which were *difficilem explicare*, hard to be explained; which certainly he would neuer haue said, had he not vnderstood this Melchisedeck to haue beene some excellent and ineffable person.

Thirdly, because the Apostle saith not, whose death is not mentioned by Adofas, for so he might be dead, though his death is not spoken of: but he saith, that David testifieth of him *in Ez.* that
be

Heb. 7. 2.

Vers. 2.

Vers. 3.

That Melchisedeck was the Sonne of God in a humane shape.

Vers. 7.

Heb. c. 9. v. 11.

Vers. 3.

he liueth, to shew the difference betwixt this Priest and those *Lemiricall Priests* which dyed.

Heb. 7. 3.

Fourthly, because the *Apostle* saith, that this *Melchisedeck*, was like vnto the Sonne of God, euen as *Nebuchadnezzar* saith, that the fourth man, which walked with the three children, in the fiery furnace, was like vnto the Sonne of God; So here the *Apostle* saying that he was *αὐτοῦμορφος ὡς υἱοῦ τοῦ Θεοῦ*, like the Sonne of God, meaneth no doubt that he assumed a body of the same *likenesse* and *habite*, and *counenance*, as afterward he meant to *unite personally vnto himselfe*; for that it is an vsuall thing in Scripture, to say, that he which is, is like vnto himselfe, as where the *Apostle* saith, that he was found in *shape as a man*, and tooke vpon him the *forme of a seruant*, and was made in the *likenesse of men*; that is, he was made indeed a true and a naturall man.

Dan. 3. 25.

Phil. 2. 7. 8.

Fifthly, because *Abraham* did giue vnto him Tythe of all, as perceiuing vnder that *visible forme*, and *shape of man* an *innvisible Diety* to sublist, to whom Tythe is only due, and *eueralstingly due*, because he is an *eueralsting Priest*. And therefore I say that this *Melchisedeck* was no mortall man, but the *immortall Sonne of God*, which assuming this *visible shape*, did appeare vnto *Abraham* and offered (as a type of our blessed Sacrament of the Lords Supper) *Bread and Wine* vnto him, after his victory, ouer his enemies. And it may be that our Saviour had respect hereunto, when he said, that *Abraham* saw his dayes and reioyced, i.e. not onely with the eyes of faith, (as all the rest of the Patriarchs and Prophets did) but also in a *visible shape*, which he assumed, like vnto that whereunto he was afterward to be united.

Iohn 8. 56.

So that man which wrestled with *Jacob* was none other but the man *Christ Iesus*: for himselfe said, that *Jacob* should be called *Israel*, a wrestler and preuailer with God; and *Jacob* called the name of the place *Peniel*, because he had *serue God face to face*: And so that man which appeared vnto *Iosua*, and came as a *Captaine of the host of the Lord*, was none other then *Iesus Christ*, as *Peter Martyr* doth most excellently by many arguments confirme.

Gen. 32. 18. 30.

Iosua 5. 14.

Whereby you see *Christ* did heretofore assume vnto himselfe *humane forme*, wherein he appeared vnto the Fathers, to be as a
praludium

preludium of his *Incarnation*; but in none of these apparitions, and assumptions of such formes, was he euer said to be made the thing that he assumed, or to *vnite* himselfe *hypostatically* vnto any of the said formes: for those bodies he formed of the ayre, or of nothing, and when he had *finished* the worke, for which he had assumed them:

Tum redit in nihilum, quod fuit ante nihil.

Then it returned into that, out of which it was framed.

But now the *Euangelist* saith, that this *word* did not onely *appeare*, or assume vnto himselfe our flesh for a time, to *discharge* some speciall offices, and then to *depose*, and to lay aside the same againe, but that he *was made flesh*; that is, *really made man*: like one of vs (sinne onely excepted) and eternally to *remaine* man for euer and euer. And therefore that we may truly vnderstand this point, how this *word was made flesh*, we must well consider these two especiall things.

1. The *manner* of his conception.

2. The *matter* or substance from which he was formed.

First, the word *verbum*, *made*, here vsed, doth plainly shew vnto vs, (as both Saint *Chrysostome* and *Tolet* doe obserue) *Admirabilem eius conceptionem, non virili virtute sed diuina potentia cum esse conceptum*; His wonderfull conception, that he was made, not by any vertue of mans *seede*, but by the power of Gods Spirit, who without any *seede* of man, did frame and make the man Christ in the wombe of his Mother: and therefore we are to obserue.

1. The *reason*.

2. The *manner*.

3. The *end*.

} Of this wonderfull and diuine conception.

First, we reade that mankinde before Christ his comming was made three manner of wayes; First, without any man to be his father, or any woman to be his mother, as *Adam*; Secondly, of a man without a woman, as *Enah*; Thirdly, of man and woman, as all the off-spring of *Adam*: but Christ after a fourth & a more *wonderfull* manner, was made of a woman, without the *helpe* of a man; and so we neuer reade of any other before him, nor of any other after him: for as the *Flowers* (saith *Protagoras*) *Solummodo habent in caelo patrem, & in terra solummodo*

The conception of the *Word*.

Two things to be considered for the vnderstanding of Christs conception.

Neuer anyone was made, as Christ was made.

Ambrosi in Luc.
24.
Why Christ
was borne of a
Woman.

Aug. cont. faust.

Barrad. l. 7. c. 10.

Why Christ
was borne of a
Virgin.

Irenaeus. l. 5. c.
19.

Gen 3. 15.

Esay 7. 14.

solummodo matrem; Haue onely a Father in Heauen; that is, the *Sunne*, by whose heate and vertue they grow; and a mother onely in earth, i.e. the ground from whence they spring; so *Christ*, the flower of the roote of *Iesse*, hath onely a Father in Heauen without a mother; and a mother onely in earth without a father: and yet he is not another from his father, and another from his mother; *Sed aliter est a patre, & aliter est ex matre*, But he is otherwise from his father, and otherwise from his mother; that is, a true God, of God his father; and a true man, of the Virgin his mother; of two natures subsisting in one and the selfe-same person. And the reason why he was borne of a woman, (as Saint *Ambrose* saith) was, *Ne perpetui reatus apud viros opprobrium sustinerent mulieres*, Lest women should still suffer the reproach of perpetuall guiltinesse and blame, in the sight of men, for their first transgression; for her yeelding vnto the Serpent, and the seducing of her Husband, made her and all her Sexe to bee deseruedly subiect vnto much reproach: and therefore though because the mankinde is more noble, Christ would be made a Man, yet because women should not be condemned, he was contented to be borne of a woman; *Et sic formam viri assumendo, & de femina nascendo, utrumq; sexum hoc modo honorandum indicauit*; And so he did sufficiently honour both sexes; the men, by assuming the forme of a man, and the women, by taking his flesh from a woman; that as a woman was the meanes to make man a sinner, so she might be the instrument to bring him a Saviour: but he would be borne of such a woman that was a Virgin, because it became not God to haue any mother, but a maide; and it becomed not a maide to haue any sonne, but a God, saith *Barradius*. And so he was made of a woman, of a woman that was a Virgin, and of a Virgin without the helpe of a man, and that for diuers reasons; As,

First, because that woman was a Virgin by whom sinne entered into the world, (as *Irenaeus* thin keth) and all probability confirmeth.

Secondly, because God had promised, that the seede of the woman, that is, of the woman onely, without the helpe of man, should breake the serpents head: and therefore *Esayas* saith, *Behold a Virgin shall conceive and beare a sonne.*

Thirdly,

Thirdly, because he was to be most pure, without any the least spot or contagion of sinne; which hee could not haue beene, if he had beene borne after the usuall manner of men: for as Adam, so all the posterity of Adam begetting Children, doe beget the nature of man, together with the guile and corruption of nature: And therefore our Sauour saith, *Whatsoener is borne of flesh,* (that is, after the usuall manner of flesh and blood) *is flesh, i. e.* fleshly, corrupted, and defiled.

John 3. 6.

Fourthly, Because this Word had a naturall Father in Heauen, and therefore hee was to haue none in Earth, lest thereby hee should be said to haue two Fathers.

Fifthly, Because he was to be a Priest, after the order of Melchisedecke, who was without Father, and without Mother, to shew that Christ should be *αἰώνιος*, without Mother as he was a God, and *άνθρωπος*, without Father as he was a Man: And so I might collect many other reasons, why this Word being to be made *Flesh*, would be made of a Virgin; but I will proceed.

Secondly, Touching the Agent, and the manner of the act, how this substance should be framed, and this Child should be conceived without the helpe of man, Saint Luke doth most plainly and fully declare vnto vs, saying; *The Holy Ghost shall come vpon thee, and the power of the highest shall ouer-shadow thee:* Which words are not to be vnderstood so, as if he were begotten *spermaticas per concubium*, By any carnall effusion of seminall humour, as Iansenius seemeth to imagine; nor of the Essence, or substance of the Holy Ghost, as some Heretickes haue said: for so the Holy Ghost being God, should haue begotten him not man, but God; *Quia omne generans generat sibi simile*, Because euery begetter begets his like; and, *that which is borne of the Spirit, is Spirit.* *ἀλλὰ διὰ σπυρίματος;* But hee was conceived by way of manufacture, that is, by the handy worke, or operation, or by the vertue of the Holy Ghost, whereby the Virgin did conceive, as Iustine Martyr saith; or else by the energeticall command and ordination of the Holy Ghost, as Saint Augustine saith; or by the benediction and blessing of the Holy Ghost, as Saint Basil saith; whereby that part of the Virgins blood, or seede, whereof the body of Christ was to be framed, was so cleansed and sanctified, that in it there should be neither spot nor staine of originall pollution:

Of the manner how Christ was conceived.

Luk. 1. 35.

John 3. 6.

Iust. Martyr.
Apol. 2. pro Christi-
anismo
Aug Ser. 3. de
temp.
Basilius, Ser. de
natiuitate.

The manner of
Christ his con-
ception, is inef-
fable.

Chrysost. Hom. 5.

Psal. 139 13.

Luc. 1. 28.

Gen. 3. 16.

That the blef-
sed Virgin
continued still
a Virgin.

tion: (for otherwise the *seede* of that blessed Virgin, before it was *sanctified* by the Holy Ghost, was *tainted* and *infected* with *sin*; and then was so *composed* & *framed*, that it became a *perfect* Christ. And because wee should not *search* too much into this *mystery*, to know the *manner* of this *conception*; it is said, that the *power* of the *Almighty* should *ouer-shadow* her: To teach vs, that as we cannot *perfectly see*, nor know the things that are *couered* or *ouer-shadowed* from our eyes; so we cannot *perfectly know* the *manner* of this *conception*. *Scio quod verbum caro factum est, sed quomodo factum sit, nescio; miraris quia ego nescio, omnis creatura ignorat*: I know that the World was made *Flesh*, but how he was made, I know not; neither is it any wonder that I know not, because euery creature is ignorant of it, saith Saint *Chrysostome*: And therefore as the Prophet *Dauid* saith of himselfe, *I am fearefully and wonderfully made*; So we may say of this *Sonne* of *Dauid*, that he is most *wonderfully made*: for,

First, His Mother was *sanctified* with the fulnesse of grace, with the *ouer-shadowing* of the Holy Ghost, and with the *inhabitation* of the Sonne of God; And therefore Saint *Bernard* saith, that shee was, *Sine pudore secunda, sine graamine grauida, & sine dolore puerpera*; Great with Childe, without breach of chastity; a Mother, and yet a Maide; a Woman, and yet escaping the curse of all Women: for the Law had accursed them all; Virgins because they were barren, and the married Wives, because they should beare in sorrow; but the blessed Virgin escaped both, *Quia virgo gennis & dolorum non sensit*; For that shee conceived without sinne, and was deliuered without paine; as Saint *Augustine* sheweth, by the example of the Sunne, that shines through a glasse, and yet breakes it not; and of the fire that *Moses* saw in the bush, and yet consumed it not; but whether shee felt any paines or not, I cannot tell; onely this wee may be sure of, that the greatnesse of her ioy and gladnesse, to bring forth such a Sonne, might well swallow vp the greatest paine and griefe: And as shee conceived a Virgin, so shee continued a Virgin, as all the most iudicious Writers haue affirmed; for it is neither piety to speake, nor reason to thinke, that *Ioseph* being so iust, and so godly a man, as the holy Scriptures doe testifie of him, and being eighty yeeres old, when hee was espoused vnto *Mary*, (as *Epiphanius* saith)

saith) should haue any desire to *know* her, whom heeknew did beare his Sauour; or that shee especially should *yeeld* to the desire of any *man*, after she had *conceined*, & brought forth a *God*.

Secondly, Though the substance and the *parts* of other men, in ordinary generation be framed *successinety* by degrees; for the feminall humor, first becomes an *Embryo*, then a *body inorganicall*, then are the *liuer*, *heart*, and *braine* fashioned, and then the rest one after another perfected; and it is at least forty dayes, before the *body* of any *Childe* in the *wombe* be fully *formed*; yet *Christ* in the very *instant* of his conception, *Quoad perfectionem partium, non graduum*, In respect of the perfection of all parts, was made a perfect man in body and soule, *void* of sinne, and full of *grace*: And so in a *moment*, *Totam naturam humanam uniendo formauit*, & *formando uniu*; He was perfectly *framed*, and instantly *united* vnto this eternall *Word*, perfect *God* and perfect man; because it is the property of the Holy Ghost, *Subito operari*, To worke instantly and perfectly: And therefore *Damasene* saith, *ὡς αμα οαρε, αμα θει λογε οαρε*; as soone as euer the *Flesh* of *Christ* was *conceined*, it was presently *united*, and made the *Flesh* of this *Word* *God*: And Saint *Augustine* biddeth vs to beleue assuredly, *Carnem in utero non esse conceptam, priusquam susciperetur a verbo*; That the *Flesh* of *Christ* was not *conceined* in the *wombe*, before it was *assumed* of the *Word*: And so Saint *Hierome* vpon the words of the Prophet *Jeremy*, where he saith, that a *Woman* shall *compass* a *Man*; is of the same minde: And not onely the ancient, but also the moderne Writers doe most of them agree in this same point.

And therefore when we consider how *wonderfully* and *inexplicably* this *Word* was made *Flesh*, how a *Starre* gaue light vnto the *Sunne*, a *Branch* did beare the *Vine*, a *Creature* gaue being vnto the *Creator*; how the *Mother* was yonger then what shee *bare*, and a great deale lesse then what shee *contained*; and how this *Childe* was *suddenly* made, *perfectly* made, *holily* made, without the *helpe* of man; wee may well say with the *Apostle*, that *great* is the *mystery* of *godlinesse*: And we should say with Saint *Augustine*, *Rem credo, modum non quero*; I doe most faithfully beleue the *matter*, but I will not curiously *search* into the *manner* of his conception.

A 2

Thirdly,

That *Christ* was conceived a perfect man, in the first moment of his conception.

Damasen 4. 3.
c. 2. de fide orth.
Aug l. de fide ad
Pel. c. 18.

Jerem. 3.
Pet. Martyr. in
Symbol.
Amand. Polan.
Synag. theol. de
persona Christi,
l. 6. c. 14.

1 *Tim.* 3. 16.

Christ was
conceiued of a
Virgin, that he
might be free
from all sinne.

Ob.

Rom. 1. 1. 6.

Rom. 5. 12.

Luc 3. vii.

Sol.

That Christ
commeth not
from Adam af-
ter the usuall
manner of ge-
neration.

1 Pet. 2. 22.

Heb. 7. 26.

Aug. de fide ad
Petrum. c. 3.

Thirdly, Touching the end, and finall cause of this his extraordinary and miraculous conception; It was, as I haue partly shewed before, two-fold. First, That he might be pure, and free from all originall sinne; because it was requisite, that hee which should save sinners, should be himselfe free from all sinne.

But against this it may be obiected, that all those which were descended from Adams loynes, did sinne in Adam; for if the roote be holy, the branches are likewise holy; but if the roote be rotten, the branches must needs be corrupted: And Saint Paul saith, That by one man sinne entred into the World, and by sinne death; and so death went ouer all men, because all men had sinned: But Christ according to the Flesh, descended from the loynes of Adam; for so Saint Luke fetcheth his Pedegree, euen from Adam: and therefore Christ cannot be quite free from all the contagion of sinne.

I answered, that the guilt of Adams sinne, diffused it selfe onely vpon such as were in him, both according to the substance of their flesh, *Et secundum rationem seminalem*, and according to the carnall and vsuall way of propagation, as Aquinas saith: But Christ, though he came from Adam, according to the substance of his flesh, yet was hee not produced from him according to the ordinary way of naturall generation; for he was conceived of the Holy Ghost, and borne of a pure Virgin, who neuer knew man carnally at any time: And therefore it is most true, which Saint Peter saith, That he did no sinne, neither was any guile found in his mouth: and that also which Saint Paul saith, He was pure and undefiled, separate from sinners.

Secondly, He was thus conceived in all purity, that hee might thereby hide and couer our impure conception from the sight of God: for he was conceived after a new manner, that he might take away that sinne which humane generation attracteth, and getteth, by the accompanying and coupling of sinnefull flesh. And so Saint Augustine saith; God was incarnate in the wombe of his Mother a Virgin, without any carnall copulation with any man, and without any lust of the conceiuing Virgin; that by the God man, which (being conceived without any lust) the inniolate wombe of the Virgin hath brought forth, that sinne might be washed away, which all other men that are begotten

gotten with mans seede, are *infected* withall; because the condition of our birth is such, that our Mothers cannot performe that worke of fruitfulnessse, vnlesse they first *lose* the virginity of their flesh; and so with the *emission* of seede, send forth an *infection* of sinne, which corrupteth both the *begetters* and the *begotten*: And therefore hence it is apparant, that seeing he was not onely *sanctified* by the Holy Ghost, that he might be *holy*, and without *staine* of sinne, and so *fused* to be *vnited* to the person of the Sonne of God, but was also *made* by the Holy Ghost without any *helpe* of man; we neede not runne with the *Franciscan Friars* to the purity of his Mothers *conception* and birth, to make him *pure*, and without sinne: for indeed, it is the manner of his conception by the *Holy Ghost*, and the *sanctifying* of that substance which he *assumed* of his Mother, and the *purging* of it from all *disposition* or inclination vnto euill; and not the *purity* of his Mothers *conception*, or her want of originall *corruption*, that *frees* our Sauour Christ from all *imputation* of originall *infection*: And therefore though we acknowledge her the most *blessed* amongst Women, and *sanctified* about the ordinary degrees of any other man, or woman; yet to say that shee was no wayes *tainted* with originall sinne, I dare not affirm; because both the Scriptures, and those fruits that we read of, which doe spring from this naturall roote, doe sufficiently seeme vnto mee to *contradiet* the same. And so you see the manner how the *substance* of his man-hood was *conceined*.

That it was not the purity of the Virgin, but the working of the holy Ghost, that caused Christ to be conceived without sinne.

Rom. 5. 12.

Luc. 2. 48.

John 2. 4.

CHAP. II.

Of the matter whereof the Flesh of Christ was formed, and that he had a true naturall Body.



Econdly, We are to consider the matter from which the *Flesh* of Christ was composed; for as there are diuers kinds of bodies, *celestiall* bodies, *eriall* bodies, and *terrestriall* bodies: So there are diuers kinds of *Flesh*; for all *flesh* is not the same *flesh*, but there is one kinde of *flesh* of Men, another *flesh* of Beasts, another of Fishes, another

1 Cor. 15.

1 Cor. 15. 39.

Gal. 4. 4.

Rom. 1. 3.

Heb. 4. 15.

of Birds; And therefore to expresse what kinde of flesh hee tooke, Saint Paul saith; *He was made of a Woman*: that is, of the *flesh* and *blond* and *substance* of his Mother; and so he saith, *That he was made of the seede of David*: And therefore it must needes follow, that *hee was made in all things like unto his brethren, sinne onely excepted*; for the *seede* of the Parents, is the first *matter* and *substance* whereof the man is made. And if it be true what *Aristotle* and the *Philosophers* doe affirme, that *Semen patris in substantiam fetus non cadit, sed ad menstruum mulieris se habet tanquam artifex ad artificium*; The *seede* of the man doth not fall into the *substance* of the Childe, but doth so *dispose* the *seede* of the woman, as a workeman frameth and disposeth his worke, to make the same into the *forme* of man, (as this is most probable to be true, although *Galenus* and the *Physicians* say the contrary,) then haue we no reason at all to thinke that hee tooke not all the *whole nature* of man, because he had another *worker* to dispose and to frame the same substance into the *forme* of man, seeing he was made of the *same whole substance* as all other men are made of; and especially, seeing hee had a farre more excellent *agent* to worke the same, then any *seede* of man can be: for seeing, *Ibi potior effectus, ubi nobilior est causa*; The *effect* is euer better where the *cause* is more excellent: Reason it selfe sheweth, that we haue no reason, to thinke that he was defective in any thing, that pertained to the perfection of *humane nature*; or of the naturall properties of the same. And therefore seeing he was made of a woman; i. e. of the *seede* and *substance* of the woman, as all other men be, differing onely in the *manner* of his conception, or in the *agent* and *worker* of his *substance*, which made him free from all sinne, (because to the same end he was conceived by the *Holy Ghost*) which all other men could not be, (because they are conceived by the *helpe* of mans *seede*) it is most apparant, that he assumed,

1. *All our humane nature*, that is, a true humane body, and a reasonable humane soule.
2. *All our naturall properties* and infirmities, sinne onely excepted.

First, That he was a *perfect man*, of a reasonable soule and humane flesh subsisting, it may be thus confirmed,

First,

That Christ
was made a
perfect man.

First, because he is a perfect *Mediator*: for he cannot be a perfect *Mediator* except he be a perfect man: but the *Apostle* saith, that there is one *Mediator*, i. e. one perfect and absolute *Mediator* betwixt God and man, euen the *Man Christ Iesus*; therefore he must needs be a perfect man.

1 Tim. 2. 5.

Secondly, because he is a *Priest*, for euery *Priest* by the Law was to be perfect in all parts, or if he was maimed in any part, he was to offer no sacrifice vnto GOD; but *Christ* is a *Priest* for euer; therefore he must needs be a perfect man, wanting neither soule nor body.

Psal. 110. 4.

Thirdly, because he is our sacrifice; for the Law requireth that euery sacrifice should be perfect, and to want no part, nor to haue any blemish at all; but *Christ* is our sacrifice, and hath offered vp himselfe a sweet smelling sacrifice vnto God for vs: and therefore hee must needs bee perfect, without defect, without blemish.

Fourthly, because the whole nature of man, that is both body and soule, was to be redeemed, for that both body and soule were captinated vnto Satan: but the Sonne of Man came to seeke and to saue that which was lost: Therefore, hee must consist both of body and soule; for seeing the diuine pittie was contented to deliuer all, it behoued the diuine Maiesty to assume all: saith *Fulgentius*.

Matth. 18. 12.

Fulgent. l. 1. de
Mysterio re-
demption. ad
Tragm.

And more particularly, that he had a true and a perfect humane body it may be thus proued, and shewed vnto vs.

That Christ
had a true
humane body.

Gen. 3. 15.

Gen. 22. 18.

c. 21. 12.

Malach. 1. 2.

Gen. 49. 19.

Esay 11. 1.

Jer. 23. 5.

First, by the Scriptures of the old Testament, for the Lord said in Paradise, that the seed of the woman should breake the Serpents head: and afterward vnto Abraham, in thy seed shall all the Nations of the Earth be blessed; then to Isaac, for in Isaac shall thy seed be called; then to Iacob, for Iacob haue I lored, and Esau haue I hated; then to Iuda, for the scepter shall not depart from Iuda, untill Shilo come; then to Issay, for a rod shall come out of the roote of Issay; and then to Dauid, for I will cause the branch of Righteousnesse to grow vp vnto Dauid: and because he was the best and the worthiest of all the Kings of Israel, for he was a man according to Gods owne heart, Et rex super vniuersum Israel; and a King ouer all Israel; therefore all the Prophets after him, doe still play vpon his Harpe, and alwayes inculcate vpon this

Psal. 132. 12.

Quo supra.

That Christ
was made of
the very sub-
stance of his
Mother.

point, that the *Messias* should come of the seed of *Dauid*: for the Lord had sworne vnto *Dauid*, saying, *Of the fruit of thy body will I set one upon thy throne*; and therefore the Prophet *Esay* saith, that there should come forth a rod of the stocke of *Issay*, and a grasse should grow out of his roote; and the Prophet *Ieremy* saith, that he would raise vnto *Dauid* a righteous branch; As I said before. And therefore seeing he is the seed of *Abraham*, the seed of *Dauid*, the fruit of *Dauids* bellie, the rod of *Dauid*, and the branch of *Dauid*; it is most apparant that he took vpon him the substance of *Dauid*; for who can deny but that the seed, the flower, and the branch is of the same nature and substance that the tree is of, which beareth the flower and the branch? why then should we be more cruell against our Sauour Christ, which is the branch of *Dauid*, and the flower of the *Virgin* his Mother, thē we are against the flowers of the field, by denying that vnto him, which we yeeld vnto them; for seeing he is the flower of the *Virgin*; therefore it is apparant, that as the flower of a rose cannot spring forth of a *Vine-tree*, so no more can the flesh of *Christ*, take his originall of any other thing then the body of the *Virgin*.

Secondly, this may be proued by the Scriptures of the New Testament, for the Angell *Gabriel* said vnto *Mary*, that she should conceive and beare a Sonne, and *Elizabeth* saith of that sonne, *Blessed is the fruit of thy wombe*, but what is it to conceive, but to administer part of her substance vnto her sonne? and what is it to be the fruit of the wombe, but to be of the same substance as his mother was of? for how can that be called the fruit of a tree, that neuer had the nature of a tree; for I would suppose it to bee madnesse, to call a *Pomegranate* the fruit of the *Orange tree*; and therefore it was as great a madnesse to call *Christ* the fruit of *Maries* wombe, if he had brought his body with him, either from *Heauen*, or from any other place; and the Author of the Epistle to the *Hebrewes* saith, *That for as much as the children were partakers of flesh and blood, he himselfe also tooke part of the same*: And againe, he bringeth in *Christ* himselfe, saying; *Sacrifice and offering thou wouldst not, but a body hast thou prepared me*: And therefore, when the *Apostles* thought that they had scene a phantasma, or a Spirit, he said vnto them, *Handle me and see, because a Spirit*

Heb. 2. 14.

Heb. 10. 5.

Luke 24. 39.

Spirit hath not flesh and bones, as you see me haue: and about all, the words *λαβὼν & ὑπομιν*, vsed by Saint Paul, and *ἡμῶν*, here vsed by the *Euangelist*, which signifie to take our nature vpon him, and to be made flesh, if they be diligently marked, and well vnderstood, doe make it most apparantly plaine; that the Sonne of God tooke vnto himselfe personally, the true nature of man, and the very substance of his mother: for the *Aposle* doth not say, *Factus de muliere, sed factus ex muliere*; Made in a woman, but made of a woman, (as *Nicolaus de Gorram* well obserueth) euen as the bread is made of the wheate, and Wine of Grapes: and therefore though Christ had his *Principium formale*, His formall beginning from the *Holy Ghost*, yet it is most certaine, that hee had *Principium materiale*, his whole matter and substance from the body of his Mother.

Thirdly, the same truth is confirmed by the vniforme consent of all Orthodoxe antiquity; as the great Councell of *Chalcedon*, that had in it 630. Bishops; the Councell of *Lateran*, the Councell of *Toledo*, *Tertullian*, in his booke *De Carne Christi*, *Fulgentius*, *Saint Basil*, *Saint Augustine*, *Venerable Bede*, and diuers others, whose pithy sayings, and vnanswerable arguments to confirme this point, I might here alledge; but that *Theodoret*, *Leo*, *Vigilius*, and *Gelasius*, haue so fully collected what the Fathers before them had written hereof, that more prooofe neede not be required, and more excellent arguments cannot be composed; for the manifestation of any truth; and therefore not willing to write *Iliads* after *Homor*, I referre my Reader vnto them: if hee desires any further comprobaton of this point.

And yet for all this, *Macedonius* and *Valentinus* affirmed, that Christ brought with him a celestiall body from Heauen, and that *Dogge Sernetus*, and his fellow *Memnon* taught, that the Body of Christ was begotten of the substance and essence of his Father, and so *Apelles*, *Marcion*, and *Apollinaris*, auouched that he had an aeriall body, and a dyderiall flesh: So *Gasper Swenkfeldius* saith, that Christ in respect of his humanity, is a true God, as if his very flesh had beene begotten of God, as *Sernetus* said; so *Manichaeus* saith, that he had but an imaginary body; a phantasme onely in shew, and no true body in substance, and so the *Anabaptists*

Gal. 4. 4.

Fulgentius l. 2.
de persona
Christi.Basilus in l.
de hum. Christi
generat.Aug de trinit.
l. 3. c. 18.Beda in 11.
Luc l. 4. c. 48.L. 2. de trini-
tate.
L. de diuina
masest. huma-
nitatis Christi.Bucanus lo. 2.
p. 21. Loc. com.

*Cocleius in l.
de erroribus.
Monaster.
Anabap.*

Ob. 1.

Iohn 3. 13.

Iohn 8. 23.

1 Cor 15. 47.

Sol.

That we must
not referre
that to the
body of Christ
which is spo-
ken of the
whole person
of Christ.

of our time do now auouch it, that he tooke not vpon him the *very nature* of man, nor the *very flesh* of the Virgin; but that he had onely the *shew* and *phantasme* of a man, which passed the wombe of his Mother, as water passeth through a Conduit: and this is one of their most principall points, as *Iohannes Chocleus* witnesseth. And therefore to *maintaine* their damnable errors, to *obscure* this cleere light of veritie, and to shew themselues *Grand Capitaines* of that Arch-Hereticke and aduersary of Christ and all Christians, the Diuell, they doe obiect,

First, that Christ himselfe saith, *No man ascendeth into Heauen, but he that descended from Heauen, the Sonne of Man which is in Heauen*: And againe, speaking of the Iewes, he saith, *You are from below, I am from above, you are of this world, I am not of this world*. And that Saint Paul saith, *The first man is of the Earth Earthy, but the second Man, i. e. Christ was from heauen heauenly*; and therefore (say they) he had the substance of his flesh from Heauen. and not from the *substance* of his Mother.

I answer that all these and the like places, are spoken of the *whole person of Christ*, to whom the *properties* of each nature, in respect of the communication of properties (which hereafter I shall more fully declare vnto you) may be fitly ascribed; and they teach vs, that the Sonne of God descended from heauen, not by any *change* of place, but by his voluntary *humbling* of himselfe, to receiue the *forme* of a seruant, and that hee was conceived after a *Heauenly* manner, by the operation of the Holy Ghost, and not after any *Earthly* generation; and therefore they doe impiously and most falsly referre that to the *substance* of his flesh, which is indeed spoken of the *whole person* of Christ, and of the *heauenly* manner of his conception; for though it be true that I should say, *I am a reasonable creature, which doth both heare and vnderstand*; yet doth this no way proue, that *my Body alone* without the soule, is such, or can doe either of these; euen so, though Christ saith, that he descended from Heauen, because he was a *God* that euer was in Heauen; yet that doth no way proue that *his flesh* which he assumed on earth, descended from heauen: because hee had that from his Mother, and brought it not downe from above.

And that he is not of this world, but from above, or from Heauen

uen heavenly, is nothing else, but that he is not *worldly minded*, or *swayed* with the lusts of the *flesh*, or any wayes *earthly* affected; and this (though in a farre inferiour degree to him) hee saith of the Apostles, *You are not of this world*, because (as Saint Paul saith of all Christians) they minde not the things of this world, but *have their conuersation in Heauen*?

John 15. 19.

Phil. 3. 30. 20.

Ob. 2.

Secondly, they say that in what *body* he appeared to the *Fathers* of the Old Testament, he appeared in the *like body* to the *Apostles*, and Disciples in the New Testament; but he appeared vnto the *Patriarchs* in *no true body*, but onely in the *flow* and *shape* of a body; therefore he appeared in *no true body* to the *Apostles*.

To this I answer, first, that the minor is false, for he appeared vnto the *Fathers* in a *true body*; as may be easily proued from those actions, of eating, drinking, walking and such like; and when he had ended that *businessse*, for which he was sent of his Father, he *deposed* that body, which for that end hee had assumed; and so he *laid downe* his body againe; because hee had not as yet, really and hypostatically *vnited* himselfe vnto the same.

Sol.
That Christ appeared to the Patriarchs in a true body.

Secondly, I say that if it were so that he appeared vnto the *Fathers* in a *phantasmie*, yet it followeth not that he did so likewise vnto the *Apostles*, for *before*, he assumed it *onely* for a time, to performe some one speciall act; but now he is *made flesh*, which he hath *really vnited* vnto himselfe for euer, to performe the *greatest* worke in the world, the *redemption* of mankind: and therefore S. *Iohn* to expresse the *truth* thereof so fully as words could doe it, saith, that himselfe and the rest of his fellow *Apostles* did beare witness of that which *they saw* with their eyes, and *heard* with their eares, and their hands had handled of the *word of life*: and that *this word was made flesh*, and dwelt among vs; which was *neuer spoken* of any of the *formes* that hee assumed in the Old Testament. For though wee reade that hee appeared vnto the *Fathers* at sundry times, and in diuers *formes*, yet we doe neuer reade, that he *made himselfe* of no reputation, by taking those *formes* vpon him; or that therefore he was *made* to be the things that he appeared to be; because he neuer assumed them vnto himselfe, as to *vnite* them personally vnto himselfe.

Christ in former times did but assume a body for some speciall end, now he was made flesh to remaine man for euer.

1 John 21.

Iol n 1. 14.

Heb. 1. 1.

Phil. 1. 7.

Thirdly,

Gb. 3.

Phil 2. 78.

Rom, 8. 3.

Reuel. 1. 13.

Sol.

Gen. 5. 3.

Christ in regard of his meane condition did appeare like a sinfull man, but was without sinne.

Tertul. in l. de carne Christi
c. 17.

Idem l. 5. contra
Marcion.

Thirdly. they say that the Scriptures teach not, that he had a true naturall body, but onely the shew, and likenesse of a body: for Saint Paul saith, that Christ tooke vpon him the forme of a seruant; and that God sent his Sonne in the similitude of the flesh of sinne, or of sinfull flesh: and Saint Iohn saw one walking among the seauen golden Candlesticks, which was like vnto the Sonne of Adam; therefore he assumed no true body, but onely a shew and a likenesse of a body.

I answered that these words, and the like, doe giue them no such ground, nor any shew of reason, to build any such conclusion thereupon: for the Scripture saith, that Adam did beget Caine, Abel, Seth, in his owne image and likenesse; but we might iustly account them very foolish, that would hereupon inferre, that neither Caine, or Seth had not the very nature of Adam; but onely a bare shadow, and similitude thereof: and therefore the Apostle in saying that hee was sent, in the similitude of sinfull flesh; giues vs to vnderstand, that he was concciued and borne without sinne; and yet to haue flesh like vnto sinfull flesh; because, though it was without sinne, yet it seemed to be full of sinnes, by reason of the punishment that he was contented to vndergoe for our sinnes. And this is most excellently declared by Tertullian, where he saith, that Saint Paul affirmeth Christ to be made in the similitude of sinfull flesh; not that he tooke the likenesse of flesh, or the image of a body, and nor a true body; but that he would giue vs to vnderstand, that Christ tooke vpon him true flesh in the similitude of sinfull flesh; *Quia similitudo ad titulum peccati pertinebit*; Because the word *similitude* is to be referred to the iniquitie of sinne, and not to deny the veritie of his substance; for he would not haue added the word *sinne*, if he had vnderstood and meant that the word *similitude*, should be referred to the substance of his flesh, to deny the veritie of the same; but when he thus frameth his speech, saying, That hee came and tooke vpon him the likenesse of the flesh of sinne, or of sinfull flesh, *Et substantiam confirmauit, i.e. carnem; & similitudinem ad vitium substantie retulit, i.e. peccatum*: Hee doth confirme the veritie of his substance, that is his flesh, and he referreth *similitude* to the vitiousnes of the substance, i.e. sin, which in the sight of the Iewes he seemed to haue, though in very deed hee had

had none: So *Cassianus* saith, that *Similitudo non ad carnis veritatem, sed ad peccati imaginem referenda est*; The word *similitude* hath relation not to *flesh*, to denie the *truth* thereof, (for that was *true flesh*) but to this word *sinfull*: *Quia in veritate corporis sed sine veritate peccati, suscepit dominus speciem peccatoris*; Because that in the *true nature* of man without any sinne, hee appeared (and was so esteemed of many) *like* a *sinfull man*, saith Saint *Ambrose*.

And so when the *Apostle* saith, that *Christ* was made in the *similitude of Man*, he doth not meane so to referre the word *similitude*, *Ad naturam humanam*; as that we should understand him, to be made onely in the *likenesse* of our humane nature; but by the *similitude of man* he understandeth, *Conditionem abiectam*, that *abiect* and *meane condition of man*, whereby *Christ* was made *like* vnto all other men; and therefore Saint *Paul* doth hereby more confirme the *truth* of his humane nature, then any wayes weaken the same; because (as *Iustin Martyr* speaketh) *Denu quidem intelligitur ex prodigiorum operatione, homo autem ostenditur, ex equalibus nostre nature perpeffionibus*; His *Godhead* is sufficiently scene by the *working* of his *miracles*, but his *Manhood* is chiefly scene by the *like sufferings* and *infirmities* of our nature.

And to that place of the *Apocalyps*, I say that Saint *Iohn* saw him in a *Propheticall vision*, his *body* being in heauen and not on earth, and therefore this of all other is alledged most improperly to deny the *truth* of that *flesh*, which Saint *Iohn* of all other had so plainly declared vnto vs. And so you may see that neither these places, nor any other place, though neuer so much wringed, and wrested from the true meaning of the *Holy Ghost*, no nor the *gates of Hell* it selfe, can disproue the *truth* of this point; that *Christ* hath a *true* and a *naturall* body.

Cassian. collat.
2. l. c. 11.

Amb. de spiritu
Santo l. 3. c. 9.

The manhood
of *Christ* scene
by the suffer-
ings of *Christ*.

Iustin Martyr.
in expos. fidei.

CHAP. III.

Of Christ his true and perfect humane Soule.

That Christ
had a true rea-
sonable hu-
mane soule.

Math. 26. 38.

Heb. 2. 17.

1 Pet. 2.

Aug. de tempore.
Ser. 145.

Fulgentius de
myst. med. ad
Traf. 1. 1.

Ob.

Iohn. 1. 14.

Rom. 1.

Sol.

Exod. 1. 5.

Ezech. 18. 20.

Rom. 13. 1.



ND further we must consider, that as he had a true humane body, so he had a perfect reasonable soule; for,

First, The testimonies of the Scriptures are most plaine and pregnant herein; As, *My soule is heavy vnto death*: And againe, *Father into thy hands I commend my spirit*.

Secondly, Reason it selfe confirmeth it; for, *He was made in all things like vnto his brethren, Sinne onely excepted*; and he is, *The Shepheard of our soules*. And therefore he must needs consist of body and soule.

Thirdly, The whole Schoole of Diuinity, did euer teach the same Truth: for *Nazianzene* saith; *Quod non assumpsit non saluabit*, Either he had a soule, or he will not saue a soule; And *Saint Augustine* saith, *Totum suscepit vt totum liberaret verbum*: The Word tooke all vpon him, i. e. both body and soule, that he might saue both body and soule. And so *Fulgentius* doth most largely and excellently proue this point, in his first Booke, *De Mysterio Mediatoris*, vnto King *Trafimund*, where I referre my Reader to a most elegant, and learned discourse of this matter.

But against this, many of the *Arrians* and *Apollinaris* doe object, (as *Nazianzene*, *Athanasius*, and *Saint Cyrill* doe affirme) that Christ had no humane soule, but onely a *living flesh*, because the Euangelist saith; *That the Word was made Flesh*: And *Saint Paul* saith, *That he was made of the seede of Dauid*, according to the *Flesh*.

To this I answere, that it is an vsuall thing in Scripture, to speake synecdochically, and sometimes, *totum denominare ex parte praestantiori*, to put the soule for the whole man; as *seventy soules*, that is, *seventy men went downe vnto Egypt*; and, *the soule that sinneth, that soule shall die*; and, *let every soule be subiect to the higher Powers*: and sometimes, *totum denominare, ex parte minus praestantiori*, to put the body for the whole man; as, *all Flesh*. i. e.

all

all men *had corrupted their wayes before God*; and, *all flesh shall see the salvation of God*; and, *to thee shall all flesh come*; that is, all men. And therefore *hee was made Flesh*, signifieth, that hee was made *Man*, of a reasonable soule, and humane flesh subsisting.

Gen. 6. 12.

Athanasius in Sym.

And the reason why the *Euangelist* saith, *He was made flesh*, rather then, *He was made man*, is diuersly rendered by the Fathers: For, some say, it was to shew what *part* of *Christ* was made of his Mother; that is, his *Flesh*; for his *Diety* was *created*, and his *soule* (say they) was *created* of nothing, and his *body* only was made of his Mother: And therefore hee saith, *The Word was made Flesh*. But this cannot satisfie them which beleeue the *Soule* to be *ex traduce*, by traduction from the Parents: And therefore,

Why the Euangelist saith, he was made flesh, rather then he was made man.

Secondly, others, with *Theophilact* say, the *Euangelist* saith, *The Word was made Flesh*, to expresse the *greatnesse* of Gods *loue*, who for our sakes would be contented to be made the *vilest thing*: for, *all flesh is grasse*.

Esay 40. 6.

Thirdly, others, with *Saint Augustine* say, It was to shew the *greatnesse* of *Christ* his *humility*, *Ex parte ignobiliori*, to be named by the *meanest name*, and the *basest part* of man; he was contented to be made *flesh*, for so we finde, that in this respect, *i. e.* to shew the *greatnesse* of his *humility*, though hee was the *Sonne of God*, yet most commonly would hee terme himselfe, *The Sonne of man*; to shew vs, how hee *debased* himselfe, and was well contented with the *meanest* and most *abiet* titles, for our sakes; and to *teach* vs by his *example* not to stand so much vpon our *agnities*, but to *humble* our selues, that we may be *exalted*.

Fourthly, others, with *Saint Cyrill* say, It was for our *greater confidence*, that we should not doubt of Gods *loue* and *fauour* towards vs, because our *flesh*, which was the part most *corrupted*, is now *vnited* vnto God; and because *Christ* is now become our *brother*, and our *kindred*, according to that of the *Euangelist*, *Behold thy Brethren*, and *thy Kinsmen stand looking for thee*; for that, *Consanguinity* is in regard of *flesh* and *blood*.

Mar. 3. 32.

Fifthly, others say, It was, *Ut infimum summo poneret*; that he might put the *highest* and the *lowest* together: for he had called

Christ

Heb. 1.

Christ the Word, which sheweth the highest power of God; for *thy Word is Almighty*, and hee beareth up all things by his mighty Word: And therefore as hee had set downe his Deity by *visus*, the Word, which declareth his greatest power, so hee would shew his humanity by *visus*, *Flesh*; which expresseth our greatest infirmity: for, as *Summa dignitas in verbo*, the greatest dignity is expressed in the word; So, *Summa infirmitas in carne*, the greatest infirmity is shewed in the flesh: And therefore he saith, *The Word was made Flesh*; to declare vnto vs, *Quantus Deus quantillus factus est homo*, How great a God, was made so meane a man. All these reasons are very good, and may well stand all of them, to shew why he saith; *The Word was made Flesh*, rather then, *He was made man*. Yet,

Tertul. l. de carne Christi.
Irenaeus. l. 3.
c. 11.

Sixtly, I like best of *Tertullians* reason, alledged also by *Irenaeus*, *Saint Chrysostome*, and others, that the Spirit of God foreseeing what Heresies would follow after, and soone creepe to invade the Church of Christ; did therefore purposely here, and in many other places, set downe most euident and vnanswerable arguments to conuince them whensoever they should arise; that so the light of Truth might be cleared, and the mouth of all wickednesse might be stopped: And therefore I say, that the Pen of the Euangelist was here directed by Gods Spirit, to say, *The Word was made Flesh*; not because he had not a soule, but to assure vs against *Marcion*, *Macidonius*, *Valentinus*, *Manicheus*, and others, that Christ had a true and a naturall flesh, assumed from the very flesh and substance of his Mother, and vnited vnto his God-head. And so you see that Christ had not, *Ideam humane naturae*, An imaginary patterne of humane nature, but the whole nature of man, *In uno individuo*, Consisting both of body and soule.

God before heresies came, provided for vs, that we might be preserved from them when they came.

CHAP. IIII.

Of Christ his being subiect to all the humane infirmities that are without sinne.



Econdly, As *Christ* had all the parts of a true man, that is, *body* and *soule*; so he had all the properties that doe concerne mans nature, or doe belong either to the *soule* or to the *body* of man; as *length*, *breadth*, *thicknesse*, *understanding*, *will*, *affection*, &c. and all other infirmities that we haue, sinne onely excepted: for, as in the creation of man, God made man like vnto himselfe; by stamping in him the *Image* of his owne nature; so in the assumption of our flesh, this word made himselfe like vnto vs, by taking vpon him the infirmities of our nature: So that as God said heretofore, in a pittifull derision, *Behold, the man is become as one of vs*; so now we may say in a ioyfull exultation, *Behold, our God is become as one of vs*; of the same nature, and subiect to the same infirmities as wee are; as the *Apostle* saith of *Elias*, *He was subiect to the like passions as we are.*

But is it possible (may some man say) that hee which came to destroy the workes of the Diuell, and to swallow vp death into victory, should disarme himselfe of strength and power, and be clothed with our weaknesse and frailties?

To this the Prophet answereth, *That Gods wayes are not as our wayes, nor his thoughts as our thoughts*; for we find many times God working one contrary out of another, as creating all things of nothing, bringing light out of darknesse, making his power knowne through weaknesse, and by the foolishnesse of preaching, destroying the wisdom of the wise, and sauing those that beleeue in him: And therefore as *Dauid* laid aside the sword, and brigandine of *Saul*, and tooke his staffe and slender sling, when he went to encounter great *Goliath*; So *Christ* the Sonne of *Dauid* did assume the infirmities of our flesh, (a slender staffe to relie vpon) that so, not by his strong arme, but by his weake, yet holy arme, he might get vnto himselfe the victory.

And it was requisite (saith Saint *Ambrose*) *Vt infirmitates nostras susciperet*, That he should take vpon him our infirmities.

First,

That *Christ* was made subiect to all our humane frailties, which are without sinne.

Gen. 3. 22.

Jam 3. 7

Ob.

Sol.

Esa 55. 2.

Gen. 1. 2.

That God many times worketh one contrarie out of another.

Ambros. in Luc.
l. 10. c. 22.

First, To demonstrate the truth of his assumed *humanity*, for else, *Quomodo discipuli crederent fuisse hominem, nisi humanas infirmitates comperissent*; How should his Disciples beleene him to be a man, if they had not found and seene him touched with the *infirmities* of man? And,

Lactant. institut.
l. 4. c. 16.

Secondly, To strengthen, and vnderprop the *weaknesse* of our declining Faith; for, *Ut patientem docere non potest, qui subiectus passionibus non est*, As he can neuer teach a man how to be patient, which was neuer troubled with any *passions* himselfe, saith Lactantius; so he can neuer so well succour those that are *afflicted*, which neuer hath beene *afflicted* himselfe: But now, seeing we have a *High Priest* which is touched with the feeling of our *infirmities*, we may with boldnesse accede vnto the Throne of Grace, and assure our selves to finde mercy in the time of neede.

Heb. 4. 14.

And yet here wee must distinguish and vnderstand, that all the *infirmities* and the defects of our nature, are either,

1. Culpable and blame-worthy.
2. Inculpable and blamelesse.

Or else, $\left\{ \begin{array}{l} 1. \text{Sinnefull without paine.} \\ 2. \text{Painefull without sinne.} \end{array} \right\}$

That infirmities are of two kinds,

1. Sinnefull.
2. Painefull.

Christ tooke none of our sinnefull infirmities.

The first, are *disparatus*, damnable and odious in the sight of God, (as *Damascen* calleth them:) The second are *Miserabiles*, Miserable, and to be pittied before God and Man, as Saint *Augustine* saith.

Those of the first kinde, hee was absolutely free from; because he was conceived without sinne, borne without sinne, lived without sinne, and died without sinne: And therefore let not the couetous man, whose desire is as large as Hell, thinke that Christ tooke vpon him the *unsatiable* affection of couetousnesse, nor the ambitious man imagine, that he was tainted with an *aspiring minde*, nor any man suppose, that this *immaculate Lambe*, was any wayes blemished with *inordinate affection*; for, he was a true *Israelite*, in whom there was no guile.

Those of the second kinde, we say with the Schooles, that they are either

- $\left\{ \begin{array}{l} 1. \text{Detrahables.} \\ 2. \text{Indetrahables.} \end{array} \right\} \text{that is, either } \left\{ \begin{array}{l} 1 \text{ Personall.} \\ 2 \text{ Naturall.} \end{array} \right.$

First,

First, *personall* or proper to some men ; as to be affected with *malady*, *infeebled* with *infirmities*, or *disfigured* with *deformity* : or else,

Secondly, *naturall* or common to all men ; as to be borne *weake* ; and to liue *incompassed* with *humane frailties*.

Those that are *personall*, we say not that he tooke ; for though many of vs, be wholly *corrupted* from the *sole* of the *seete*, vnto the *Crowne* of the *head* ; yet the body of Christ being framed by the *Holy Ghost* of the purest *Virgin* blood, was proportioned in most equall *Symmetry* and *correspondency* of parts ; and therefore hee was *Speciosus forma prae filiis hominum* ; fairer then the sons of men, wholly pure, more pure then the body of *Abolon*, in whom there was no *blemish*. So *Cassiodorus* saith, *Forma eius lactei coloris decore illuxit, & insigni statura, praeminuit* ; His body of the best composed stature, did excell all other men ; and so *Saint Hierome* saith, that his countenance, carried hidden, and vayled in it, a *starre-like shining brightnesse*, which being but a little reueiled, it so *rauised* his *Disciples* hearts, that at the first sight thereof they *left all*, and followed him, and it so *astomished* his *enemies*, that they *stumbled* and *fell to the ground* : But,

Those that are *naturall* or common *infirmities*, wee affirme that he had them in all things, like vnto vs.

First, because he was to be in all things like vnto his brethren, *some* onely excepted.

Secondly, because the prayer of Christ, in the garden of *Gethsemane* proceeded from the infirmity of his *humane nature* ; as most *Interpreters* doe affirme.

Thirdly, because an *Angell* from *Heauen* appeared vnto him, *comforting* him ; for his *Divine vertue* had no need to be *strengthened*, but his *humane infirmity* required to be *assisted*.

Fourthly, because all ancient *antiquity*, and the moderne *unanimity* of all *Diuines*, haue euer taught and maintained this *truth* : for we confesse saith *Damasceus*, that Christ tooke all the *naturall Passions* of man which are without *sinne* ; Et scire mihi prodest (saith *Saint Ambrose*) Quod propter nos suscepit Christus omnes infirmitates meas ; And it auaileth me much to know that Christ tooke all mine *infirmities* vpon him : and *Fryar Discipulus* saith, that every man was subiect vnto twelue *naturall*

That those infirmities which are not sinfull, are either,

1 Personall.

2 Naturall.

Esa. 1. 6.

That Christ tooke no personall infirmities vpon him.

2 am. 14.

Cassiodorus Psal. 45.

Matth. 19. 27.

That Christ tooke all the infirmities which are common and naturall infirmities.

Iohn 18. 6.

Heb. 2. 17. 4. 15.

Damas. de fide orthodoxa. l. 3. c. 20.

Ambrosius de fide ad Grat. l. 2. c. 4.

raill defects and infirmities: whereof (saith he) our Sauour Christ hath *undergone* tenne of them, and hath suffered the same, euen as we doe.

First, *Cold*, } Two infirmities incident to euery man,
Secondly, *Heat*. } and denyed by no man to bee in Christ: else could he not be a man.

Thirdly, *Hunger*, as when he came to the *Figge-tree*, and would haue eaten.

Fourthly, *Thirst*, as when he asked *Drinke* of the woman of *Samaria*, and cryed, *I thirst*, vpon the *Crosse*.

Fifthly, *Wearinesse*, as when he *sate* by the *Well* to rest him.

Sixthly, *Weakenesse* and *Paine*, as when he was not able to beare his *Crosse* any further: but was faine to haue *Simon* of *Cyren* to helpe him. (And these fixe were *infirmities* of his *Body*, the other belonged more properly vnto his *soule*, and must bee warily distinguished: if we would truly *vnderstand* them, as they are in him.)

Seauenthly, *Heauinesse* and *Sorrow*, as when his *soule* was *heauy* vnto death, and when hee wept for *griefe*, ouer the *Citie* of *Ierusalem*.

But herè we must distinguish, and know, that this *heauinesse* and *sadnesse* of Christ, was in him as an *affliction*, and not as a *transgression*; and that it was in his *sensuall* and not in his *rationall* will; or if in his *reasonable* will, that he was *sorrowfull*, because he would be *sorrowfull*; *Et turbatus quia turbatus seipsum*; And was troubled, because he troubled himselfe: and therefore his sorrow was, *Subiacens, non præsiciens; turbans, sed non perturbans enim*; Ruled by *reason*, and not *ouer-ruling* reason, and so onely *disturbing*, but no wayes *disordering* him.

Eighthly, *Shamefastnesse*, and *admiration*; as when hee *maruailed* at the *infidelity* of the *Iewes*, euen as *Elias* was ashamed of the *iniquity*, and wondered at the *stupiditie* of the *Israelites*.

But here also we must know, that it was *externally* moued, by the *sinnes* of others, and not *internally* procured by any act of his owne.

Ninthly, *Feare*, as when his *Father* heard him, in that which he feared: and in this, as through *wearinesse* he willingly fainted, so through feare he was *exceedingly* astonished.

But

Matth. 21. 18.

John 4. 7.
Or C. 19. 28.John 4. 6.
John 19. 17.

Matth. 27. 32.

Matth. 26. 38.
Luke 19. 41.That there
is a two-fold
sorrow.

John 11. 33.

Marke 6. 6.

1 King. 18.

Heb. 5. 7.

But here likewise we must *distinguish* that his feare was, *Fili- alis, non seruilis*; A filiall feare, adioyned with *Hope*, and not a seruite feare proceeding from *despaire*, that is, not a *sinfull*, but a *pious* feare, which might moue him in his considerations, but no wayes remoue him from his godly intentions.

Tenthly, *Anger*, as when he looked *angrily* upon them; and so, when he drove the buyers and sellers out of the Temple.

But yet still we must *distinguish*, that his anger was *stirred vp*, and moued; *Per zelum, non per vitium*; through a godly zeale, and not through any *inordinate affection*; and it was nothing else in him, but *Voluntas vindicatis malefactoris*; A desiring will to punish the *sinne*; and not a *sinfull* passion to be *remenged* on the person of the sinner; as *Bonauenture* saith.

These are the tenne infirmities which *Discipulus* saith, were in our Sauour Christ; thus, and after this manner, as I haue shewed you.

The other two which he denyeth to be in him, are

- { 1. Sinne.
- { 2. Ignorance.

For the first, that is, *Sinne*, we all know that he had none.

For the second, that is, *Ignorance*, we must *distinguish* that it was either

- { 1. Crassa.
- { 2. Mera.

That is, either { 1. A *sinfull* ignorance. }
 { 2. A *simple* ignorance. }

The first we call *Ignorantia praua dispositionis*; An ignorance of a *wicked* disposition, as when men know not, or will not know the things that they ought or might know: and this we say was not in *Christ*, because it is *sinfull*, and the cause of many *sinnes*.

The second we call, *Ignorantia mera prinationis*; An ignorance of mere *privation*; *Et ignorantia negativa, seu nescientia plurimorum*; and a *negative* ignorance, or the not knowing of many things, which are not of *absolute* necessitie to be knowne, and this *ignorance* we say was in our Sauour Christ.

First, because *Adam* had the same, in the state of his inno-

That there is a two-fold feare.

Matth. 21. 23.
That there is a two-fold anger.

That there is a two-fold ignorance.

Ignatius in
ep. 2. ad Tralli.
aa.
That Christ
was ignorant
of some things.
Damas. l. 3.
Nestor. l. 2.
de fil.

Polanus in Sym-
pho. Catholica
thesi. 7. c. 9.
Scotus in sent.
dist. 14. q. 1.
et 4.

In what sense
Christ may
be said to be
ignorant of
any thing.

gency for he was ignorant of many things that God did know; and he knew not that he should be seduced by the Serpent.

Secondly, because he did increase in wisdom and knowledge, i. e. in his *acquisite* and *experimental* wisdom; and not in his *infused* or *divine* wisdom; for he had them perfect from the very first moment of his conception: and therefore by his *acquisite* and *experimental* wisdom, he learned some things, that he knew not before.

Thirdly, because he knew not, that there were no *Figges* on the *Fig-tree*, vntill hee went and saw there was none; and hee knew not the *honra* and the *day* of iudgement.

Fourthly, because all ancient *Orthodoxe* Fathers doe confirme the same truth, as *Amandus Polanus* sheweth.

And yet we say, that although Christ knew not these things; *Ex natura humanitatis*, by the manhood; yet he did know them in *natura humanitatis*, in the manhood: for the Schoolemen doe well *distinguish* of a two-fold knowledge in Christ:

1. *In verbo*, in the word, whereby he seeth all things as in a cleere Chrystall glasse.
2. *In genere proprio*, in each proper nature, whereby he seeth all things as they are in themselves, and from himselfe.

In the first sense, wee say, the man Christ Iesus knoweth all things, because he is *hypostatically* vnited vnto that eternall word, which made, and seeth, and knoweth all things. And,

In the second sense, we say that the knowledge of Christ is twofold,

1. *Infused.*
2. *Acquisite.*

First, the *infused* knowledge at the very *instant* of his conception, was granted and powred into his *manhood*, so much as a finite creature could be *capable* of. But,

Secondly, the *acquisite* knowledge did increase *daily* more and more, as his experience acquainted him with many things, that practically he knew not before: and in this *respect*, we may lawfully say, that Christ was *ignorant* of many things in his *youth*, which afterwards he *learned* in his age. And so you see, that as Christ assumed our *nature*; so he assumed all our *natural*

rall imperfections, that are voids of sinne, though they were full of paine.

But here we must obserue that he assumed them all (as Saint Augustine saith) *Non miserranda necessitate, sed miserrantie voluntate*; Not by any imposed necessitie, but by a voluntary assuming of them; to deliuer vs from them: because he freely subjected himselfe vnto them, when no Law could haue compelled him to vndergoe them. And thus I haue shewed you how this word was made flesh: that is, a true, and a naturall man, in all things, like vnto his brethren, sinne onely excepted.

CHAP. V.

Of the comfortable instructions that we may collect from this Doctrine of the incarnation of the Word.



Ou heard what the *Word* was made, *Flesh*: and from thence we may learne many comfortable, excellent lessons, for our instruction: especially in respect,

1. Of God.
2. Of Christ.
3. Of our Selues.

First, in respect of God, we may see, and we ought seriously to consider it; first, his great loue and charity towards vs; that he should giue his onely Sonne to be made flesh for our sake: and therefore seeing he gaue his Sonne for vs, and that while we were yet sinners, while we were yet enemies vnto God, how can it be, but that he should giue vs all things together with his Sonne, especially now being reconciled vnto him through his Sonne? for in him he is well pleased, and through him he cannot bee offended with vs: and therefore Christ to shew how dearely God loueth vs through him, saith, *Whatsoeuer you aske the Father in my Name, it shall be giuen you.*

Secondly, we may from hence see the faithfulnessse and truth of God in performing his promise, and the oath that he sware vnto

B b 3

What we may learne from this doctrine of Christ his Incarnation.

First, Gods loue to man.

Rom. 5. 10.

Luke 11. 7.

our

Secondly, that
God is a true
performer of
a'l his promi-
ses.

Numb. 23. 19.

First, Christ:
perfect obe-
dience.

Secondly how
Christ hum-
bled himselfe.

Psal. 144. 4.

Phil. 2.

Matth. 11.

Psal. 21. 6.

How farre we
are from true
humilitie.

our *Fathers*, touching the giuing of this *Word* to be made *Flesh*: and therefore wee may assure our selues, that whatsoeuer hee saith, shall come to passe: for, *he is not as man that he should lie*; or as the Sonne of Man; that he should alter the thing that is gone out of his lip.

Secondly, in respect of *Christ*, we may from hence see these two things.

First, His great obedience, in that he was contented in all things to submit himselfe vnto his *Fathers Will*; and therefore we that doe beleue in *Christ*, should herein follow the example of *Christ*, to be obedient vnto our heavenly Father.

Secondly, his rare and singular humilitie, in that he being the *Sonne of God* and the eternall *Word of God*, that could haue commanded all the *Angels*, and by his stretched-out arme, without the assumption of our weakenesse, haue made all his enemies his footstoole, was notwithstanding contented, *Eximare seipsum*; to emptie himselfe, as it were of his diuine riches, and to clothe himselfe with our humane nakednesse, and so to become the *Sonne of Man*, and to be made *flesh*, i.e. a vile, a base, and an abiekt thing for vs: for man is like a thing of naught, his time passeth away like a shadow; And therefore we should not lift up our hornes on high, nor speake with a stiffe necke; but we should labour to haue the same minde in vs, which was in *Christ Iesu*; and learne of him to be meeke and lowly in heart. It was an humble speech of King *Dauid*, when hee said, *I am a worme and no man*; a very shame, or scorne of men, and the out-cast of the people: Hee was lowly in his owne eyes; and did imitate herein our Saviour *Christ*; who (as I shewed you before) was not onely contented, to be made a true man, but also in the iudgement of the *World*, to become no better then one of the basest of the people; so rare a pattern of humilitie, did he leave vnto vs: And yet now as the Poet saith,

Maxima quæq; domus seruis est plena superbis.

Euery man is full of pride, and as the prouerbe is, euery Iacke will be a Gentleman.

Proijcis ampullas, & sequepedalia verba.

It is strange to see how we strut our selues, and speake great swelling words, magnifying our selues; by contemning others, swaggering

swaggering them out of countenance, and thinking our selues to be gods and not men, and with the Church of *Laodicea*, to be rich and want nothing to be wise and valiant; and neither our manifold sinnes, which are as the sands of the Sea, nor our miserable estate, which is most fraile and feeble; so weak, that a little sickness will euen vs downe with the dust; can humble vs before the mighty hand of God: so farre are we from learning true humility. And,

Thirdly, we see from hence our Saviours loue, and his abundant great charity towards vs; for, *quanto promissior uisior tanto mihi charior*; The viler and baser he made himselfe for me, the dearer he shewed that he loued me; but how could he euer debase himselfe more then he did? not onely to appeare for a time in the visible shape of a man, but also to assume for euer, the true nature of man? and, though we be loath to take his sweet and easie yoke vpon vs, yet he willingly tooke our heavy and bitter yoke on him: for he tooke our infirmities, and carried all our sorrowes: and therefore, O thou sweet Iesus, that vscit to clothe thy selfe with the cloudes, as with a garment; and now clothest thy selfe with my naturall nakednesse, that I might be adorned with thy supernaturall riches, we beseech thee inflame our spirits with the loue of thee, that nothing but thy selfe may be deare vnto vs, because it so pleased thee, to vishie thy selfe for vs.

Thirdly, in respect of our selues, we may from this doctrine of the words incarnation, collect vnto our selues, these singular comforts: As,

First, generally, what fruits and benefites we haue, from this incarnation of the Sonne of God; *Beneficia nimis copiosa, multa & magna, priuata & publica*; and they are exceeding great blessings, innumerable and inualluable; as repentance, remission of our sinnes, Grace, Faith, Righteousnesse, Wisdome, Sanctification and Redemption; and in a word, whatsoever blessing, grace, or goodnesse we haue, we haue the same from this incarnate Word; for, in him are hidden all the treasures of wisdome and knowledge; and from his fulnesse we all receiue, and grace for grace. For neither his Deitie onely, *Quia non debuit*, Because he ought not; nor his humanity onely, *Quia non posuit*; Because that could not; was sufficient to bee a Mediator betwixt God

Bb 4

and

Reuel 3. 17.

Thirdly, the great loue of Christ. Bernard (ser. 1. de Epiphan.

Esa 53. 4.

What great benefites we receiue by the incarnation of the Word.

Collos. 2. 3.

Iohn 1. 16.

Aug. 12. hom. de ouibus.

Reuel. 1. 7.
How Christ
hath perform-
ed all things
for vs.

Aug. ser. 101.
de tempore.

That good
examples, are
meanes to fur-
ther godlines.

John 3. 19.

Christ an in-
fallible pat-
terne for men
to imitate.

and man: *Sed inter diuinitatem solam, & humanitatem solam, mediatrix est diuina humanitas & humana diuinitas Christus*; but betweene the bare humanity; and the bare diuinity; the diuine humanity, and the humane diuinity of our Sauour Christ doth mediate for vs vnto God; and therefore by reason of this Incarnation of the Word God, we are made Kings and Priests, and a peculiar people vnto God, euen for euer. For this Incarnate Word, this God and Man Christ Iesus, hath performed all things that are necessary for our saluation; he *lined* for vs, he *died* for vs, he *rose againe* for vs, and he became the *Phisician* and the *medicine* both of our *originall* and *actuell* finnes: For against the *corruption*, and guilt of *originall* sinne, the pure *birth* and *vnspotted conception* of Christ, is a sufficient *salue*; and against the guilt of *actuell* sinne; the *Sanctitie*, and innocent life of Christ, that was without any *spot* of sinne, is a sufficient *remedy*; and against the *punishment*, either of *originall* or of *actuell* finnes, the most precious death of Christ is a sufficient *satisfaction*; *Quia iniuste mori iustam vicit mortem, & liberauit nos iniuste, quia pro nobis occisus est iniuste*; Because his *vnjust* death, hath *justly* overcome our death, and he hath most *justly* deliuered vs, because he was most *vnjustly* slaine for vs.

Besides, the Word being *made flesh*, we haue his *life*, as a most perfect *pattern* to frame our *lines* thereby; for wee are all *like Apes* apt to *imitate*; and we say the *life* of our *Minister* would more moue vs to *godlinesse*, then his *doctrine*; and no doubt, but it would doe *much* to them that hate not their *Minister*, because he will not be as *deceyft* as themselves; for a good *example* to good men, is as a *light* set vpon a *Candlestick*; that all they which come into the house, may see the *light*; although to *euill* men, it moues them to the more *indignation* and *wrath*; because it makes their finnes *appear* the more exceedingly *sinfull*, and will be a *iust witness* against them in the day of *wrath*; for that seeing the light of a *good life*, shining amongst them; they hated the same, *because their deeds were euill*: And therefore, if we would be led by *examples*, and would not *erre*; let vs lay the *example* of Christ before our face: for this is a *truer looking glasse*, that is euen laid open before euery man; and will neuer *deceiue* nor *flatter* any man: and it is not onely a *pattern* for

our

our practice, but the continuall inspection and looking into the same, is also in some measure an *efficient cause*, and impulsive *motion* to incite vs to the imitation thereof, and to the performance of all *godlinesse*: because Christ is the *giver* of all such graces, whereby men do liue a godly life: as the *Apostle* sheweth.

Moreover, Christ hauing vnitd his *Deitie* with our *humanitie*, and hauing so well tempered his *Maiestie* with *humility*, we may the more confidently and boldly draw neere vnto the throne of *grace*; for that as his *Deity* confoundeth, so his *humanitie* comforteth our faint and feeble *soules*; and as his *Maiestie* amazeth, so his *humility* animateth vs to come vnto him; and to seeke of him whatsoeuer is needfull for vs.

And further, this *Word* being made *flesh*; *Naturam humanam nobilitauit*; He hath so innobled our humane nature, (as Saint *Augustine* saith) that we, which were *wormes* and *no men*, are now, *Dei et hominis quoniam*, pertakers of the Diuine nature, and as it were *Gods* and *no wormes*: so that now, our *nature* being *re-payed*, it is exalted farre aboue the dignitie of its first originall: and it hath obtained to a farre better state in Christ, then it had, and lost in *Adam*; because *Adam* was but in the *image* of God, but wee are *ioyned* and *made one* with God; as Saint *Bernard* saith: and therefore, *felix culpa, quæ salem meruit redemptorem*; happy was that *fault* (as it happened vnto vs) which brought forth such a *Sauour*; to be made *partaker* of our *flesh*, that wee might be *partakers* of his *Spirit*, as Saint *Gregory* speaketh.

Secondly, & more particularly, in that he was made a *true* and a perfect *man*, consisting both of *body* and *soule*, we may assure our selues of the saluation both of *body* and *soule*; for as our *sinnes* deserued damnation vnto both; so the *assuming* of both by this *Word*, hath brought *deliuerance* vnto them both.

And in that he was made *subiect* vnto all our humane *frailties*, *passions*, and *miseries*, being made in all *things* like vnto vs, *sins* onely excepted, we may (as I haue already touched before) conceiue thereby an exceeding *comfort*: for as *Queene Dido* said vnto the distressed *Troians*;

Haud ignara mali, miseris succurrere disco.

Experience of *miseries* hath taught mee to *succour* all those that are *miserable*; euen so, Christ hauing felt all infirmities, and

Cyrillus 1. 4. c. 5.

1 Cor. 4. 7.
That we may
boldly come
to God.

2 Pet. 1. 4.
That we ac-
caine to a
farre better
state in Christ
then we lost
in Adam.
Bernard (ser. 1.
de Epiphan.

That both our
bodies and our
soules shall be
saued.

Heb. 1. 17.
c. 4. 15.

We may be
sure of com-
fort in distress.

Heb. 2. 17, 18.

Heb. 4. 16.

and suffered more miseries then any of vs can endure, will be mercifull and compassionate towards vs, when hee seeth vs in distresse; for, he became like vnto vs, that he might be mercifull vnto vs; and he was tempted and suffered, that he might be able to helpe and succour them that are tempted, saith the Apostle: And therefore, seeing wee haue not an High Priest, which cannot be touched with the feeling of our infirmities, but is a pitifull and a compassionate Redeemer, if we be inuolued in miseries, and doe suffer all kindes of infirmities, wants, scornes sickenesse, paines, or whatsoever else, let vs goe boldly vnto the Throne of Grace, and beg confidently his mercy and grace, to helpe vs in the time of neede, for as hee which in our Creation formed vs; according to the Image of God, was contented now by his incarnation, to take vpon him selfe the Image of man; So wee which by our transgressions made our selues like vnto the Diuell, shall bee most happy and blessed; if as Christ became like vnto vs in flesh, so we doe endeavour to become like vnto him in the graces of his most blessed Spirit. And so much for the second point, that he was made, *Flesh*.

BRANCH III.

CHAP. I.

Of the distinction of the two Natures of Christ, how each of them remaineth entire, inconfused; and the objections made against this truth sufficiently answered.

Branch 3.



Hirdly, We are to consider, how this Word was made, and still is, *Flesh*; which manner may be collected out of this word *inim*: He was made *Flesh*. Touching which, wee must well obserue these two speciall points,

Two things to be considered.

{ 1. The distinction
2. The union } of the two natures, the Word

and the *Flesh*; that is, the *Deity* and the *humanity* of our Saviour Christ.

First,

First, The distinction of these two Natures, is most excellently shewed by Saint Paul, where hee saith, that Christ was made man, κατὰ σάρκα, according to the flesh, and declared mightily to be the Sonne of God; κατὰ φύσιν ἀγίου, according to the Spirit of Sanctification: for that according to his humane nature onely, he was made of the seede of David, which according to his divine nature was declared still to be the eternall Sonne of God; So that here Saint Paul sheweth two natures to be in Christ; that is, his divine and his humane nature, still remaining entire after his incarnation: because, as hee was made onely of the seede of David, in respect of his manhood; (for that his God-head was not made of the seede of David;) so was hee declared onely to be the Sonne of God, in respect of his God-head; for that his manhood was not the omnipotent, and the eternall Son of God.

But against this place of the Apostle, the Somosatenian Hereticks doe affirme, that Saint Paul meaneth not hereby, to shew a two-fold nature to be in Christ, but a two-fold nativity; i.e. a carnall and a spirituall, which we finde to be in every faithfull Christian: for to be made of the seede of David (say they) according to the Flesh, doth shew his carnall generation, and to be declared to be the Sonne of God according to the Spirit of Sanctification, is to shew his spirituall regeneration.

The first they seeke to confirme, out of those places of Scriptures, where the Apostle saith, The Jewes were his Kinsmen, according to the flesh; and where hee calleth them, Israel according to the flesh: for herein (say they) the Apostle meaneth by these words, according to the flesh, nothing else, but according to the vulgar and common sort of generation; And therefore to be made of the seede of David, according to the flesh, is nothing else, but to be made of him, according to his carnall generation. And,

The second they seeke to confirme, out of the words of Saint Iohn, where he saith, That the faithfull are not born of blood, nor of the will of the flesh, nor of the will of man, but of God; And therefore, as these phrases and limitations, according to the flesh, and according to the spirit, doe signifie the double nativité of every faithfull man, and doe no wayes proue a double nature to be

That in Christ there are two distinct natures.
Rom. 1. 3-4.

Ob.
The most blasphemous subtilties of Hereticks, to denie the truth of the two natures of Christ.

Rom. 9. 3.

1 Cor. 10. 18.

Iohn 1. 13.

It is a horrible thing to say, that all those phrases which

are true of vs
must be like-
wise true of
Christ, in the
same sence
considered.

Rom 1.2.

Sol.

Tertul.*l.* cont.
Prax.
Irenaeus *l.* 3. c. 32.
Vigilius *l.* 5.
contra Eutychet.
Aug. *l.* 1. c. 1.
de trinitate.

That Christ
was so borne,
free from all
sinne, that he
needed no
further sancti-
fication or
regeneration.

be in any man: Euen so in *Christ* they signifie the same things, that is, *two natiuities*; but not *two natures*.

To this I answer first, that this phrase *kata sarka*, according to the flesh, neither in the place urged by me, nor in any other place alledged by them, doth signifie the common and carnall generation; but doth imply a difference and distinction betwixt kindred according to the flesh, and kindred according to the spirit: for otherwise all Israel was in respect of their common generation, kindred according to the flesh; And therefore the meaning of the *Apostle* is, to shew, that although all of them were the children of *Abraham*, according to the flesh, yet that but few of them were the Children of promise.

Secondly, I say, that the miraculous and singular birth of *Christ*, is not insinuated so much in the words, according to the flesh, as it is plainly shewed in the word *made*; for the same being in the originall *γεννητος*, and not *γεννηθε*; it doth most apparently shew, the extraordinary making of his flesh, not after the usual and common sort of carnall generation by any humane seed, but by a supernaturall generation, through the virtuall operation of the Holy Ghost, as *Tertullian*, *Irenaeus*, *Vigilius*, *Saint Augustine*, and others haue obserued.

Thirdly, I say, that there is a great deale of difference betwixt the two-fold generation of the faithfull *Saints*, and the two-fold generation of *Christ*; for when they are said to be borne of the flesh, and of the Spirit, we confesse, that not two natures are thereby signified, but two beginnings of their diuers births: But this cannot be said of *Christ*, because he was so sanctified in the first moment of his conception, that he needed not any second regeneration; neither is he said to be borne of the spirit, in respect of any regeneration, as we are, but declared to be the Sonne of God, according to the Spirit: that is, manifested to be a true God, according, or in respect of his owne sanctifying Spirit; that is, his God-head. And therefore, though such a limitation might proue a double generation in the rest of Gods Children; yet this cannot shew a double generation of him in whom there is no double generation, in respect of his manhood; but it must needs shew plainly two natures to be in *Christ*: for all other faithfull men are the Sonnes of God, by adoption and grace; but *Christ* is the

naturall

naturall and the essentiall Sonne of God his Father; He being the brightnesse of his glory; and the engraven forme of his person: And all other men are so borne, that except they be borne againe, they cannot enter into the Kingdome of Heauen; But Christ was so conceived and borne, that there was neither neede, nor any possible way of any further sanctification of his person; because that in him dwelled the fulnesse of the Godhead bodily.

But this truth of the two natures of Christ, may be confirmed by most apparant and vnanswerable arguments; for the Jewes said, that he did not onely breake the Sabbath, but also said, that God was his Father, making himselfe equall vnto God: And Christ himselfe said, *I and my Father are all one*; And therefore the Pharises did rightly collect, that Christ by these words had affirmed himselfe to be a God: And yet he saith, *My Father is greater then I*; but it cannot possibly be, that Christ according to the same nature, should be equall, nay, one with the Father, and yet inferior to the Father: And therefore it must needes follow, that he hath one nature, according to which he is equall to his Father, and another nature, in respect whereof hee is inferior to his Father.

Besides, our Sauour saith, *Before Abraham was, I am*; And yet Saint Luke saith, *He was borne in the dayes of Augustus Cesar*; but it cannot be, that, *Idem secundum idem*, The same one, in the same respect, should be before Abraham, and after Abraham: And therefore hee must needes haue two natures in him, according to one whereof, he was before Abraham, and according to the other, he was after Abraham.

And further, we finde the same confirmed and confessed by all antiquity, for *Vigilius* writing vpon those words of the Apostle, who being in the forme of God, tooke vpon him the forme of a seruant, saith; *Mirum est, &c.* It is a wonder to thinke, why some are afraide to say, that Christ had two natures, when as the Apostle saith, that he had two formes: and the great oecumenicall Councell of Calcedon, wherein were 630 Bishops, left this confession vnto all posterity; *Confitemur in nouissimis diebus, filium Dei unigenitum in duabus naturis inconfuse, immutabiliter, in diuise, inseparabiliter agnoscendum, nunquam sublata differentia propter unionem*: We confesse, that the onely begotten Sonne of God, which

Heb. 1. 3.

1ohn 3. 5.

John 5. 18.

1ohn 10. 30.

John 14. 28.

John 8. 58.

Luc. 2. 7.

All Orthodoxe antiquitie confessed two natures to be in Christ.

Vigilius l. 2.

cont Euseb.

Philip. 2.

Concil. Calced.
Act. 5. in symb.
fidei.

which came in the last dayes to be incarnate, is now to be acknowledged, to be, and to subsist of *two natures*, (i.e. *Divine* and *humane*) inconfused, immutably, inseparably, and vndiuidedly vniued together; and that the differences or *distinction* of these *natures*, is neuer to be *abolished* and taken away, by reason of the vnion of the same.

✓
All the actions
of Christ doe
manifestly
shew the two
natures of
Christ.

Aug. s. p. Mat.
5. contra Fa-
lsem.

Luc. 2. 7.

Matth. 2. 11.

Matth. 3. 16.

Mar. 1. 12.

Iohn 4. 6.

Iohn 7.

Matth. 14. 36.

Matth. 8. 20.

And so in very deed, we finde all the actions of our Saviour Christ while he liued here on earth, to make inanswerable proofe of the same truth: for, as Saint *Augustine* saith, *Iacebat Christus quantum ad carnem mortuus in sepulchro, mortuus suscitans in inferno, vitam tribuens vniuersis in celo*: Christ according to the *flesh* lay dead in his graue, yet did he then in Hell (i.e. in respect of his *soule*) according to his *Godhead*, raise the dead here on earth, and giue life to all them that were in heauen; *Quia ut nec mundum dimittens ad caelum ascendit, ita nec caelum deferens venit ad nos; sed vno atque eodem tempore totum totus implens*: Because that as now he hath not *left* the world, though he be *ascended* into Heauen; so then he did not leaue the Heauens, when hee came to be made *flesh* on earth; but was wholly at one and the selfe-same time, in all places, replenishing and filling all things; And *Gregorie Nazianzen* doth most excellently shew, how the *properties* of both his *natures* *concurred* together, and might be easily *discerned* in him, from the very *beginning* of his dayes, to the last end of his being here on earth: for he is borne of his mother, and wrapped in swaddling clouts, as being a *man*, but a *starre* doth manifest him, and the wise men adore him as being a *God*; he is baptized in *Jordan*, as being a *man*, but the *Holy Ghost* descends vpon him from Heauen, as being a *God*; he is tempted of the *Deuill*, as he is a *man*, but he *ouercomes* and expels the *Diuels*, as he is a *God*; he *travels* and is *thirstie*, he is *hungry* and is *wearie*, as he is a *man*, but he refresheth the *wearie*, hee feedeth the hungry, and he giueth drinke vnto the *thirstie*, as hee is a *God*; he sleeps in the *ship*, and his *Disciples* awake him, as he is a *man*, but he rebukes the windes, and stilleth the rage of the Seas, as he is a *God*; he is *poore* and *needy*, and hath not an house to put his head in, as he is a *man*, but he is *rich* and mighty and cannot be contained in the heauens, as he is a *God*; he his *sorrowfull* and *sad*, he weepes, and he prayes, as he is a *man*; but he heareth

heareth our prayers, and comforteth the sorrowfull, as hee is a God; he is *subiect* to *infirmities*, as he is a man, but he *healeth* all our *infirmities*, as he is a God, he is *whipped* and *crucified*, as hee is a man, but he *renteth* the vaile of the Temple, and causeth the Sunne to hide his face for shame to see him crucified, as hee is a God; he saith, *Eloi, Eloi, Lama sabachthani*; *My God, my God, why hast thou forsaken me?* as he is a man, but hee saith vnto the theeſe, *This day ſhall thou be with me in Paradiſe*, as he is a God; he dyeth and is buried, and lyeth in his graue, as he is a man, but he ouercommeth *Death*, and destroyeth the *Diuels*, and raiseth himselfe vnto *life* againe, as he is a God; and being risen, he *appeares* vnto his Disciples, and *eates* and *talkes* with them, as he is a man, but he *vanisheth* out of their sight, and *ascendeth* vp vnto *Heauen*, as he is a God, and so *now*; the Heauens doe containe him, and he *sitteth* there on the right hand of God, as he is a man, but he sustaineth the Heauens, and *rideth* upon the same, as upon an horse, as he is a God; and so *Fulgentius* saith, *Iste puer in pſepectu quidem paruuli collocatur, sed magnus in celo mirabiliter operatur: permittit se manibus in terra portari, sed praecepit sibi coelestia famulari*: That little child is laid in a cratch, i. e. as he is a man, but he doth wonderfully worke in heauen, i. e. as he is a God; and he suffereth himselfe to be carried in their armes, as he is a man, but he supporteth all things, and commandeth all the hoast of Heauen, to doe him seruice, as he is a God.

And therefore it is most apparant, that the person of Christ so subsisteth; *Ut, cum in homine Christo, videtur veritas hominis, in eodem Deo Christo, cognoscatur paterne veritas deitatis*; as when we see the veritie of the Manhood in the Man Christ Iesus, we must know and acknowledge the eternall Deitie, in the same God Christ Iesus: because he is still a perfect God, and a perfect man, and of these two natures subsisting in one person inconfused.

But against this, *Eutyches* and his followers, haue and doe most impiously affirme, that in Christ after his Incarnation, there is but one onely nature, made of the Word, and of the flesh by the conuerſion of the Deitie into the humanitie; because the *Euangelist* saith, that the Word was made flesh, euen as when the Water was made Wine, it was no more Water, but was presently conuerted

Matth. 26.

Iohn 14.

Eſay 53.

Matth. 27. 46.

Luke 23. 43.

Matt. 27. 50. 60

Luke 24. v. 15.
31.

Pſal. 68. 4.

Fulgent. ſer. de Epiphan.

Idem de persona Christi l. 2.
ad Tamiſi.

What the Eutychian hereticks say against this truth.

*Nazian. in Ep.
ad Clidonium.*

verted into Wine; or else by the conuersion of the *flesh* into the *Deitie*; because *Gregory Nazianzen*, and *Gregory Nyssen* say, that *Caro Christi est desiccata*, the *flesh* of Christ is now *desied*; and to confirme the same, they doe obieſt;

*Ob. 1.
Concil. Cal. act. 1.
poſt Ep Cyrilli.*

First, the authority of some ancient Fathers, alledged in the councell of *Calcedon*; for *Eustachius* affirmeth that Saint *Cyrill* writ, *Non oportere intelligere in myſterio incarnationis duas naturas, ſed unam naturam dei uerbi incarnatam*; that wee muſt not vnderſtand in the myſterie of the *Incarnation* two *natures* to be in *Chriſt*, but *one nature* of the word *God* incarnate and made *fleſh*.

Sol.
How the Word
may be ſaid to
be incarnate,
or made fleſh.
James 1. 17.

I anſwere that the *nature* of the Word may be ſaid to be incarnate, if it be rightly vnderſtood; i. e. *Non per conuerſionem in carnem, ſed per unionem cum carne in una hypochriſti*; Not by the conuerſion of it into *fleſh*, which could not poſſibly be; becauſe *God* is *immutable* and without any ſhadow of turning, but by the uniting of the ſame, with the *fleſh* in the ſame ſubſiſtence; ſo the words of *Nazianzen* and *Nyſſon* doe onely ſhew, the union and conuerſion of the *fleſh* with the *Deitie*; and not the conuerſion of the *manhood* into the *Godhead*: and for the words of *Eustachius* alledged out of *S. Cyrill*, I ſay that they be none of the words of *Eustachius*, but of *Diſcarus*, or ſome other *Eutyrian* Hereticke, that hath moſt impiouſly and falſly inſerſed that ſentence, among the words of *Eustachius*.

Ob. 1.

Secondly, they do obieſt, that *S. Iohn* ſaith not, that the Word did *aſſume fleſh*, but was *made fleſh*; and therefore as the *water* that is made *wine*, hath no more two *natures*, but onely *one*; becauſe the *nature* of the *water*, is conuerſed into the *nature* of the *Wine*; ſo the *Word*, though before his incarnation, he had a *nature* different from the *fleſh*; yet now being *made fleſh*, hee hath onely the ſame *nature* with the *fleſh*.

Sol.

Phil. 3. 7.

Heb. 2. 16.

To this *Theodoret* answereth, that the *fleſh* was *aſſumed* of the word; and he proueth the ſame out of theſe Scriptures, where Saint *Paul* ſaith, that *Chriſt* being in the forme of *God*, did take upon him the forme of a ſervant; And againe, where hee ſaith, that he tooke not on him the nature of *Angels*, but he tooke on him the ſeed of *Abraham*; And againe, Saint *Iohn* himſelfe, in this very Chapter and verſe, immediately after he had ſaid, that the *Word*

was made flesh, doth adde; (that we should not thinke it to bee made by the conversion of the Word into the flesh,) *Et habitauit in nobis*; And he dwelt in vs; for this is all one as if he had said, the Word was made flesh, because that hauing assumed and vnited our flesh vnto himselfe, he began now to remaine and to dwell in our flesh for euer.

But the Holy Ghost fore-seeing that Nestorius would affirme Christ to consist of two persons, as if the diuine person had assumed the humane person, (which is most blasphemous) therefore he directed the Pen of the Euangelist to write, the Word was made flesh, and not to say, the Word assumed the flesh, to shew that he is no more twaine but one Christ.

And yet least we should fall into the error of Eutyches, to say that Christ after his incarnation had but one nature, because he had but one person, he addeth, and he dwelt in vs: to shew vnto vs that he is not so made one, by the conversion of either nature into the other, but that still each nature remaineth whole and intire, without confounding either the substance, or the properties of either nature, for the humane nature of Christ is not deified by the conuersion of the flesh into the nature of the word, nor the Word made flesh by the conuersion of the same into the nature of flesh (as Apollinaris taught,) but the flesh is said to be deified, and the Deity is said to be incarnate and made flesh, by reason of the union and coniunction of the flesh with the word in one person; euen as the soule and body remayning still two intyre natures, without the conversion of either into the nature of other, are vnited together, to make one person, i.e. one man: and therefore Saint Augustine saith, that his diuine nature was not consumed, when his humane nature was assumed: *Humana quippe natura accessit, diuina non recessit, homo factus, naturam suscipiendo nostram, non amittendo suam*; Because the humane nature was adioyned, and the Deity was not abolished; but he was made man by taking our nature vpon him, and not by leaving or casting his owne nature from him; and the diuine Poet Prudentius saith. *Ide manet quod semper erat, quod non erat esse incipiens.*

What he was, he alwayes is; but is otherwise for our blisse; And so the common diltich hath it.

Cc

That Christ
did assume
our flesh.

Why the E-
uangelist saith
the Word was
made flesh,

Aug. de heresi-
bus heres. 5.

How the flesh
is said to be
deified, and
the Word in-
carnate,

Aug. ep. 120.

How Christ
not withstan-
ding his incar-
nation remai-
neth still what
he was before.

Sum

*Sum quod eram, nec eram quod sum, nunc dicar utrumq;
ignotus, nisi me stirpe ab utraq; tener.*

I am what I was, but I was not, as I am: for now I am both God and man, and thou knowest me not, if thou knowest not, me to be of both these natures: and so Gregory Nazianzen saith, *Permanet quod erat, & assumpsit quod non erat*; Hee remained what he was; and he assumed what he was not; because the Word was made flesh; *Non deposita, sed seposita maiestate*; Not by cancelling or laying away, but as it were by concealing and laying aside, for a time, the most glorious appearance of his divine Maiestie: as Eusebius Emyssenus doth most briefly and excellently declare.

And that we might the better vnderstand, how this Word was made flesh, Euthymius sheweth, that one thing may be made another thing three manner of wayes.

First, When one thing is turned, and changed into another thing, as when the meate that we eate, is turned into blond; the milke into cheefe; the water into wine; Lots wife into a pillar of Salt; and such like; and thus the Word was not made flesh; because without any change, hee remained still, what hee was before.

Secondly, when some accident only is added vnto the substance; as when the brasse or stone, or any other mettall, is made a statue, or receiues any other impression: And thus likewise, the word is not made flesh, because the diety is incapable of any other forme but the forme of GOD, and no accident can be in GOD.

Thirdly, when one substance is adioyned vnto another, and yet is not transformed or changed into the nature of the other; as a Souldier putting on his armour, is made an armed man; or a man wearing on his garments, is no more a naked but a clothed man: And so the Word is now clothed with our flesh, the same Word, but after another manner; before, onely subsisting of the Deity; now, of both natures; being made flesh, not as water is made wine, but as Aaron was made Priest, and David King, not by changing him into a Priest or King, but by beginning to be what they were not; and not leaving to bee what they were: or, because this doth not so fully shew it, the Priestly

Nazian orat 3.
de Theolog.

Emyssen, hom. 2.
de nascit.

How one thing
may be made
another thing
three wayes.

John 3. 9.

Gen. 19. 26.

The Word is
made flesh,
not by chang-
ing either
nature into
the other, but
by vniing the
one to the o-
ther.

or Kingly dignity, being but an accidentall tide conferred vpon these persons, as a naked man is clothed and made an apparelled man; or a Souldier harnessed, and made an armed man, when all his harnesse is put vpon him; as Theodoret, Saint Augustine, and others doe declare. And so you see that in our Sauiour Christ, the two *natures* doe still remaine *intire*, inconfused.

Theodoret in
Dialog.

CHAP. II.

Of the union of these two natures of Christ, in one and the selfesame person, and some obiections answered.



Secondly, touching the *union* of these two natures, the *Deitie* and the *Humanity*, wee must know, that although this *eternall Word*, the Sonne of God, was so made *flesh*, i. e. a *perfect man*, of the seed of *Dauid*, as that still *each* nature remaineth *intire* and inconfused; yet we must not imagine that he is therefore *two sonnes* or *two persons* (as Nestorius thought;) but that he is *one onely person*, consisting of both these natures: And because this point of the *union* of these two natures, is not of *small moment*, but is a point full of *comfort*, much opposed, and of *great difficulty*; I will diuide all that I meane to say concerning the same vnto these three principall heads.

First, *The truth* hereof shall be confirmed, and the *obiections* of our aduersaries shall be answered.

Secondly, *The manner* of this *union*, wherein it consisteth, shall be shewed.

Thirdly, *The chief benefits* and effects thereof, shall be declared.

First, for the *union* of these two natures: the *Word* and the *Flesh*: Iustin Martyr saith, *Sicut post vnitionem primigenij luminis cum solari corpore, &c.* as after the collection, and the vnition of the light, with the body of the Sunne; no man can plucke them asunder, neither doth any man call the one, a part, the Sunne, and the other the light, but both of them ioynly together

Three things
handled concerning
the union of both
natures in
Christ.

A very good
simily of Iustin
Martyr, so expresse
the manner of the
union of the
two natures
in Christ.

*Hoc exemplo
diuine vnitio-
nis adductio,
nos ad magis
cognitionem
confugimus, si
non omnino ipsa
veritatem asse-
quuti, certe
quandam simili-
tudinem que
pie scrutanti-
bus sufficiat.
Iustin Martyr.
de relictâ confess.
sine de coeſſent.
trinit.*

The vnity of
Christ his per-
son most cleer-
ly proued from
Scripture.

Matth. 16. 13.

Verse 16.

Luke 1. 35.

Rom. 1. 3.

ther we terme the Sunne: euen so after the vnition of our *flesh*, with this true light the *Word*. No man will call the *Word* a-part, to be one Sonne of God, and the Sonne of man to be ano-ther; but he will vnderstand both these together, to be one, and the selfe-same Christ; as by the name of Sunne, we vnderstand both the light, and the body which containeth the light: and as the light and body of the Sunne are two seuerall natures; so there be in our Sauour Christ, two distinct and seuerall na-tures; *Alterâ nostrâ, alterâ nobis superior*: The one is ours, the other is Gods, and as the light is actually in the Sunne, so that none can sepearate it, from that body where in it is fixed, and contained; yet we may easily discern the nature, and the proprietie of each one from the other; *Sic in vno filio dei, vni-uerſam vim nemo sepearauerit ab unica filietate, natura tamē eius pro-prietatem, ratione quinis discreuerit*: So in that one Sonne of God, no man can sepearate his whole vertue, *ie.* of the *Word* and *Flesh*, from that onely Sonneship, and yet in our vnder-standings we may discern the different proprietie of each na-ture. And so (saith the Father,) By this example, we flie vnto the more holy cogitation of the diuine vnion of these two natures: and if hereby we be not altogether able to attaine vnto the truth thereof, (as what can be fully sufficient to ex-press so great a mystery?) yet certainly we haue herein a most excellent similitude, which will greatly helpe, and contentedly suffice the godly and moderate searchers of this truth.

But indeed the holy *Scriptures* doe of all other writings, most fully and cleerely shew that these two natures doe make but one person in our Lord and Sauour *Iesus Christ*: for when Christ asked his *Apostles*, whom doe men say that I the Sonne of man am? Saint Peter answered, that he was Christ, the Sonne of the living God; therefore he is but one person; because Saint Peter confelleth the Sonne of man to be the Sonne of the living God: And the Angel said vnto the Virgin, that holy thing which shall be borne of thee, shall be called the Sonne of God: therefore hee is but one person, because he which was born of the Virgin, was & is none other, but he that is truly called and is the true Sonne of God: And Saint Paul speaking of Christ, as he was the eternall Sonne of God *etern. natus*, in respect of his Godhead, and as he

was

was the sonne of *David*, *etiam unius*, in respect of his *Manhood*, yet doth he not say of his *Sonnes*; as of *two*; but of his *Sonne* made and declared to be his *Sonne*; to shew vnto vs, that as before his making, so now after his making, he is still but one *Sonne*, one person of the two distinct natures subsisting.

Iohn 10. 31.

And Saint *Iohn* more plainly saith, that these things are written, that you might beleue that *Iesus* is the *Christ*, the *Sonne* of *God*: that is, that *Iesus* the *Sonne* of *Mary*, is that same *Christ* which is the *Sonne* of *God*: And in his first Epistle he doth almost nothing but confirme this truth; that is, that there is but one person in the *God* and man *Christ Iesus*. For Chap. 1. he saith, that which was from the beginning, which we haue heard, which wee haue seene with our eyes; therefore he must needs be but one person: for to see with their eyes that word which was from the beginning, could no wayes be, but onely in respect of the vnitie of the person. So Chap. 2. he saith, *Who is a liar but he that denieth Iesus to be the Christ?* So Chap. 3. he saith, *In this we perceiue the loue of God, that he laid downe his life for vs.* So Chap. 4. he saith, *Every spirit, Quis soluit Iesum, which looseth or diuideth Iesus, i.e. to make two persons of him, is not of God,* and so in many other places, hee doth most plainly shew, that the eternall word, and our humane nature, vnited vnto the same word, is but one and the selfe same *Christ*, i.e. one *Christ*, one person.

1 Iohn 1. 1.

Chap. 2. v. 22.

Chap. 3. v. 16.

Chap. 4 v. 3.

And this is confessed by all antiquity; for in the *Apostles* Creede, we say, that we beleue in *Iesus Christ* his onely *Sonne* our *Lord*, which was conceived of the *Holy Ghost*, and borne of the *Virgin Mary*; and therefore he is but one person, because he which is said to be the onely *Sonne* of *God*, is said also to be borne of the *Virgin Mary*: the same is said in the *Nicen Creed*: and in the *Creede* of *Athanasius* it is said, that although *Christ* be both *God* and *Man*, yet is he no more twaine but one *Christ*: and that not by confounding of the substances, but by the vnitie of person, i.e. by the uniting of both natures into one person: What should I rehearse any more? for the third Councell of *Ephesus*, the great Councell of *Chalcedon*, the Councell of *Lateran*, and all the ancient *Orthodoxe* Fathers; as *Iustin Martyr*, *Irenaeus*, *Saint Basil*, *Saint Nazianzen*, *Saint Damascen*, *Saint Hillary*, *Saint Ambrose*, *Saint Hierome*, *Saint Augustine*, and the rest of them, haue

All our Creeds and all antiquity confesseth the same truth, touching vnitie of *Christ* his person.

What the Hereticks haue conceiued, and most impiously thought, concerning the person of Christ.

most truly confessed, and most learnedly confirmed this truth, that although Christ hath *two natures*, the *Word*, and the *Flesh*, yet doe these two make but one *person*, one *Sonne* of God, one *Sauour* of men.

But against this, *Cerinthus*, and certaine of the *Pelagian* Hereticks, and afterwards *Nestorius*, seperating *Iesus* from *Christ*, or rather *Christ* from *Himselfe*, haue affirmed that *Iesus* was but *meere man*, hauing not onely a humane nature, but a humane *person*, and afterwards to be made *Christ*, at the time of his baptisme, when the *Holy Ghost* descended upon him in the *forme of a Dove*, and therefore they conclude, that as he consisteth of *two natures*, so he is likewise *two persons*, which notwithstanding may be said to be one, in respect of their *co-habitation*, *affection*, *operation*, and *participation*, as hereafter I shall further shew vnto you.

Ob. 1.

Iohn 2.9.

And to confirme this damnable error against the inuiolable truth, they doe obiekt, that our Sauiour said; *Destroy this Temple*, when he spake of his *humanitie*, and therefore the *God Christ*, and the *man Christ*, are *two severall persons*: for hee doth not say, *destroy me*, but *destroy this Temple*, and I will reare it vp in three dayes: to shew vnto vs that the *Temple* and the *dweller* in the *Temple*, or the raiser vp of the *Temple*, are not the same, but diuers *persons*.

Sol.

Iob 4. 19.
1 Cor. 5. 1.

To this I answer briefly, that this alledged instance may well proue *two natures* to be in *Christ*, but not *two persons*; for the *soule* of man is said to dwell in the *body*, as in a *tabernacle*, because the nature of the *soule* is different from the nature of the *body*, and yet man hath not *two*, but *one person*, which consisteth of both *natures*, i. e. *soule* and *body*: for Iob saith, that *men dwell in houses of Clay*, and Saint Paul saith, if this *earthly house of our Tabernacle* be dissolved. And therefore Saint Chrysostome vpon these words of Saint Iohn, and he dwelt in vs, doth most truly gather that in Christ there are *two natures*; but from these, or from any other places, it can neuer be proued, that in him there are *two persons*.

Ob. 2.

Matth. 27. 46.
Iohn 12. 27.

Again, they doe obiekt, that the *Sonne of Mary* had an Angel to comfort him, and said, *My God, my God, why hast thou forsaken me?* And againe, *Father, Saluifica me ex hac hora: Sane me* from

from this *houre*, and such like speeches, which are *not consonant*, and agreeable to the *Sonne of God*; and therefore the *Sonne of Mary* is one *different* and another *person* from the *Sonne of GOD*.

To this I answer with *S. Cyrill*, that as there are many things which doe agree with him, according to the *forme* of God, which cannot be agreeable to him, according to the *forme* of a seruant; so there are many things that do agree with him, according to the *forme* of a seruant, which doe not agree with the *Sonne* of God absolutely considered; because he is both, a *true God*, and a *true man*, so vnited together, as that the *properties* of neither nature are *confounded*; (as hereafter shall be shewed;) and therefore all such *sayings*, and allegations which are said of him, or be referred vnto him, in respect of *one nature*, which are *not* properly agreeable to the *other nature*; doe onely shew, and most rightly proue *two natures*, but not *two persons*, to be in our Sauour Christ.

Sol.

*Cyrrillus defens. 4.
Anath. contra
Theodor.*

CHAP. III.

Of the manner of the vniion of the two natures, and wherein this vniion chiefly consisteth.



Econdly, for the *manner* of this vniion of these *two natures* in *one person*, or wherein chiefly it consisteth, herein resteth the greatest difficulty: For,

First, the *Nestorians* and their followers say: that both these *natures* are saide to bee *one*,

by the vnitie of,

- | | |
|----------------------------|-----------------------|
| { 1. Co-habitation. } | { 3. Operation. } |
| { 2. Will and affection. } | { 4. Participation. } |

First, by the vnitie of *Co-habitation*, because the *Word* dwelled in the *man Christ*, as in his choicest *Houle* and *Temple*, according to that saying of the *Euangelist*; and he dwelt in vs.

Secondly, by the vnitie of *will and affection*, because the *will* of Christ was alwayes agreeable to the *will* of God: and this they

Wherein the Hereticks haue affirmed the vniion of both natures in Christ to consist.

Iohn 1. 14.

Matb. 19. 5.

doe illustrate by the example of Man and Wife, which though they be two persons, yet are they said to be *one flesh*, in regard of their *marriage knot*; and especially in respect of their *unanimous hearts*; so the *Sonne of God*, and the *Sonne of Mary*, are *two persons* (say they) and yet may be said to be *one Christ*, in regard of that indissoluble spirituall *communion*, and *affection* that is betwixt them.

Thirdly, By the vnyty of *operation*, because the *man Christ*, was the Instrument, which the *Word God* vied for the effecting of all those great *works* that he did, while hee walked here on Earth.

Fourthly, By the vnyty of *participation*, because the *Word God*, did impart vnto the *man Christ*, his *name* and *dignity*, that hee should be called *God*, and the *Sonne of God*, and should be *worshipped* of all Creatures, not for his *owne* sake, but for *his* sake to whom hee was thus vnited.

How fallily the Heretickes affirme the vnyon of the two natures to consist in the aforesaid points.

1 Cor. 3. 16.

1 Cor. 6. 19.

1 Cor. 6. 17.

Matb. 6. 1c.

But how false and fained are all these *subtle* infernall *distinctions*, to misteach the *manner* and the *matter*, wherein the true *union* of these natures chiefly consisteth, it will easily *appeare*, if we doe but obserue, that *all this* may, and doth agree with *all the Saints*, and faithfull seruants of God: for,

First, God dwelleth in his Saints, as in his *Temples*; for, *We are the Temples of the Holy Ghost*, and the *Spirit of God* dwelleth in *vs*, saith the *Apostle*.

Secondly, The Saints are *one* with God, by *will* and *affection*: for the *Apostle* sheweth vs plainly, that *he which is ioynd vnto the Lord, is one spirit*; and wisheth rather, that *Gods will* may be done, then *his owne*; as they doe daily in their prayers: *Thy will be done.*

Thirdly, That the Saints are Gods Instruments, (as be many times the wicked also) whereby God worketh many excellent things, the same *Apostle* sheweth, where he saith; That although there be *diuersities of operations*, yet, *it is the same God which worketh all in all.*

1 Cor. 12. 6.

Rom. 15. 29.

1 *Iohn* 3. 1.

Psal. 82. 6.

Fourthly, That the Saints are called, The *Sonnes of God*, and some of them also said to be *Gods*, by the *participation* of many *graces* and *titles* which God hath giuen vnto them, it is most plaine; for, *I said you are Gods, and the Children of the most High:*

And

And so the *Apostle* sheweth, *Gal. 4. 6. 7.* and so in many other places: And therefore seeing all the faithfull seruants of God, may be truly said to be vnited vnto God, in respect of the cohabitation of God in them, and of their will and affection agreeable to the will of God, and of the working of God in them, and the bestowing of his names, titles, dignities, and graces vpon them; and that the union of this Word with our Flesh: i.e. of the *Divine Nature* with the *humanity*, is farre otherwise, then the union of the *Saints* with God; it must needs follow, that although it be true, that there is a most perfect unity of cohabitation, affection, operation, and participation betwixt the two *Natures* of Christ; yet this is not all, but the union of them consisteth in a farre more excellent respect then any, and all of these. And therefore,

Secondly, *Brentius, Smidelinus*, and the rest of their *Lutheran* followers, doe affirme, this union of both these *Natures*, to consist in the communication of the properties of the Deity, to the humanity of Christ; so as they are really transferred, and the humanity inuested with the diuine properties: And therefore they doe conclude, that in respect of this reall communicating, and transferring of attributes, the manhood of Christ is omniscient, omnipotent, omnipresent, and so forth.

But how grosse this error is, and how derogatory to the truth of Christian Doctrine, it will easily appeare, if we doe but consider those intollerable absurdities that of necessity must needs follow the same: for,

First, The Father and the Sonne should be hypostatically vnited one to the other, and so be made one person; for that it is most certaine, (as themselves must, and doe confesse) that the Father hath, and doth communicate all his essentiall attributes, and properties vnto the Sonne, and therefore if the union of these two *Natures* consisteth in the communicating of properties, the Father and the Sonne must be vnited into one person; but this is most horribly absurd: Therefore the other,

Secondly, The whole Trinity should be incarnate, because all the essentiall attributes of the Deity, are common to the whole Trinity, and to each person of the Trinity.

Thirdly, The two natures of Christ could not be hypostatically vnited, because there are certaine diuine properties, which cannot

Gal. 4. 6. 7.

What the Lutherans teach concerning the union of the two natures of Christ.

The absurdities that must needs follow the Lutheran Doctrine.

cannot be said to be communicated to the humanity of Christ, as to be *increated*, to be *infinite*, to want *beginning* of time, to be *Ens independens*, an independant being, and certaine things, which Christ in respect of his *Flesh* had not before his passion, and resurrection: as to bee *impassible*, *immortal*, and such like.

Fourthly, If this vnion consisted in the communicating of the properties, then this *transfusion* of them must be *reciprocally*, that is, as the *diuine properties* are *transfused* into the humanity, so the *humane properties* must bee likewise *transfused* into the Deity: And then it must needs follow, that as *Omnipresency*, *Omniscieny*, *Vbiquity*, and such like, are transfused into the *humanity*; so *passibility*, *mortality*, and such like, should be really transfused into the *Deity*: but it were most absurd to say, that the *God-head* is capable of humane frailties; And therefore it is as absurd to say, that the *Manhood* was *inuested* with diuine Excellencies as they are Diuine: And,

Fifthly, If this were true, then the *humanity* should be no *humanity* at all, because freed from humane frailties, and inuested with diuine properties; And therefore to expresse truly wherein this vnion consisteth.

Thirdly, We say, that the *union* of these two Natures consisteth in the *communicating* of the *subsistence* of the *Word*, with the *humane nature* that it assumed: i. e. of the *very being* of the *Word* with the *being* of our *Flesh*, so that it is an hypostaticall or *personall union*, that is, such an vnion, as that *both natures* doe make but *one person* of Christ, even as the *soule* and *body* doe make but *one person* of man: for so saith the Councell of Calcedon, the Councell of Lateran, the Councell of Toledo, Saint Cyril, and all the Oorthodoxe Fathers, that writ thereof. *Si quis non confitetur carnem secundum substantiam unitum Dei patris verbum, anathema sit*; Whosoever confesseth not the eternall *Word* of the Father to be *united* vnto our *flesh*, according to his *subsistence*, let him be *accursed*.

And further wee say, that the *union* of these two natures, i. e. the *God-head*, as it is limited to the second person of the Trinity, and the *Manhood* of Christ, is,

Wherein the
vnion of the
two natures
truly consisteth
is shewed,

In Ep. Alex.
Concily. ana-
them. 2.

- | | |
|-----------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| { 1. <i>Inconuertible.</i>
{ 2. <i>Indiuifible.</i>
{ 3. <i>Inconfused.</i> | } 4. <i>Inseperable.</i>
} 5. <i>Substantiall.</i>
} 6. <i>Ineffable.</i> |
|-----------------------------------------------------------------------------------|---------------------------------------------------------------------------------|

First, Inconuertible, because neither the *Diuine Nature* is turned into the humanity, nor the humanity into the Deity.

Secondly, Indiuifible, because the *Natures* are so vnited into one person, that they can neuer be separated, vnlesse we diuide the person of *Christ*, which is most hereticall.

Thirdly, Inconfused, because the *Natures* remaine still intire, without confounding either their *Essence*, or their *properties*, or their *willes*, or any other operations whatsoeuer; and therefore (excepting onely his *subsistence*, which is one, that we make him not two persons with *Nestorinus*) we do affirme, that in *Christ* there are two *natures*, two *willes*, two naturall *properties* and operations, intire and vnmixed, that we may not confound them with *Eutyches*: for sith the *natures* are neither *confused*, nor *transfused* each into other, the *properties* also must needes remaine intire to either *Nature*, without that *supposed transfusion* of them each to other: for that rule can neuer bee disproued; *Confundens proprietates essentielles, confundit naturas*, Confound the naturall or essentiall *properties* of any things, and you take away the *nature* of the things: And therefore in that one and selfe-same *subsistence* of *Christ*, there must needes be a *diuine* and a *humane* nature, a *diuine* and a *humane* wisdom, a *diuine* and a *humane* will; and so of all other *properties* of each nature, they must be as well *inconfused*, as *indiuifible*.

And this *Christ* himselfe briefly sheweth, where hee saith, *I lay downe my life, and I take it up againe*, for though the *actions* of each nature, are inseparably ioyned together, in respect of the person; that is, though the same person is said to doe the *actions* of each Nature, yet are the *actions* neuer *confounded*, but doe still remaine *distinct*, and proper to each nature, as to *lay downe his life*, is the proper worke of the *humanity*, and to *take it up againe*, is the proper worke of the *Deity*: And this *Damasenus* doth explaine, by the example of a fiery Sword; wherein both the *natures* of the fire and of the *Sword*, and so likewise the *actions* and *properties* of each of them, are preserved intire, to each nature;

Six speciall things obserua-
ble in the vni-
on of the two
natures of
Christ.

How the pro-
perties of each
nature doe re-
maine intire,
and inconfused
to each nature.

John 10. 17.

*Damasc. de fide
orthodoxa. l. 3.
c. 15.*

*Theodor. Dialog.
2. f. 166.*
An example
shewing how
the two natures
though vnited,
doe remaine
inconfused.

Psal. 16. 11.
When Christ
died, and body
and soule were
parted, the
Godhead parted
from neither
of them.

That there are
three speciall
kinds of vni-
on.

nature; *Nam ferrum habet virtutem incidendi, ignis vrendi*, For the Iron retaineth still, and retaineth onely the power of cutting, and the fire of burning; Euen so it is in the person of *Christ*, the *Diinity* doth still retaine the propriety of working diuine operations, and the *humanity* still retaineth the propriety of working all humane operations. And *Theodoret* vseth the same similie, though not in thelike words, yet to the very same effect, saying, *Si ignis cum ferro comixtio, que ferrum ita ostendit, ut etiam ea faciat que sunt ignis, eius naturam non mutat, ita nec Dei cum corpore est mutatio corporis, &c.* If the commixtion of the fire with the Iron, doth make the Iron not onely to appeare like fire, but also to doe the same things, (as to dry, to beare, and to burne) which the fire doth, and yet this fire changeth not the nature of the Iron: Euen so the vni^{on} of the *Word* with our *Flesh*, doth not change the nature of our *flesh*, but as a man hath his soule and body both vnited, and inconfused, *Ita multo magis Christus habens diuinitatem cum corpore, habet utraq. permanentia, & non confusa*: So much more, *Christ* hauing his diuinity vnited with our *flesh*, hath them both remaining intire, and inconfused.

Fourthly, Inseparable, because the Natures are so inseparably vnited, as that the humane nature, which the *Word* assumed, can neuer be separated from the same; And therefore when *Christ* died, *Subtraxit visionem, sed non soluit unionem*: The soule parted from the body, but the *Deity* was separated from neither, as *Leo* saith; For in respect of this vni^{on} of the *Deity*, with either part of *Christ*'s humanity, the *Adan Christ* saith vnto the God-head, *Thou wilt not leaue my soule in Hell, nor suffer thine holy one: i. e.* my body in the graue, to see corruption: but as a Tree cut in twaine, the *Summe* cannot be cutte, but that it may still shine on either part; so the body and soule of *Christ* being parted, the *Deity* was still vnited vnto them both; and could neuer be separated from the manhood, after he had once assumed the same into the vni^{on} of his person.

Fifthly, Substantiall, for (as *Bellarmino* well obserueth) diuers things may be vnited three manner of wayes.

First, *Essentially*, as when of many things, is made one essence, after which manner the matter and forme, the kinde and difference, are ioyned and vnited together: And thus the vni^{on} of these

these Natures in the words incarnation, is not made; first, because that if it were so, then there should be in *Christ* but one nature, and that should be *neither diuine, nor humane*, but a certaine *third* kinde of nature out of them both: And secondly, because that this *essentiall vnion* is neuer made, but of *imperfect* natures; or if they be *perfect*, then is it by a certaine *corruption*, or conuersion of them: but the natures of *Christ* are *perfect* and intire, and therefore not *essentially* vnited.

Secondly, *Accidentally*, as when *accidents* are adioyned to the *subiect*, or when a *substance* is ioyned to a *substance*, but of that coupling ariseth nothing else but an *accidentall forme*, as when of *Timber* and *Stones* we doe compose and frame a *House*; and thus also the *hypostaticall vnion* of *Christs* two natures, is not made, because God is no *accident*, nor the *subiect* of any accidents.

Thirdly, *Substantially*, as when a substance, which otherwise existeth of it selfe, is drawne to the *being* of another *suppositum*; i. e. of another, of it selfe existing substance, and dependence on the same, as a part thereof: And thus is the *vnion* of the *Word* with our *Flesh*, for wee say, that the *Word* is *substantially* made *Flesh*; i. e. a *true*, and a *perfect man*, whose *being* is no *accident*, but a *substance*.

That the vnion of *Christ* his natures is *substantiall*.

Sixtly, It is ineffable, so *absolutely* perfect, and so *exceedingly* mysticall, that it can neuer be *perfectly* declared by any man; for though the Fathers sought by many examples and similitudes, to expresse and to *illustrate* the same, as by the vnion of the body and soule, of a branch ingrafted into a Tree, of a fierie Iron, and such like, yet all come too short, for the *full expressing* of this inexplicable mystery: And therefore Saint *Bernard* compareth this ineffable mystery, of the *uniting* of these two natures, vnto that incomprehensible mystery of the *Trinity*; and so indeede that of the *Trinity* is *greatest*, and this of the incarnation is *like vnto it*, farre exceeding mans capacity: for, *his wayes are in the Seas, his pathes in the great waters; and his footsteps are not knowne*. And so you see, how that these two natures, doe make but one person of our Sauour *Christ*, and how they are really, though ineffably, vnited in that one and selfe-same subsistence of *Christ*.

That the manner of the vniting of the two natures, is ineffable.

Psal. 76. 19.

CHAP. IIII.

Of some of the chiefest effects and benefits of this vnion of these two Natures of Christ.

The effects and benefits of the vnion, are of two sorts.



Hirdly, For the effects and benefits of this hypostaticall vnion of these two Natures, we must vnderstand, that they are especially of two sorts.

- { 1. *Some in respect of Christ.*
2. *Others in respect of Christians.* }

First, Those in respect of *Christ*, are likewise three-fold.

- { 1. *An exemption of all sinne and corruption from Christ.*
2. *The collation of ineffable graces into the humanity of Christ.*
3. *The communication of the properties of each Nature to the person of Christ.*

1. The benefit of the vnion of the two natures in respect of Christ, is three-fold.

Esay 53. 12.

1 Pet. 2, 21.

1. To free the manhood from all sinne.

First, We finde, that although *Christ* appeared like a sinfull man, and was numbred among the wicked, yet in very deede, he did no sinne, neither was any guile found in his mouth; for though, *In carnis assumptione, condescendit mihi, in culpa tamen uitiatione consului sibi*, He assumed the true nature of man, yet by reason of his pure conception, and of this hypostaticall vnion, hee was conceived, and lined without sinne; and so as *Leo* saith, *Qui non alienus ab hominum genere, alienus fuit à crimine*: He tooke vpon him the seeds of man, but not the sinne of man; he vnited himselfe to our nature, but he shunned all the iniquity of our nature.

Secondly, The graces callated vnto the humanity of *Christ*, by reason of this vnion of the two natures, are very many, especially these fixe.

First, His *subsistence*, and that in the second person of the Trinity, whereof it selfe, as of it selfe, is destitute.

2. To enrich the manhood with these, and the like speciall graces,

Secondly, An extraordinary *dignity*, in that it is a peculiar Temple for the *Deity* of *Christ* to dwell in, and the place where the Godhead shewes it selfe more manifestly, and more gloriously, then in any other Creature whatsoeuer; for though God sheweth himselfe by his *providence*, to be in all his Creatures, and by

his

his grace, to be after a more speciall manner in his *Saints*, yet is he onely most gloriously, eternally inhabiting, according to the fulnesse of his *Deity*, by an hypostaticall union, in the *humanity* of *Christ*; for, *In him dwelleth the fulnesse of the Godhead bodily*: And as now in this life, *No man commeth vnto God but by Christ*, so hereafter in the next life, *No man can see God*, but in the face of *Iesus Christ*.

Colos. 2. 9.

Thirdly, A more neere familiarity with the *Godhead*, then any other Creature, (whether Men or Angels) either had, or haue, or can haue; for that to all other Creatures he is adioyned onely by the presence of his grace, or glory, but to the *humanity* of *Christ*, he hath personally vnitd himselfe for euer: So that as he said, *My Father and I are one*; that is, one essence, he may as truly say, the *Manhood and I are one*; that is, one onely person for euer.

Fourthly, An extraordinary measure, without measure, of habituall graces, wise dome, understanding, holinesse, and the like; such as dwels not in that measure in any other Creature whatsoeuer, no, not in the very chiefeft Angels of God: for to all them were giuen grace by measure, but to the *humanity* of *Christ*, was giuen grace without measure, (saith the *Baptist*) euen so much as a Creature is any wayes capable of.

Ephes. 4. 7.

Iohn 3. 34.

Fifthly, A partner agent with the *Godhead*, according to its measure in the workes of redemption, mediation, and such like.

Sixtly, To be adored and worshipped with diuine honour, not as it is considered in it selfe, without respect vnto the *Deity*, but as it is vnitd with the *Godhead*: *Neg, tamen creaturam adoramus, absit, sed dominum rerum creaturarum, incarnatum verbum deum, adoramus*; And yet we adore no Creature, God forbid, but we worship and adore the *Lord* of all Creatures, the incarnate *Word* of God, *Iesus Christ*, saith *Athanasius*. *Nam veluti si quis nostrum, &c.* For as if any one of vs should finde a purple roabe, or a Kingly Diademe, lying vpon the ground, would he worship the same trow you? but when the King is clothed, and decked with the same, he is guilty of death, that despiiseth, and refuseth to worship and honour them, together with the King that weareth them: euen so in our Sauiour *Christ*, wee doe not adore the *sole* and bare

Athanas. Orat. 5. contra Arianos
Wee worship not the flesh alone considered, but wee adore the person of *Christ*, which consisteth of the *Word* and our *Flesh*.

*Aug. de verbis
Domini ses.
Job. Ser. 58.*

3. To haue the
properties of
each nature to
bee indiffe-
rently predi-
cated of the
whole person
of Christ.

Acts 20. 28.

Iohn 3. 13.

Rom. 1. 4.

bare humanity, but being vnited vnto the *Deity*, whosoever shall despise to adore with diuine worship, that onely *Sonne of God*, true God, and true man, hee shall vndoubtedly suffer the paines of eternall death, saith Saint *Augustine*.

Thirdly, For the communicating of the properties, we are to consider it,

First, In respect of those properties which are common to both natures ioyntly considered.

Secondly, In respect of those properties which are peculiar to either nature, seuerally considered.

First, The Office of a Mediator is ascribed to Christ, in respect of both natures, *Quia totus Christus secundum diuinitatem & humanitatem est Mediator & Intercessor*, because whole Christ according to his Deity and humanity is our Mediator and Intercessor, saith Saint *Augustine*.

Secondly, The peculiar properties of either nature, are said to be communicated, when they are predicated or spoken of the whole person of Christ in the concrete, and largest extent; and this communicating of properties, is nothing else, but a *forme of speech*, whereby those things are spoken of the whole person of Christ, which indeede are proper to either one nature, and not to the other: for oftentimes it comes to passe, that by reason of the personall union of these two natures, each one of them doth interchangeably take the concrete names each of other in predication, as when it is said, That *God purchased the Church with his owne blood*; not that the Godhead shed blood, but because that person which was a God, did shed blood, to procure redemption; not which it had as God, but which it had in respect of the Manhood vnited vnto it. So the Sonne of man talking with *Nicodemus*, is said, *To be in Heauen*, not that hee was in Heauen, as he was man, while he was on earth; but because that person, which was the Sonne of man, was by something that was in his person, that is, his *Deity*, in Heauen: So Saint *Paul* in the first Chapter to the *Romans*, Verse 3. 4. doth giue vs a perfect patterne how to interpret all such alternate predications; for there hee saith, That the *Sonne of God was made of the seede of David*: but how? not according to his diuine Sonneship or *Deity*, which hee had from all eternity, but in respect

of his *humane nature*, which was personally *united* vnto the *Sonne of God*.

And therefore though it be most vsuall in the Scriptures, to heare things properly appertaining to the *Manhood*, to be affirmed of our blessed *God* and *Sauour*, and also things properly belonging to him as *he is God*, ascribed to the man *Christ Iesus*; yet is it most hereticall, to confound the one nature with the other, as the *Eusebians* did; or to communicate properly the speciall properties of one nature vnto the other, as the *Lutherans* doe: for in the concrete, and not in the abstract, (as the Schooles doe speake) wee say, *That they haue crucified the Lord of glory*; as noting that person which was, and is the *Lord of glory*; and vnderstanding it of his person, not in respect of that nature whereby hee was the *Lord of glory*, but in respect of the other nature personally vniued thereunto, wherein hee was *passible*, and might be crucified.

1 Cor. 2. 8.

And so speaking of his person, in respect of his other nature, we say, *That the man Christ is Almighty*, because hee is so in respect of his *diuine nature*, personally vniued vnto his humanity; but as we may not say, *That they haue crucified the Godhead*; so wee may not say, *That the manhood of Christ is Almighty*: for when any thing is affirmed of *Christ*, in respect of that one nature which properly belongeth vnto the other, the meaning thereof is not to inuest the one nature, with the properties that are peculiar to the other, but thereby to shew the truth and certainty of the union of both natures in one person. And we haue a good example hereof in man, as hee consisteth of *body* and *soule*, for wee may truly say, that man is *beaustly* and *immortall*, and that man is *mortall* and *earthly*: And againe wee may say, that the *soule* sleepeeth, and the *body* heareth, whereas to *sleepe*, is the property of the *body*, and to *heare*, is the property of the *soule*; and yet they destroy the nature of man, that would either *turne* the one of these natures into the other, or confound one of these with the other; or inuest the one nature really with the properties that are peculiar vnto the other: Euen so we may say, that *God* was borne of a *Virgin*, and the *Virgin* to be *twofold*, the *Mother of God*, that *God* suffered, and was crucified, and did redeeme the *Church* with his *owne blood*; yet not simply, *Sed*

P amos 1. 3. 4.
de fide ortho-
doxa.
Theodoret. in
Dialog.

Athen. 20. 28.

and does it; but in this or that respect, that is, in respect of another nature, which God hath united vnto himselfe; because God here, is a *concrete Word*, and not an *abstract*, and signifieth the *person of Christ*, and not the *diuine nature of Christ*; And so we say, that the *man Christ* is Almighty, Omniscient, Omnipresent, &c. yet not simply in respect of his *manhood*, but in respect of the *person* which is the same, God and man; or of the other nature, of the man *Christ Iesus*: for that here *man* also is a *concrete Word*, signifying the whole *person*, and not the *humane nature of Christ*.

And so in this respect, and after this manner, the speciall properties of each nature, may be predicated and affirmed of the other nature, *Quia ut Deus propter unitatem propria ducit humanam, sic homo propter unitatem propria ducit diuinam*; Because that as the God Christ, in respect of the hypostaticall vniion of the two natures, assumed all the *humane properties*; so the man Christ, in respect of the same vniion, is partaker of all the *diuine properties*; as Saint Cyril speaketh: But on the contrary side, we may not say, that the *Deity of Christ* was borne of a *Virgin*; or that *Mary* is the Mother of the *God-head*, or that the *diuinity of Christ* was *passible*, and mortall; nor that the *humaneity of Christ* is *Almighty*, Omniscient, Omnipresent, or the like; because the *deity* and *humanity*, are *abstract words*, i. e. such words as doe note vnto vs the *two natures* of Christ, the one *diuine*, the other *humane*, and not the *person* of Christ.

And therefore if we doe but rightly distinguish, betweene *predicata absoluta et limitata*; the things that are spoken *absolutely* in the largest sense, and the things that are predicated by way of *limitation* in the strictest sense, we shall easily see, that the *communication* of the properties of both natures, doe no wayes proue such a reall *transfusion* of the properties of each nature, into the other, as that the *humanity* of Christ, should receiue into it selfe from the *Deity*, a power to be *omnipotent*, *omniscient*, or *omnipresent* in it selfe, but as the *natures* are *distinct*, so the *properties* of each nature are still *distinct*, without *transfusion*, or confounding the one with the other.

Cyrrillus de incarnatione, c. 26.

CHAP. V.

Of certaine objections and arguments, endenouring to proue the inuision of the humanity of Christ with diuine properties, answered, and the effects of this vnion in respect of all Christians, shewed.



Ndyet notwithstanding all this, and all else that hath beene spoken, by all the most famous *Diuines* of this latter time, the *Lutherans* say, that Christ did such *miracles* in his naturall body, and that there are such things ascribed to the *manhood* of Christ, as doe sufficiently proue, that his *humane* nature, is really *inuested* with the *diuine* properties. For,

First, they doe obiekt that when the *Iewes* would haue throwne him downe the hill, he passed away *inuisibly* from amongst them all, therefore the man *Christ Iesus* is inuisible.

Ob. 1.

To this *Ludolphus* answereth, that this happened not, by making the *Body* of Christ *inuisible*, but by the sudden striking of his enemies with such stupified blindness, as were the *Sodomites* when they sought for *Lot's* doore, vntill they were wearied.

Sol.

Ludolphus p. 1.
c. 65. p. 155.

Secondly, they doe obiekt that Christ came into the roome where the *Apostles* were, the doores being shut; therefore the body of Christ is void of that grossnesse, incident to a naturall body, and is now made *inuisible* and *impalpable*.

Ob. 2.

To this some doe answer, that he came in, the doores being shut, i. e. at that time, when the doores are usually shut in euery place; but this could be neither strange to the *Apostles*, nor any extraordinary act of Christ: and therefore *Zanchinus* doth more truly answer, that this proueth not any mutation to bee in the body of Christ, nor any inuestment of the same, with *Diuine* properties; but that by the omnipotent power of his *Deiue*, he caused the doores to goe backe, and to open themselves vnto him, to make way for the true and solid body of Christ to enter in; as the stone was rolled away from the doore of the sepulchre, to make way for the same solid body, to passe

Sol.

Zanch. tom. 8.
p. 359.

That the
doores opened
themselves to
Christ

Al. 11. 10.

forth : And we read, that to others he did the *like* to this : for, Saint *Peter* being in prison, and the *doores* being *shut*, they opened themselves vnto him, and he came forth, and all the *Apostles* (if we beleue Master *Harding*) came into the Chappell to helpe Saint *Basil* to say Masse, though the *doores* were *shut* : and therefore the opening of the *doores* by the power of Christs *Deitie* doth no way prouue the *impalpabilitie* of his Body.

Ob. 3.

Mar. 6. 49.

Thirdly, They doe object that he walked vpon the *Sea* like a Spirit, and therefore his Body was *inuested* with the *leuety* and *agility* of the *Deity*.

Sol.

To this I answer that he walked vpon the *Sea*, not by the *allemiating* or making light his body, or specially by the *lesning* of the properties of a true naturall body, but by the *consolidating*, and confirming or strengthening of the waters, through the power of his *Deitie*, to make them able to beare him vp : and so they were strengthened to beare vp the body of Saint *Peter*, vntill Saint *Peters* faith began to faile.

Ob. 4.

Al. 9. 3.

Al. 12. 6.

Fourthly, They doe object, that the *heauens* must containe the Body of Christ vntill the *resurrection* of all things, as Saint *Peter* saith, and yet that Christ in respect of his *humanity*, did appeare vnto Saint *Paul*, as he went towards *Damascus*, and therefore either the saying of Saint *Peter* cannot be true, or Saint *Paul* did not see him, or else his *humanity*, by reason of the *union* with the *Deity*, hath obtained those *Diuine* properties, to be *omniscient* and *omnipresent* with the *Deity*.

Sol.

To this some doe answer, that Christ might for that time, and to that end frame a body of the ayre, to speake vnto Saint *Paul*, as he did many times vnto the *Fathers* of the Old Testament, and so the *Heauens* did containe the *true* and *naturall* body, and he appeared vnto Saint *Paul* in a body that he assumed for that purpose.

Others thinke that Christ might for a short space of time leaue the *Heauens*, and descend into the *Ayre* to speake with Saint *Paul*, and yet the saying of Saint *Peter* to be still true, thus vnderstood, that the *heauens* usually, and alwayes without some rare and speciall dispensation doe containe him, vntill the *resurrection* of all things.

But,

But, it is vnlikely that he would *assume* any created forme vnto him, after he had once really *vnited* himselfe to our nature; and we haue no argument to proue that euer he did it; and it is not probable that he would *leave* his throne *void* in heauen, for the least moment of time, after hee was once seated in that excellent Maiestie: and therefore I thinke with *Zanchinus*, that Christ remaining in Heauen, might appeare vnto Saint *Paul*, as he did vnto Saint *Stephen*; the heauens were *opened*, and his eyes were indued with a most excellent *sharpenesse* of sight, that he *(saw Christ standing on the right hand of God)*: for Saint *Paul* doth not say that Christ appeared vnto him on earth, but that suddenly there shined round about him a light from Heauen; and that he heard the voyce of the Lord, saying vnto him, *Saul, Saul, why persecutest thou me?* and all this might be without any presence of Christs Body; for Christ might speake in Heauen, and cause that same voyce to be heard here on earth, or he might frame a voyce in the Ayre; as the Father did at the baptisme of Christ, where the voyce was framed and heard, but no body seene nor assumed.

Fistly, They doe obiekt that the Body of Christ doth *viuifie* vs, and raise vs vp. and doe such other effects, which are onely proper vnto the Godhead, and therefore it is *inuested* with the properties of the Godhead.

To this *Damascen* answereth by this similitude, *Vt ignitum ferrum, non naturali ratione, vsu vni possidens actionem; sed ex vni-one ignis ad ferrum, illud obinet*: That as a hot fiery iron will burne any thing, not that it hath naturally the facultie or propriety of burning, but by reason of the *union* of the fire vnto it; So the *humanity* is said to doe many things, not that it hath any property in it selfe to do the, but being *vnited* vnto the *Deitie*, it is said to doe the same; though indeed, as it is not the iron that burneth, but the fire that is vnited vnto the iron; So it is not properly the *flesh* that doth any of these, but the *Word* vnto which the *flesh* is hypostatically vnited. And therefore it is apparant, mauger all that can be said against it, that Christ by this communicating of properties, hath neither lost the properties of a true naturall body, nor that his humanity is really *inuested* with the properties of the Deity.

D d 3

Secondly,

Act. 7. 55.

That Saul saw
no body on
earth, as he
went to Da-
mascus.

Matth. 3. 17.

Ob. 5.

Sol.

How the flesh
of Christ is
said to doe
diuine opera-
tions.

*Damasc. de fide
orthodoxa. 4. 3.
c. 17.*

Secondly, the
benefits of the
union of the
two natures
of Christ, in
respect of vs.

Ejay 1.

Ephe 4. 18.

Secondly, The other *effects* and benefits of the *union* of these two natures, which are in regard of vs, are, our *spirituall union with God*, and thereby the *enriching* of vs, with all those *graces* that doe *prepare* vs, and bring vs vnto euerlasting happinelle: for our sinnes had seperated vs from God, and made vs aliens, and strangers from the life of God; they were, and are, like a partition wall betwixt God and vs; they keepe vs farre from God, and make vs indeed to be *dead*, men without God in the world: but now as God made the *personall union* of soule and body, for the *constitution* and *continuation* of the whole and common nature of mankind; So he *united* the *Word* with our *flesh*, that our nature might be *restored* in the person of Christ; and that they which be fore were at *variance*, God and Man, might now be *reconciled* through this union of God and man, in the *person* of *Iesus Christ*: for seeing Christ hath *personally united* our nature vnto himselfe, he hath thereby *naturally united* vs vnto God; *Quia natura nobis est coniuncta*, because by nature hee is of the same nature with vs, and we are of the same with him, though we be not carnally in him, but as we are ingrafted, *Et consortes Christi per fidem*; and pertakers of Christ by faith, as Saint Basil saith.

Basilus ep. 1.
ad Cæsariens.

And so now by reason of this *uniting* of our nature vnto the Sonne of God, and thereby our *communion* and *fellowship* with God; we *receiue* (as all the *members* doe receiue life and motion, by reason of their *union* with the head) all those gracious motions, and gifts that are necessary for sustaining of our *spirituall life*: and shall hereafter fully *attaine* vnto the blessed *fruition* of God for euer. And so you see the particulars of this great mistery of the words incarnation: How the word was made flesh.

CHAP. VI.

*Of certaine reasons why these deepe doctrinall points were
so largely handled.*



Now if any man doth maruell, (as no doubt but many doe, and blame me too perhaps,) that I should so largely treat of the eternity and divinity of the word, against the *Arrians*, of the verity of his *Humanity* against the *Marcionists*, of the distinction of the two natures against the *Eutychians*, of the union of the natures against the *Nestorians*, and of the communicating of the properties against the *Lutherans*; seeing (as *Hyperius* aduiseeth vs) we should rather deale against the iniquities of the times, and those present evils, that are raging and reigning amongst the people in euery place; then by needlesse mention of old buried heresies, to giue occasion vnto any man to inquire into them; I answer, that I haue done the same for sundry and diuers reasons: As,

First, because these points concerning Christ, are the most principall points of all Diuinity, and the most comfortable for all Christians: for *this is eternall life, to know thee to be the onely true God, and whom thou hast sent Iesus Christ.* And therefore I did euer loue to be euer fishing in this Sea, to be euer studying in these points, and I did neuer thinke, that I could either stay too long, or speake too much, in discoursing about *Iesus Christ.*

Secondly, because the *Apostle* saith, *there must be Heresies,* & that in these our dayes, we are as apt & as prone to fall into all sorts of Heresies, as euer were men in any dayes, since the beginning of dayes; and that we know the Diuell is more desirous to obscure this light, and to corrupt the truth of this doctrine, concerning Christ, then any other point of Diuinity whatsoever: And therefore I thinke it were good, if this truth were more fully handled, and more generally divulged vnto all people then it is: not only, that our armour might be in a readinesse, but also that hauing oyle in our lampes, and our loynes girt, and these points by continuall hearing and reading of the

Why the former points were so largely handled.

Iohn 17. 3.

The chiefeft knowledge, is the knowledge of Iesus Christ.

1 Cor. 11. 19.

The Diuell is most desirous to keepe vs ignorant of this truth, or else to corrupt this Truth.

1. Part. *The Incarnation of the Word.* the former points

By seeing the villanies of Satan, wee ought the rather to detest him, and to beware of him.

Luke 5. 4.

The best way to teach vs to lay a good foundation.

1 Cor. 3. 11.

The doctrine of diuinitie is very deepe.

1 Tim. 4. 16.

2 Cor. 1. 16.

same, perfectly knowne and understood, wee might be able to *quench* the fiery darts of Satan, and to *stop* the mouthes of all Hereticks, if at any time Satan should *stirre* them vp to speake against the truth.

Thirdly, because it is not onely our parts, onely to set down ablatiue directions, to confute or preuent errors; but, as wee are to *recite* the long fore-past *benefits* of God, that wee may see the *greatnesse* of his *goodnesse*, and be thereby induced to shew the more *loue* and *thankfulnesse* to his Majesty; so we are to *relate* the long fore-past *villanies*, *miseries*, and *Heresies*, wherevnto that cruell enemy of mankind hath plunged vs, that so men may see, and haue it alwayes before their eyes, what *destruction* and *miserie* he hath brought continually vnto the sonnes of men, and may be hereby induced euer to *hate* and *detest* that cruell fiend.

Fourthly, because we are *debtors* both to the wise and vnwise, and must oftentimes *launce forth into the deepe*, (as our Sauiour commanded *Peter*) if we will catch a good draught of fish: for we find that *popular exhortations*, not grounded vpon the sure doctrinall points of instructions, are like roofoes built without foundation; and therefore *Tertullian* saith, it is the property of Hereticks first *monere*, to perswade and then, *docere*, to teach, and euer to spend more time in *moral perswasions*, then they doe in the fundamentall points of *diuine instructions*; but the true labourers with Saint *Paul*, are most delirous euer to *lay downe a good foundation*: and other foundation can no man lay better then this, to *know Iesu Christ and him crucified*.

Fifthly, because we are to shew how Diuinity is like a boundlesse *Ocean*, and of an vnwadable *depth*, wherein the greatest Elephant may *swimme*, and how great is the *mystery* of godlinesse, *God manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vnto glory*; that so the people may see how *laborious* and *painefull* is the calling of the poore Ministers; for who can expresse his noble Acts? *apic mōn m iēroē?* or, who is sufficient for these things? or to attaine to the knowledge of any of these things, without seruent prayers for Gods assistance, and indefatigable paines, with all diligence continually; and that both

both Priests and People, should alwayes *strive and labour, Exoranda, & audiendo, & legendo, & bene vivendo, ut intelligant?* By praying, hearing, reading, and all other possible meanes, that they may vnderstand so much as their weake capacities can vnblameably comprehend, both of these and all other truthe concerning Christ: for all knowledge without this will auaille vs nothing: the knowledge of all *morall vertues*, of all naturall *causes*, of all *Craftes* and *Sciences* can neuer bring vs vnto eternall happinesse, but *this is eternall life to know Iesus Christ*: and therefore, for mine owne part; I had rather *weare and weary* out my selfe, in this difficult *study* of Christ, then to bath my selfe in those fountaines, or to be crowned with the sweetest Garland flowers, of *Philosophy* or *morality*.

Sixty, because *hereby* is seene, that greatnesse of Gods *loue* to mankinde, in that he was pleased to open and to search the treasure of his *wisdomes*, that he might deuise and finde out, the *meanes* to saue vs, which of our selues could neuer so much as to haue *invented* the way, much lesse to *effect* the meanes: to helpe our selues: for if it be now so *ineffable*, and so incomprehensible, that we can neuer *fully* vnderstand, nor perfectly attaine vnto the depth of these mysteries, how the *Word* should be *incarnate*, and the *two natures*, so farre in nature disagreeing one from the other, should notwithstanding be *vnited* into one person, for the accomplishing of our redemption, being already *done*, and so plainly shewed by Christ, and vnfolded by so many faithfull seruants of Christ; how should we euer haue *invented*, or *found* out the way to *effect* so great saluation, before it was done? for many can tell how to *deuise* the way, and learne to *know* the meanes that might doe them good, but cannot tell how to *effect* the same: but we could neither *performe* the *worke*, nor yet *deuise* the way how we might be *reconciled* vnto God; and therefore as the Psalmist saith, *The helpe that is done vpon earth, God doeth himselfe*; And he did it *wholly* himselfe: for when we could doe nothing to helpe our selues, nor so much as to *imagine* which way to doe our selues any good; God of his moere loue was moued, through his *wisdomes*, to finde out this *meanes* of *vniting* the *Word* with our *Flesh*, that we might be *vnited* vnto God againe. *O that we would*

How diligent we ought to be to attaine vnto the knowledge of Iesus Christ.

That no wisdomedome but this insearchable wisdomedome of God could euer haue found this way to saue sinfull man.

Psal. 107. 8.

would therefore praise the Lord for his goodnesse, and shew the wonders that he doth for the Children of men; That wee would offer vnto him, *The sacrifice of praise and thankesgiving, and shew forth his prayes from one generation to another.*

Cant. 2. 14. 15.

The difference
betwixt the
Law and the
Gospell.

Seuenthly, Because hereby is shewed the difference betwixt the Law and the Gospell: for that the Fathers vnder the Law, did see these things darkely, and beheld Christ through the grates and lattices; i.e. vnder the types and shaddomes of the Law, as it were with *Moses, in foramine petra*, through the holes and clefts of the rocke, to behold a few glympses of the glory of God; but we with open face may see him, as in a glasse; for now the vayle is taken away from *Adoses* his face, all types are now accomplished, all ceremonies are abolished, and all the mysts of darknesse, errors, and Heresies are now especially dispersed; for that not only the day-starre hath appeared, but also, the Sun of Righteousnesse hath risen, and shineth ouer the face of the whole world: and this great mystery of godlinesse is, and hath beene long preached, vnfolded, and most plainly shewed vnto the Gentiles; as the Apostle sheweth.

Heb. 5. 11.

And therefore it is a shame for vs, if we be dull in hearing, and vnapt to vnderstand all necessary truthe: for though the Iewes of old might be excused for their ignorance, because they sate in darkenesse, and in the shadow of Death; yet are we without excuse, because the cleere light of truth is continually preached vnto vs: and therefore it will be our condemnation, if we loue darknesse more then light, and desire rather to be still groping in the twy-light of morality, i.e. the precepts of morall men; then to walke in the true light of Diuinity; which is the Doctrine of Iesus Christ.

Iohn 3. 19.

Numb. 22. 31.

And yet such is the misery of our dayes, and the dulnesse of our people, that as the Church of Rome teacheth implicite faith to suffice a man for his saluation, i.e. to beleue what the Church beleueeth, though he know no more what that is, then *Balaams* Ass vnderstood her owne voyce; So many amongst vs (whom God hath indued with sufficient capacities, to vnderstand many mysteries of faith, if they would apply their desire & diligence to learne them) are contented with confused, or at the best, very generall notions: that Christ died for them,
and

and that they *hope* by him to be saued; and if you enter into the *particulars*, concerning his person, they presently frame vnto themselves, *false* and erroneous conceits, thinking perhaps *Christ* to be a man, by an *humane* person, and so are *Nestorians*; or to be a *meere* man, and so are *Arrians*, or to haue his natures *confounded*, and so are *Eutychians*; or else the *properties* of these natures *confused*, and so are *Lutherans*; and so are *wrapped* in many monstrous Heresies, not for want of *meanes*, but for want of *desire*, or diligence to vnderstand these truths.

But if any will be such; that is, *not* looke vpon the *light* for feare of *blinding* his eyes, let him take heed of that fearefull saying, *Qui ignorat ignorabitur*; He that will not know *Christ*, shall not be knowne of *Christ*: and yet I meane not that every one, especially of the meaner vnderstandings, should labour for perfect or *exquisite* knowledge herein; or more then their *capacities* are able to comprehend; for as we must not be too *carelesse*, so we may not be too *curious* in these vnsearchable mysteries: but my meaning is, that men should not satisfie themselves, onely with *involued*, *implicit* faith, or some generall notions, concerning *Christ*; but should labour, every man according to the *measure* of vnderstanding that God hath giuen him, to *learne* and *know*, in some competent measure, the *particular* mysteries of our faith. And so much for the first part of this Treatise; the summe and substance of the words *Incarnation*.

That many men are very ignorant of the chiefest point of Christianity.

1 Cor. 14. 38.

PART.

Part. 2.

PART. II.

*The chiefeſt circumſtances that are requiſite to be knowne for the
underſtanding of this myſtery, of the words Incarnation.*

CHAP. I.

*Of the Anceſtors and family from whence Chriſt deſcended.
And what we may learne thereby.*



Econdly, the chiefeſt circumſtances concerning the words *Incarnation*, are eſpecially theſe three :

Fiſt, *His family*, from whence he was deſcended.

Secondly, *His nativity*, whereby hee was declared : And

Thirdly, *His teſtimony*, by which hee was approved vnto the world, to be the true *Meſſias*.

Matth. 1.

Fiſt, for the family from whence Chriſt ſhould deſcend. It was prophesied long before, that the *Meſſias* ſhould come of the ſeed and linage of *Dauid* ; and the *Euangelists* ſay, that Chriſt was borne of a *Virgin*, whoſe name was *Mary*.

Luke 1. 27.

Fiſt, of a *Virgin*, to fulfill the prophesie of *Eſay*, Chap. 7. 14. And that he might be conceived without ſinne, becauſe hee was to redeeme vs from ſinne.

Secondly, of a *Virgin* called *Mary* that the verity of the *Story* might appeare moſt manifeſt, and that the certaintie of his pedigree, might be the more eaſily ſhewed.

Ob.

But it may be objected that Chriſt was to be like *Melchizedeck*, without Father, and without mother ; and therefore the Sonne of *Mary* is not likely to be the Chriſt, becauſe he hath a mother.

Sol.

Hieron. ad
Euang.

I anſwere, that ſome affirmed *Melchizedeck* to haue both a Father and a Mother, and is thought by Saint *Hierome* and diuers others, to be ſen the Sonne of *Noah* : but he is ſaid to be
without

without Father, and without Mother, because by that name, and in that place where he is said to have come, and to have blessed Abraham, there is no mention made of his Father, or of his Mother, or of his beginning, or of his ending; but for mine owne part, I answer, (as I shewed before) that this Melchisedeck was Christ himselfe, and that he may be truly said to be without Father, and without Mother, if we vnderstand the same aright; for that as God, hee hath no Mother, and as man, hee hath no Father; because Ioseph was but his legall, and not his natural Father.

But you will say then, that hee could not come of the seede of David, because Mary was the Daughter of Iouachim, a Priest of the Tribe of Levi, as the Manichees, and others haue affirmed; because the Scripture saith; Behold, thy Cousin Elizabeth, which was the wife of Zacharias the Priest.

To this diuers men doe diuersly answer: for, Origen thinketh that they were Cosens, not in respect of Tribe, but in respect of Nations; as Saint Paul calleth all the Iewes his Kinsmen, according to the Flesh; but then Elizabeth had bene her Cousen none otherwise then all the rest of the Iewish Women: Theophilus thinketh they are said to be Cosens, because Aaron married the Daughter of Aminadab; of the Tribe of Iudah; but then it may be said, That this is *sur-re-feris*, and therefore might be soone forgotten, too ancient a kindred, to make any great reckoning of it: Saint Augustine thinkes, that some Woman of the Tribe of Levi, was married vnto some one of Christ's progenitors, of the Tribe of Iuda; that so Christ might descend both of the Priestly and the Kingly Stocke: But the truth is, that Elizabeth was of the Tribe of Iuda, and was married vnto Zacharias the Priest; for though it was forbidden to all the other Tribes, to match with any that were not of their owne Tribe, yet was it lawfull for the Priests to take Wives out of any Tribe; and therefore Aaron married Elizabeth, the Daughter of Aminadab, of the Tribe of Iuda; and Deborah the Priest married the Daughter of King Yoram, and sister vnto Amasia King of Iuda.

Or howsoeuer, let Elizabeth be of what Tribe you will, yet is it most manifest, that Mary was of the Tribe of Iuda; for as Saint

Ob.

Aug. contra
faust. Manich. 23.
c. 3. 4.
Luke 1. 36.

Sol.

Theoph. in 1. Luc.
Exod. 6.

Aug. q. 47. sup.
Iudic.

That Elizabeth
the wife of Za-
charias, was of
the Tribe of
Iuda.

2 Chron. 32. 11.

That the blef-
sed Virgin Ma-
ry was of the
Tribe of Iuda.

Saint Mathew setteth downe the Pedigree of *Ioseph*, so Saint *Luke* setteth downe the Pedigree of *Mary*; to shew vnto vs, that both *Ioseph* and *Mary* were lineally descended of the Tribe of *Iuda*: for *Hely*, whose Sonne *Ioseph* is said to be by Saint *Luke*, (because it was the manner of the *Iewes*, to continue their Genealogies in the *Adole kinde*) was the naturall Father of *Mary*, and but Father in Law to *Ioseph*; euen as *Naomi* called *Ruth* her Daughter, being but her Daughter in Law: for Saint *Mathew* saith plainly, that *Ioseph* owne naturall Father was *Jacob*, and not *Hely*: And therefore *Hely* was the naturall Father of *Mary*, as both *Damasce* and *Affricanus* testifie; and hee was also called *Ioachim*, as Saint *Hierome* witnesseth: And therefore it is most apparant, that for his Family, hee descended lineally from *Iuda*, and from the seede of *Dauid*.

But then againe it may be demanded, how he came of *Dauid*, whether of *Salomon* or of *Nathan*, both Sonnes of *Dauid*.

I answered, that Saint *Mathew* setteth downe the legall descent of Christ from *Salomon*, because hee succeeded him in the spirituall right of the Kingdome, he being the true King of the *Iewes*; and therefore reckoneth foureteene Kings in his Pedegree, and he omitteth three, that is, *Ahazias*, *Ioas*, and *Amasias*, either because they were wicked Kings, and repented not of their abominations, (as some of the other wicked Kings had done:) And therefore as their names were odious in the Booke of God, and it may be, blotted out of the Booke of Life; so were they not worthy to be once mentioned among the Auncestors of Christ, or else he omitteth them, because hee would bring his Pedegree to three foureteene generations: But Saint *Luke* setteth downe the naturall descent of Christ, and so hee came from *Nathan*, not him that was a Priest and a Prophet, as both Saint *Ambrose* and *Beda* thinke, (for then he could not come from *Dauid*, and it is certaine that hee came from *Iuda*, and not from *Leui*) but of that *Nathan* which was the Sonne of *Dauid*, and brother vnto *Salomon*, not onely by his Fathers side, but also by his Mothers side, as both *Damasce* and *Parau* thinke: And yet *Origen* and *Eusebius* thinke, he came of *Salomon*, because in Saint *Mathew* the words, *He begate*, are still repeated, which are not so in Saint *Luke*; but to this wee answer, that this reason is not sufficient,

Damasce. l. 4. c. 15.
Affrican. apud
Eusebium.

2

Sol.
That Christ
came not of *Salomon*, but of
Nathan the
Son of *Dauid*.

Ambros. in *Luc*.
Beda in *Luc*.
Damasce. l. 4. c. 15.
Parau in *Rom*.

DEI IN
ANNO 1555

cient; because Saint *Matthew* saith, *Iechonias* begate *Salathiel*: where indeed *Iechonias* died without issue, as we may see in *Jeremie*, the 22. 30. and *Salathiel* was the naturall sonne of *Neri* (as Saint *Luke* plainly affirmeth; and therefore the meaning of the *Euangelist*, in saying, that *Iechonias* begate *Salathiel*, is no more, but to shew vnto vs, that *Iechonias* dying without heire, appointed *Salathiel* according to the Law, to succede him; and to be his lawfull heire. And therefore, seeing all the posterity of *Salomon* ended in *Iechonias*, whose right then passed vnto *Salathiel* which lineally descended of *Nathan*; it is apparant that our Sauour Christ came of the seed of *Dauid* by *Nathan*, and not by *Salomon*.

Jerem. 22. 30.

And this teacheth vs, that if our children forsake Gods Law and walke not in his ordinance, he will visite their offences with the rod, and their sinnes with scourges; yea, be they as wise as *Salomon*, bee they as noble and Heroike, as were all the Kings of the posterity of *Salomon*, be they as deere vnto God, as the figines vpon his right hand; yet if they forsake his Lawes, he will cut them off. He told *Dauid* this before, that though he loued him neuer so deere, yet would he deale with his children, as they would behaue themselves in his wayes: but they would not be warned; *Salomon* first offended, and all the Kings of *Iuda* excepting *Ezechias* and *Iosias* followed after; and were defectiue; and therefore they were cut off, and their right passed vnto *Salathiel* the Sonne of *Neri*: as I haue shewed vnto you before.

Psal. 89. 31.

To serue God,
is the onely
way to perpetuate
our posterity.

And therefore if we would continue in Gods fauour, let vs goe on in Gods seruice, for he shall establish his posterity for euer, that establisheth the same in the feare of God: the seed of *Dauid* shall neuer faile, because he feared God; the seed of *Salomon* shall be finished, because he hath offended God: and therefore it is neither wisdom, nor power, nor wealth, nor any thing else, but onely the feare of God, that perpetuateth both our selues, and our posterities; blessed are they that feare him. And so much for the family from whence Christ descended.

CHAP. II.

Of the time when our Saviour Christ was borne, and of the place and manner of his birth.



Secondly, for his Natiuity whereby hee was brought forth and manifested ynto the world, we must consider these three speciall points?

- | | | |
|----------------------------------------------------------|---|---------------|
| <p>1. The time.
2. The place.
3. The manner.</p> | } | of his birth. |
|----------------------------------------------------------|---|---------------|

Gal. 4. 4.

That there be three things that measure all durations.

First, for the *time* when this *Word* was made *flesh*, Saint Paul saith it was, *in the fulnesse of time*: for there be three things which measure all durations; First, Eternity; Secondly, Mortality; Thirdly, Time.

The first is proper to God, which wanteth beginning and ending.

The second is proper to *soules* and *spirits*, which haue beginning, but shall neuer haue ending.

The third is proper to all *compound bodies*, which as they had beginning, so they shall haue ending: *Quia omnia orta cadunt, & omnia aeterna senescunt*; Because all raised, or created things shall fall, and whatsoever increaseth, waxeth old.

After the first sence, the *Word* was neuer made in any time, but is the *Father* of all times, and before all times.

After the second sence, the *Soule* of Christ was made in time, but to continue euer *immortal* for all times: And

After the third sence, the *Body* of Christ was likewise made in time, and to continue here, but for a *time*, in respect of his mortall condition, before it was inuested with the indowments of immortality.

And so both *Body* and *Soule* of Christ were made in time to subsist in the *person* of him that made all times, & that *time* wherein he was made thus to subsist, was in the *fulnesse of time*, saith the *Apostle*: for as *places*, so *times* haue their *fulnesse* and their *emptinesse*; some places are empty, hauing nothing in them but onely ayre, and some are full of gold and pearles and precious things:

How Christ was made in time.

things: euen so, some times are voyde of strange accidents, and sometimes are full of admirable occurrents; and in such a time, was the Word made flesh, the Sonne of God made man: for now the time was full of peace, full of plenty, and full of wickednesse; the Diuell had broken loose, and had possessed the minds of most, and the bodies of many men; more then euer before, or euer since, as some imagine; by reason of those multitudes that they reade of, to be really possessed with Diuels in our Sauours time. And therefore being so full of all unrighteousnesse, he that was the fulnesse of grace, came, to root out the euill weeds of our sinnes; and out of his fulnesse, to offer vs grace for grace. For,

First, hee would not come before Adam fell, because that had beene superfluous, to seeke the sheepe before the sheepe were lost.

Secondly, he would not come presently after, because thereby he would shew the greater loue to mankind; for, though in some cases it be true, that *gratia ab officio quod mora tardat abest*, delayed kindnesse, looeth halfe his goodnesse; yet herein, the long tarrying of Christ, before he came to be incarnate, was a manifest signe of his greater goodnesse towards vs, for these three speciall causes.

First, that by the Law of nature, and by the written Law of God, man might be convinced, and see his owne sinnes, and so be the more moued to seeke his Sauour.

Secondly, that he tarrying for a while, might be the more earnestly desired, and make him, being obtayned, to become the more acceptable vnto vs; *Quia diu desiderata dulcius obtinentur*, because that things long desired, are more sweet, when they are obtained, as Saint Augustine speaketh.

Thirdly, that due preparation might be made, by the Patriarches and Prophets, before his comming, and the people made by them apt and ready to receiue him, and to imbrace his comming; that so his comming, might be the more profitable vnto them; for they were sent to prepare, and to make straight the way of the Lord: and therefore, as his tarrying now from comming to iudgement, is an exceeding great argument of his goodnesse, because he doth it to see, if his long patience will leade vs to repentance; so his long tarrying then, was a sure signe of his greater loue, because

E c

he

How time
hath his ful-
nesse.

Rom. 29.

Iohn 1. 16.

Why Christ
stayed so long
before he
came.

Math. 3. 3.

Why Christ
would not stay
any longer
then he did.

The particu-
lar time of the
Words incar-
nation.

How the world
is diuided into
his seuerall
ages.

Augade ciuit.
Dei lvi. c. xli.

he would haue vs thereby to be fitted to make the better vse of his comming; and yet,

Thirdly, he would not stay vntill the last end of the world, *Ne fides & spes de promisso semine nimis tardata perirent*; Least staying so long, there should be no hope left to expect him, no faith to beleue in him; and no charity to loue him, when hee should come. For though there was but a little goodnesse then, God knowes: *Patrios ante dies filius querebat in annos*; Yet there is a great deale lesse now, all the world sees: *Terras Africaa reliquit*; For our Sauour told vs, that towards the end of the world, *The loue of many should waxe cold, and faith should scarce be found vpon the face of the whole earth*. And therefore seeing that to come in the beginning of the world, had bene too soone, and to tarry till the latter end had been too late, he came in the fittest time, in the fulnesse of time, to be incarnate and made flesh.

And if we search a little further, to know more particularly what time was, this fulnesse of time, we shall finde it to be.

1. In the sixth Age of the world.
2. In the Raigne of Augustus and Herod.
3. In the tenth Moneth of the yeare.
4. In the shortest Day of the Moneth.
5. In the first Day of the Weeke.
6. In the first Houre of the Day.

First, We must note, that as man, which is, *microcosmus*, the little world; so *macrocosmus*, the great and large Vniuerse, hath his times and his ages; for *Damasceus*, *Lucidus*, and others, (as *Clement* collecteth) doe affirme that the worlds age is seauenfold.

First, the infancy of it, from Adam to the flood; Secondly, the child-hood of it, from the flood to Abraham; Thirdly, the youth of it, from Abraham to Moses; Fourthly, the riper and liuelier youth, from the Law to Dauid; Fifthly, the man-hood of it, from the Temple of Salomon, to the Captiuitie; Sixthly, the maturity of it, from the Captiuitie of Babilon, vnto Christ; Seauenthly, the dotage of it, from Christ vnto Iudgement: but Saint Augustine, Saint Chrysostome, Saint Isidore, Bede, Arias Montana,

and others; though they say the world doth consist of sea-
uen ages, yet they doe diuide them otherwise, viz.

1. From Adam vnto Noahs Flood.	1656.	
2. From Noahs Flood vnto Abraham.	293. or, 383.	
3. From Abraham vnto to Dauid.	941.	
4. From Dauid to the Captivity.	485. and 6. Moneths.	
5. From the Captivity vnto Christ.	620.	yeares.
6. From Christ to the day of Iudgement.	1624. hitherto; and how many more	
7. From the day of Iudgement vnto all E- ternity, for euër and euër.	none can tell; As our Sauieour shewth; <i>Of that day and hoare knoweth no man.</i>	

The diuision
of the worlds
age.

And so according to this account, Christ was borne in the
yeare of the world, 4085. but according to the seauenty Inter-
preters account, he was borne in the yeare 5461. and according
to our account, he was borne in the yeare 3948. and so I find in
the account of yeares; *Alij asque alij aliud asque aliud opinati
sunt*: Diuers men haue diuers iudgements; but in diuiding the
worlds age into seauen parts, I finde most agreeing in the same
iudgement: and in affirming Christ to be borne in the sixt age
of the world, the latter end of the same, if we follow *Damascent*
account, or in the beginning of the same, if we follow *Saint*
Augustines account: but which soeuer: it was in the sixt age,
that there might be a *correspondencie* betwixt the workes of
creation and of redemption: *Nam sicut primus Adam conditus
fuit sexta atate, ad totius creatura perfectionem*: Because, that as
the first Adam was made on the sixt day, to be the complement
and perfection of all creatures; so the second Adam was made
in the sixt age of the world, to restore all mankind vnto their
integrity.

That Christ
was borne in
the sixt age of
the world, and
why?

And this teacheth vs, patiently to waite for the comming of
E c 2 Iesus

2 Peter 2. 4.

Why Christ
was borne
in the raigne
of *Augustus*
and *Herod*.

Esa y 9. 6.

Matth. 11. 29.

Esa y 53. 5.

Chrysost. in
Matth. hom. 6.
Leo hom. 3.

in Epiph.

Iosephus antiq.

lib. 14. c. 26.

Philo de part.

temp.

Iesus Christ: for, if God deferred the first *comming* of Christ almost 4000. yeares; but did at last *fulfill* his promise, and came in his appointed time; we may assure our selues, that he will doe the like for his second *comming*, against all those that say, *Where is the promise of his comming?*

Secondly, He was borne in the Raigne of *Augustus*, the two and fortieth yeare of his raigne, as *Tertullian* and *Saint Augustine* say, and in the one and thirtieth yeare of King *Herods* raigne, as *Beda* saith: or the two and thirtieth yeare, as *Eusebius* saith.

And he was borne in the raigne of *Augustus*, to shew vnto vs, first, that as *Augustus* was a temporall monarch, so Christ should be a *spirituall* Monarch, for that as the world can no more beare two temporall *Monarchs*, then the heauens can beare two *Sunnes*,

— *Omnisq. potestas impatiens consortis erit* —
so the Church of Christ can haue but one head.

Secondly, that as *Augustus* was the second Emperour; so Christ was the second person of the Trinity.

Thirdly, that being borne when all the world was at peace, and yet taxed, we might hereby see, that although Christ was the Prince of peace, that immaculate Lambc, which was meeke and lowly in heart; yet he should be taxed for our sinnes, and burthened for our transgressions.

And hec was borne in the raigne of *Herod*, i.e. *Herod* the great, to distinguish him from *Herod Antipa*, and *Herod Agrippa*,: whereof,

*Ascolania necat pueros, Antipa Iohannem,
Agrippa Iacobum, mittitq. in carcere petrum.*

this first killed the children; the second *Iohn Baptist*, and the third *Iames*, the brother of the Lord, to shew vnto vs; as both *Saint Chrysostome* and *Leo* obserue, that this is that *Shiloh*, which was for to come, because a Prince (as *Saint Hierome* reads it) or the Scepter should not depart from *Iuda*, untill *Shiloh* came; but now *Herod*, *Patre Idumes & matre ortus Arabica*, being an *Idumeen*; hauing got the Scepter from *Iuda*, by *Augustus* his meanes, and hauing in the thirtieth yeare of his tyrannicall rule, destroyed all the *Sanhedrim*, i.e. the Eldership of seauenty

Iudges

Judges of the house of David, it must needs be the *Messias* must be borne.

Thirdly, He was borne in *December* the tenth month of the yeare, to shew that he came to make *satisfaction* for the 10. commandements: and to shew, that as 10. consist of the *figure 1.* and the *cipher 0.* so his person did consist of the *figure* of his *Deity*, and the *cipher* of our *humanity*, as some Diuines haue obserued.

Fourthly, He was borne in the *shortest* day of this moneth, which was the *nine* and *twentieth* day in the *Winter Solstice*, in which day, three things are obseruable: first, the *Cold* is greatest; secondly, the *Sunne* is lowest; and thirdly, *thence-forward* the dayes begin to *increase*; So Christ was borne in the *coldest* day, to teach vs not to *pamper* vpon our *vntamed flesh*; hee was borne when the *Sunne* was lowest, to teach vs true *humility*, and as when the day is *shortest*, the *Sunne* is in his *Tropicks*, so called of *trois* *us*, to turne; because now it turneth towards vs, and so *increaseth* the length of our dayes more and more, and *ascendeth* vpon into the Heauens higher and higher, so from the day of Christs Nativity, the fauour of God is *turned* to vs, our comforts are *increased*, and the Kingdome of Heauen is *enlarged*: for as *Iohn Baptist* saith, *I must decrease, and he must increase*; so we find that after the birth of *Iohn Baptist*, which was in the *longest* day, as the *Sunne descended*, so the obseruation of the ceremoniall and iudiciall Lawes *decreased*; for the *Law* and the *Propheets* continued vntill *Iohn*; but after the birth of Christ, which was in the *shortest* day, as the *Sunne thence ascended*, so the Kingdome of Heauen *increased* more and more.

Fifthly, He was borne vpon the first day of the *Weeke*, i.e. vpon the *Sunday*, as *Rupertus*, *Autanius*, *Bonauentura*, *Patru de Natalibus*, *S. Augustine*, and others doe affirme; *Per quo die dixit erat fiat lux, & facta est, eiusdem diei nocte orietur in tenebris lumen, rellis cordo, retinens ordinem mirabilium suorum*: That vpon the same day, as he said, *Let there be light, and it was so*; there should spring vpon light for them that are true of heart; and therefore *Saint Augustine* saith, that this day was euer *venerable*, because that on this day, God the *Father* began to *create* the world; on this day God the *Sonne* began to *redeeme* the world; on this

E c 3

day

Why Christ was borne in *December*.

Three things obseruable in this day of Christs Nativity.

Ambrosius. 2. de Natiuit.

Iohn 3. 30.

Matth. 11. 13.

That Christ was borne vpon the first day of the *Weeke*, which is our *Sabbath*.

Act. 2. 3.

John 1. 9.

Tertull. 5. 6. 9.
contra Marc.

Luc. 2. 8.

Psal 190.

That Christ
was borne
presently after
mid night.

Sep. 18. 40.

Luke 2. 11.

day God the Holy Ghost began to sanctifie the world, when he appeared on the Apostles, like clouen tongues of fire; on this day, God made the light; on this day was the true light produced, that lighteth every one that cometh into the world; on this day the children of Israel came out of Egypt; on this day Christ came out of his grave; and like enough, that on this day Christ will come, to giue vs an euertasting rest: and therefore we should alwayes sanctifie this day, aboue all the dayes of the yeare; that when he cometh, he may not finde vs singing in the Tabernacles, but seruing him in his Church.

Sixty, Tertullian, and Saint Augustine say that he was borne in the night-time, in the time of darkenesse; because he came to dissolve the workes of darkenesse; and to proue this, they alledge, not onely what Saint Luke saith, that the Shepherds watched at night, when the Angel came vnto them, and told them, that Christ was borne, but also the saying of Daniel, where he saith, *Ante Luciferum genui te*; Before the morning, I haue begotten thee. And Cardanus that great Astronomer, commenting vpon Ptolemies Quadripartite, and there treating of Christs Natiuity, he makes the 11. degree of Virgo, to ascend in the 1. house about 10. of the clocke, and 15. minutes; and therefore affirmeth CHRIST then, and at that very houre to be borne; and not vnlikely, that the Sonne of a Virgin, should bee then borne, when the heavenly figure Virgo did ascend.

But I thinke rather with Saint Hierome, and Saint Bernard, that he was borne about midnight, or presently after, because it is said, that while all things were in quiet silence, and the night was in the midst of her swift course, shine Almighty word leapt downe from heauen out of his royal throne; and no maruell, that the greatest light should be produced in the time of greatest obscurity, and that he should come in *medio uictis*, about mid-night, which came to be the medium, and mediator, betwixt God and man; and as this place of wisdom sheweth, that hee was borne about midnight; so it may be collected (as I take it) out of Luke, that it was rather presently after, than either at that very instant, or at any time before; for the Angell said vnto the Shepherds, *This day is borne vnto you a Saviour, which you must understand,*

of

of the day artificiall, which beginneth presently after midnight, and not of the day naturall, which beginneth with the light, and so hee may be said to be borne *that day*, though it should be but the first houre after midnight.

And this should teach vs, that our spirituall birth should beginne betimes, for you see *Christ* was borne betimes, the first houre of the day; hee rose out of his graue betimes, before the morning watch, and all to teach vs, to serue God *betimes*; and as *Salomon* saith, *To remember our Creator in the dayes of our youth*: And not to put it off while to morrow, but to say with Saint *Augustine*, *Quamdiu cras, quare non modo finis turpitudinis mee?* How long shall I say to morrow; and why should I not now forsake my filthinesse? For,

Qui non est hodie cras minus aptus erit.

He that is not fit to day, shall haue to morrow a harder
(way.

Secondly, For the place where the *Messias* should bee borne, the Prophet saith; *Thou Bethlehem Ephrata, art little among the thousands of Iuda, out of thee shall he come forth vnto me, that shall rule my people Israel*: But Saint *Mathew* saith, *And thou Bethlehem in the Land of Iuda, art not the least among the Princes of Iuda; for out of thee shall come a Governour, which shall rule my people Israel*: Wherein we see they speake almost cleane contrary, for *Micah* saith; *Thou art little among the thousands of Iuda*: as if he said, Thou art but a little poore Village, the least among thousands, and Saint *Mathew* saith, *Thou art not the least among the Princes of Iuda*; As if hee said, Thou art a great Princely Towne, the chiefest among thousands: for when wee say a thing is not the least, wee meane that it is in the number of the greatest.

But to reconcile these places, I say, that *Micah* speaks of it as it was indeede, a little, poore, and ignoble Village, so meane, that it is not reckoned in the number of those Cities, that fell by Lot vnto the Tribe of Iuda; but Saint *Mathew* speaks this, either as a true *Historiographer*, relating not the saying of the Prophet, but the saying of the Scribes vnto Herod; or else as it was in reputation, not so much for the excellency of it selfe, as in this respect, that *Christ* the Saviour, refusing thousand greater

Eccles. 12. 1.

Aug. in Confess.

Micha 5. 2.

Math. 2. 6.

Of the place
where Christ
was borne.

Iosua 15.

How the Prophet *Micah*, & Saint *Mathew* are to be reconciled.

Townes, should choose this to be borne in, and so make this *little*, yea, the least, not the least *blessed City*.

And so you see the place that Christ was to be borne in, was a *poore* and a *meane scattering Village*; it is like, it had not many Houses, or they did not vie halfe so much tipling as wee doe; for we reade but of one *Inne* that was in all the Towne; and yet in this Towne did Christ choose to be borne: And that for three reasons.

First, In respect of the *prediction* that Christ should be borne in it.

Secondly, In respect of the *present condition*, a *poore* place, fittest for him that made himselfe *poore* for vs.

Thirdly, In respect of the *mysticall signification*: for *Bethlehem* (saith Saint *Gregory*) signifies the House of Bread; and therefore he which is, *The true bread of Life*, was rightly to be borne in *Bethlehem*, as Saint *Chrysostome* saith. And this sheweth the difference betwixt Gods dealing, and the World: for wee ayme at the *bravest* things, he at the *meanest*; and hee chooseth the *foolish* things of this World, to confound the *wise*; and the *weake* things, to confound things that are *mighty*; and base things, and things that are *despised*, yea, and things which are *not*, to bring to naught things that are, that *no flesh should glory in his presence*.

Now the meanes how he came to be borne in *Bethlehem*, Saint *Augustine* obserueth, how Saint *Mathew* omitteth, but that Saint *Luke* declareth the same: *Augustine* would haue all men to goe into their owne Cities, to be taxed; and therefore *Ioseph* and *Mary* went to *Bethlehem*, and while they were there, *Mary* was deliuered.

From whence wee may see, the most admirable *providence* of Almighty God, who as in the great worke of *Creation*, made the *Light* out of *darkenesse*, so in the wonderfull workes of *gubernation*, hee can fulfill his owne will, being good, by the wils of wicked men, that are *not good*: for *Augustine* thought on nothing lesse, then to haue Christ borne at *Bethlehem*; when hee sent euery one to their owne Cities. But behold how God *disprophesie* of this Edict for the fulfilling of his promise; so God bringeth many things to passe, through *unknowne* ways; and there

Why Christ
choose to be
borne in *Beth-*
lehem,
1 Cor. 3. 9.

Greg. hom 8. in
Euang. *Chrysost.*
hom. 1. ex varijs
in *Matth.*

1 Cor. 1. 27. 28.
29.

Aug. de concord.
Euang.

Aug. in *Enchi-*
rid. c. 101.

Of the admi-
rable providence
of Almighty
God.

there is nothing *happeneb*, but through his *providence*: we *perceiue* it not, while things are in *doing*, but wee shall plainly see it, when they are *done*; and therefore we should euer pray vnto God, that he would *guide*, and direct all our actions to his *glory*, and to our *comfort*; and then no doubt, but as this *long* and *tedious* journey of *Mary*, did redound to her exceeding *ioy*, so those things which for the *presens* seeme harsh and bitter vnto vs, will in the *end* proue to our great aduantage.

Thirdly, For the *manner* of *Christ* his birth, it is recorded, that it was *very poore*, and meane; meaner then *ordinary*, or extraordinary base: for he was borne of *poore Parents*, they travelled on foote, they had not an *Ass* to ride on; in a *poore Towne*, little *Betlehehem*, which is by interpretation, *An House of Bread*; but such a *poore House of Bread*, that there was scarce any bread in the House: And then being come from darkenelle into light, *Non poterat verbum fari verbum*; This word could not speake a word, but hee was wrapped in *poore swaddling cloutes*, it may be his Mothers ragges; and then laid in a *poore lodging*, ouen in the Manger; and so he was indeed made *lower* then the *Angels*, for he was *comforted*, and laid among the *Beasts* that perish: *Quia non erat locus in diuersorio*, Because there was no roome in the Inne, for these *poore innocent people*, among the drunken swaggering companions; for these will be sure to haue roome: *Et pauper ubiq, iacet*, And the *poore* shall bee thrust out of doores: And yet *Christ* was well contented, he desired no better, but chose indeede to come after this *meanest* manner.

First, To fulfill the Scriptures: for the Prophet *David* said in the person of *Christ*, *I am a worme, and no man, a very scorne of men, and the outcast of the people*: And the Prophet *Esay* saith, *He should grow up as a roote out of a dry ground*, i.e. wrinckled and almost withered for want of radicall moisture, *He hath neither forme nor comelinesse*, and when wee shall see him, *there is no beauty*, that we should desire him; he is despised and reiect of men.

Secondly, To teach vs true *humility*, *Descendit quis inferius non deuit, ut ascenderet quo superius non poterat*; For he made himselfe of no reputation, that he might be exalted, and haue a name giuen him aboue all other names; to shew vnto vs, that *Whosoener humbleth himselfe, shall be exalted*.

Thirdly,

Of the manner of *Christs* birth, how meane it was in many respects.

Why *Christ* would be borne so meanelly.

Psal 22. 6.

Esay 53. 2. 3.

Phil 2. 9.

Luke 18. 14.

Thirdly, To condemne the *courses* and desires of worldly men: for they desire nothing so much as wealth, honours, and promotions; and yet all the Monarchs of this World, with all their pompe and power, with all their riches and greatnesse, cannot *reconcile* one soule to God; *They must let that alone for euer*: But Christ poore, stript, and naked, hath so *pleased* God, that through him, God cannot be displeased with vs; for it is *goodnesse* and not *greatnesse*, to be void of sinne, and not to be full of riches, that our God respecteth.

2 Cor. 8. 9.

Fourthly, To procure *true riches* vnto vs; for so the *Apostle* saith, that Christ, though *he was rich*, yet for our sake, *he became poore*, that we through his *poverty*, might *be made rich*.

Matth. 16. 27.

Fifthly, To shew the *difference* betwixt his *first* and his *second* comming, for now he came in *poverty*, but then hee shall come in *maiesty*; *He shall come in the glory of his Father with his Angels*: The Earth shall *burne*, the Heauens shall *melt*, and all the powers of the same shall be *shaken*: And therefore seeing (as *Emyssemus* saith) *Talis & tantus sit horror vementis, quis poterit terrorem sustinere indicantis?* That comming of his shall be so terrible, as that all the wicked crue of damned sort, shall exceedingly *howle* and *cry*, and *pray* the *mountaines* to *fall* upon them, and to *hide* them from that *fearefull day*; let vs make the right vse of this his first comming, that wee may *escape* the terror of his second comming: And so you see the *manner* of his birth, weakely, poorely, and meanelly.

That we should
be well conten-
ted with any
state.

Matth. 11.

And this should teach vs, to be euer *contented* with our *poore* and *meane* estate; for if the Sonne of God, who made all things, and whose all things are, *All the Castle upon a thousand hilles*, was well *contented*, and made choyce of this *low estate*; why should we be *discontented* with the same? for wee are *vnworthy* of the very *Bread* wee eate, and of the very *Light* of Heauen, where with we are illuminated, we are very *base*, and *miserable* beggars, begging of God the very crummes that wee eate, saying; *Giue vs this day our daily bread*; and yet such is our *pride*, and haughtinesse, that wee are ready to *snatch* it out of his hands, and not to stay while he giues it vs: Such is our *disdaine* and *discontentednesse*, that the daintiest fare will scarce please vs, and such is our *desire* and *ambition*, that euery man still cryeth with the Daughters

ters

ters of the Horse-leech, *More, more; Our eyes are never satisfied with seeing, nor our eares with hearing, nor our hearts with enjoying the vanities of this World.*

But alas Beloued, Beware of murmuring, which is nothing worth; and let the same minds be in you hercin, as was in Christ Iesus: If you would be happy, remember how he came, poore and meane, remember how he lived, meane and miserable; for, He had not an House wherein to put his head; We haue more then that; and remember how hee was entertained, cold and comfortlesse; for, He came amongst his owne, and his owne receiued him not: And therefore seeing he found such cold entertainment in the world, why should wee looke for any better, or be any wayes discontented at the like? for, *The Seruant is not above his Master*; but it is enough for the seruant to be as his Master is.

Wisdoms 1. 11.

Phil. 2. 5.
Math. 3. 30.

Math. 10. 24.
25.

CHAP. III.

Of the testimonies which proue that Christ the Messias is borne.



Hirdly, For the testimony and witnesse whereby he was approued, and confirmed vnto the world, to be incarnate, and made *Flesh*, for to be the Sauour and Redeemer of the World; I finde the same especially to be two-fold.

Of the witness that testifies the birth and coming of the Messias.

- { 1. The Creatures. }
- { 2. The Creator. }

First, The testimony of the Creature is three-fold.

- { 1. The Angels of Heauen. }
- { 2. The Starres in the Skies. }
- { 3. Men on Earth. }

First, An Angell said vnto the Shepherds, *Vnto you is borne this day in the City of Dauid, a Saviour, which is, Christ the Lord*; And immediately there were not fixe Cherubims (as *Esaie* saw) nor foure and twenty Elders; (as *Saint Iohn* saw) but a multitude of heauenly Angels, that by their heauenly *Halelu-iah* did confirme the same: And therefore the truth hereof is infallible, because

Luke 2. 11.

Esaie 6. 2.

Isidorus. l. 1. c.
12. de summo
bono.

because the Angels though they bee mutable by nature, yet they be now confirmed by grace; *Ne à veritate voluntatem auerterent*, That they cannot lye, nor fall away from truth, as *Isidorus* saith.

Numb. 24. 17.
Iustin lib. 1.

Secondly, The gentile Prophet *Baalam*, prophesied, that there should come a *Starre of Iacob*; And *Zoroastres* King of the *Bactrians*, a man excellent in all learning, (as *Iustin* saith) left this as a tradition among the *Gentiles*, and afterwards it was more plainly published by the *Sybils*, that a *Day Starre* should appeare, before the arising of the *Sonne of Righteousnesse*: And this was fresh among the *Gentiles*, vntill the very comming of *Christ*; for *Virgil* (though misapplying the same) saith,

Virgil. Egl. 4.

Ecce Dionai precessit Caesaris astrum.

Rightly applied thus, That the glorious *Starre* long expected, should precede and fore-shew the comming of the Sauour.

Fulgent. fol.
657. in Orlino.
Ser. de Epiphan.

Yet *Fulgentius* saith, That *Puer natus uenam stellam fabricauit*; *Christ* being borne, did of nothing frame this *Starre*: And so indeede it is called, *His Starre*; his *Starre*, because he made it, and his *Starre*, because it bare witness of him: for the *Magi*, the Wise-men being vpon the Mountaine *Vulcanialis*, worshipping their God, (as *Saint Chrysostome* saith) a *starre* did appeare vnto them, in the likeness of a little Childe, and so shewed vnto them, and to all others, that this Childe, and *Sonne* of God was borne.

Chrysost. hom. 2.
ap. impf. in Ma-
thaeum 2. 1

Thirdly, Men, both *Iewes* and *Gentiles*, did beare witness vnto his birth.

Math. 13. 24.

First, The *Iewes*, because hee was chiefly sent vnto the lost sheepe of the House of *Israel*; Therefore immediately after his birth, the *Angell* told the *Shepheards*, that *Christ* was borne: And the *Shepheards*, when they had scene him, that they might be sure of the truth thereof, did make knowne abroad, the saying that was told them concerning that Childe.

Luke 2. 17.

Why the birth
of *Christ* was
first reuealed
to the *Shep-
heards*.

And here one thing is very obseruable, that the *Angels* made choyce of *Shepheards*, to be the first partakers of this blessed newes, and the first proclaimers of our Sauours birth: That the great *Clarke*s and *Schollars* of the *Iewes*, the *Scribes* and *Pharises*, that knew best *Christ* should come, and where *Christ* should be borne, should notwithstanding be vtterly discarded;

and

and theſe *Hearde-men* bee ſo graciouſly admitted, to ſee that, which ſo many *Wiſemen* and *Prophets* deſired to ſee, and haue not ſeent.

Matb. 13. 17.

To teach vs, how much God fauoureth *holy* and *modeſt ſimplicity*, and diſalloweth *impious* and *ſcrupulous ſubtilty*; Theſe *Shepheards* that followed their *vocation*, and kept their *Sheepe*, did firſt finde that good *Shepherd*, that giues his life for his *Sheepe*; becauſe as the *wooll* that hath receiued the die, and tincture of no colour, is beſt capable of any colour; ſo theſe *Shepheards*, that were neuer before indued with any kinde of *humane wiſedome*, were the fitter Subjects to be inlightened with this diuine knowledge: And thoſe great *Dollors* of the *Law*, were excluded from theſe tydings of the Goſpell, becauſe *inſolent preſumption* of our owne knowledge, is that indeede, which depraueth our affections, and deſtrieth our ſoules from ſauing grace.

Secondly, The *Gentiles* were called to be *witneſſes* of the birth of this Childe, for the *Starre* appearing vnto the *Magi*, it did caſt forth three eſpeciall beames, whereby the *Wiſemen* did perceiue that Childe which was borne, to be

That the *Magi* beleeued this Childe to be

1. A Man.
2. A King.
3. A God.

Firſt, A *Man*; ſecondly, ſuch a man that was to be a *King*; and thirdly, ſuch a *King*, as ſhould be both *God* and *Man*: And therefore they addreſſed themſelues, both in their *ſpeech* and *actions*, to teſtifie as much; for,

Firſt, In their *ſpeech* vnto *Herod*, they ſay, *Where is he that is borne?* to ſhew that he was a man; *King of the Iewes*, to ſhew that he was a King: for, *We haue ſeene his Starre*, and are come to worſhip him; to ſhew that he was a God.

Secondly, In their *actions*, they ſhew the very ſame; for they offered vnto him *Myrbe*, *Gold*, and *Frankincenſe*.

Firſt, *Myrbe*, to ſhew that he was *mortal*; becauſe they vſed to put *Myrbe* to the *bodies* of the dead.

Secondly, *Gold*, to ſhew that he was a *King*, that ſhould haue a *Crowne* of pure *Gold* to be put vpon his head.

Baſil in ſermonē de hum. Chriſti generat: f. 138.

Chryſoſt. hom. 6. in e. 2. Mattheu.

Thirdly, *Frankincenſe*, to ſhew that he was a *God*, *Quia thus ad honorem diuinum concrematur*; becauſe *Frankincenſe* was vſed to be burned in honour of *God*.

Et capitis minimo thuris honore Deus.

And this is moſt manifeſtly ſhewed, that they beleeued him

*Ammon. Alex.
in harm.*

Niceph. li. c. 13.

*Cyprian. ser. de
Baptis.
Chrys. hom. 6.
in 2. Matth.*

*Chrysost. quo
supra.*

*In gremio pau-
peris matris
positum, & pan-
nis vilibus in-
volatum, &
nullam regie
dignitatis hu-
mane signum
habentem.*

to be a GOD, by all the particulars of their actions. For,
First, Though *Ammonius Alexandrinus*, and *Nicephorus*
thinke, that the Starre appeared two yeares before Christ his
birth; that so they might make preparation, for so long a jour-
ney; because these *Magi* were Kings themselues, as *Saint Cy-
prian* deliuereth it from the tradition of the Church; and *Saint
Chrysostome* seemeth to consent; and *Boquienus* labourereth to
confirm; yet I thinke rather with *Saint Augustine*: that these
three wise men, *Iter unius anni in tredecim diebus peregerunt*.
Did performe that journey which was enough for a whole
yeare, in thirteene dayes; because (as *Remigius* saith) *Puer ad
quem properauerunt, potuit eos in tam breui temporis spatio ad se ad-
ducere*; That child vnto whom they hastened, might helpe
and further them forward to come vnto himselfe, in so short a
space; and therefore this their diligence and speedy hast to come
to Christ, doth sufficiently shew that they beleueed this new-
borne Babe, to be the true and eternall God.

Secondly, Their behaiours being come, doth in a farre
plainer manner shew, that, *puerum quem viderunt hominem, ag-
nouerunt redemptorem*; the child which they saw to be a man,
they did acknowledge to be their God; for though they saw
him dandled in the lap of his poore Mother, wrapped about
with silly clouts, and hauing not the least signe of any humane
Kingly dignity, yet they did homage vnto him, as vnto the
King of Kings. For,

First, They fell downe, to shew their Humility.

Secondly, They worshipped him, to shew their Faith.

Thirdly, They offered their gifts, to shew their Charitie.

Quid? adorant regem nuper natum, &c. And what is this,
that they adore this child newly borne, and sucking on his
Mothers Breasts, and would not adore that King which had
beene long ordained, and was most gloriously reigning on his
Kingly throne, what is the cause of this? *Ille natus in pallatio
contemnitur, iste natus in dinerforio queritur*; That he which was
borne in the Pallace should be contemned, and he which lay in
the Manger should be adored?

Saint Chrysostome, Maximus, Leo, Fulgentius, and all, doe all
agree, it was, because the Wise men knew, that he *Quem dixi-*

*rant regem Iudeorum erat Creator Angelorum, & quem viderunt
paruum in praesepio, erat immensus in caelo; Whom they had called
King of the Iewes, was the Lord and Maker of the Angels, and
whom they saw little and poore in the cratch, was rich and im-
measurable in Heauen.*

*Quod non capis, quod non vides,
Animosam firmas fides,*

Præter rerum ordinem.

Their faith did shew them that he was their God.

And, so that starre which sent forth these three fore-named
beames of light into the hearts of these Wise men, did send
from thence by reflection, three other beames of light, for our
instruction: for here we see this starre wrought in them.

First, *Illumination* and *Faith* in their hearts; for when they
saw him, they beleueed in him.

Secondly, *Confession* and *Inquisition* in their Mouthes; for
when they lost him, they made diligent search and inquisition
after him, saying, *Where is he that is borne King of the Iewes.*

Thirdly, *Diligence* and *Obedience* in their Actions, for they
made hast to goe vnto him, and when they came, they came
not empty-handed: but they brought vnto him Gold, Frankin-
sence and Myrrhe.

Aurea nascenti fuderunt munera regis.

Thura dedere deo, myrrham tribuere sepulchro:

And so herein these Wise men, were wise indeed; not because
they had all the wisdom of the Gentiles; but because they
did thus seeke and find him, *In whom are hid all the treasures of
wisdom and knowledge.* Oh that it were so with vs; that wee
did know him, beleuee in him, goe vnto him, search and seeke
him, and offer him our selues and ours, to doe him seruice!

Pro myrrha lacrymas, auro cor porrigo pium,

Pro thura ex humilis pectore fundo preces.

And we shall not neede to fetch gold from *Ophire*, but the
gold of a pure Faith, which will abide the fiery tryall, neither shal
we need to goe to the *Aposbecaries*, to buy their *Frankincense*,
or *Myrrhe*, but the sweet perfume of deuout prayers, and the bit-
ter teares of godly sorrow, for our vngodly sinnes: these are the
most acceptable sacrifices vnto Christ.

*Fugentius ser.
de Epiphania
Thom in hymn.*

What effects
the Starre
wrought in
the Wise men.

Deut. 6. 16.

What we shold
offer vnto
Christ.

And

And as the fore-named *witnesses*, which were *primariae* *Adm-*
tyrum, the first fruits of his witnesses, both of the *Jewes* and *Gentiles*, doe testifie this truth vnto the world; so to these are added, the testimony of *Iohn the Baptist*; for, *he was sent to beare witness of that light*: and he testified and bare witness of him, that *he was that Lambe of God, which taketh away the sinnes of the world*. And because we should the better belecue him and his testimonie herein, he sheweth how he came to know him to be the true *Messias*, euen by the testimony of the Spirit of truth: for, *I knew him not* (saith he) *but he that sent me to baptize with water, i.e. the holy Ghost, said vnto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost*: and I saw (saith he) and bare record that *this is the Sonne of God*. And then the testimony of all the *Euangelists*, the *Apostles*, the *Fathers*, the *Martyres*, and all the *holy Men of God*, which haue testified and sealed this truth vnto vs, some with their words, some with their *workes*, and some with their dearest blood.

Secondly, if these testimonies of the creatures be not sufficient to proue *Iesus* the Sonne of *Mary*, to be the *Eternall Sonne of God*; we find God himselfe the *Creator* of Heauen and Earth, testifying the same: for though the testimony of *Iohn* was sufficient, to satisfy any man, because he was *aburning & a shining light*, in whom the *Jewes* themselues were willing to reioyce for a season, as our Sauour witnesseth, yet *Christ* needed not to receiue testimony from man, because he had a greater witness then that of *Iohn*, euen the *Father* himselfe which sent him, he bare witness of him, and with an audible voyce he proclaymed the same twice from heauen, saying, first at the *Riuer Iordan*, and then on *Mount Thabor*; that he was his *Beloued Sonne*, in whom hee was well pleased. And these are sufficient witnesses; *Quia dicta Ie boue dicta pura*; Because the words of the Lord are pure words, as the Psalmist saith. Or if any *Athiest* will not belecue these *Diuine Oracles*, let him belecue his owne eyes; If he will belecue neither *Angels*, *Men*, nor *G O D*, let him belecue himselfe; for the very *workes*, that I doe, testifie of me: for the *workes* of euery man doe testifie of him, what he is; because that is a sure rule of our Sauour, *By their fruits you shall*

Iohn 1.8.

Iohn 1.29.

Iohn 1.33.

That God
himselfe testi-
fied Christ to
be his sonne.
Matth. 3. 17.

Iohn 5. 35.

Iohn 5. 36.

Matth. 7. 5.

Iohn. 5. 36.

Matth. 7. 16.

shall know them: But then you must not vnderstand their workes, as they are reported to bee, for so wee are, and may be many times deceiued; for, *Iohn came, neither eating nor drinking, and they said he had a Dinell; and, our Sauour came eating and drinking, and they said, behold a Glutton, and a Wine-bibber;* And the Prophet *Dauid* saith, *They laid to his charge, things that hee neuer knew:* So the Christians of the Primitiue Church, that were as carefull as men might possible be for their liues, to leade a strict and an vpright life; yet is it incredible almost to thinke, what wicked reports were raised of them: and therefore not the workes of man, as they are by enuy, or malice bruited to be, for what will not enuy say? but as they are in deed and verity, doe manifestly shew what any man is: and therefore Christ saith vnto the *Iewes*, *If you were the sonnes of Abraham, you would doe the workes of Abraham;* and Saint *Iames* saith, *Shew me thy Faith by thy Workes;* for the workes of a man truly considered, is an infallible argument to shew what he is: so the workes that our Sauour did, while he did liue on earth, doe sufficiently proue him to be both God and Man; and so his very enemies testified, saying, *He hath done all things well, he maketh both the deafe to heare, and the dumbe to speake;* and those that doubted of him, whether he was the true *Messias*, or not, said, *When Christ commeth, will he doe more miracles then these which he hath done?* and the workes that he doth now, raining in heauen, doe sufficiently proue him to be the *Maker, Preseruer, and Redeemer* of men: for, *he sitteth on the right hand of God, making intercession for his Saints, and ruling till he hath put all his enemies vnder his secte.* And therefore I conclude, as I began, that the Word was made flesh, and blessed is he that is not offended in him.

Why then, O thou incredulous *Iew*, wilt thou not receiue thy Sauour? is it because he came poore, without any shew of worldly pompe? why? that should make all men the rather to embrace him, and the more thankfully to acknowledge him; because that he which might haue come in *Maiesie, cum caelestibus*, Attended on by Angels, would come in poverty, and haue his bed made *cum iumentis*, among the beasts that perish, that so by his comming poore, we might be all made rich through him; and therefore O *Iew*, I doe aduice thee, that as

*Matth. 11. 18.**Iohn 8. 39.**Iames 2. 18.**Mark 7. 37.**Iohn 7. 31.**Heb. 10. 12. 13.**Rom. 8. 34.**1 Cor 15. 35.**Matth. 11 6.*

thy Fathers accomplished the decree of God, in condemning him; so doe thou according to the will of God, in belceining on him; and thou shalt be happy; for, *he that beleeneth in him shall neuer perishe.* To whom with the Father, and the Holy Spirit, be ascribed all Honour, Thanks and Praise, both now, and for euermore. *Amen.*

A Prayer.

O Eternall God, who, as in all things else, so more especially in giuing thy dearest *Sonne*, co-eternall, coequall, and co-essentiall vnto thy selfe to be made *flesh*, subiect to our humane frailties, and in all things like vnto vs, sinne onely excepted, hast shewed thy goodnesse, and thy loue to man, to be like thy selfe, infinite and incomprehensible; we most humbly beseech thee to giue vs grace to know thee, and whom thou hast sent *Iesus Christ*, to be the onely true God, whom to know, is eternall life, through the said *Iesus Christ* our Lord. *Amen.*

IEHOVAE LIBERATORI.

FINIS.

The



The Fourth Golden Candlesticke,
HOLDING
The Fourth greatest Light of Christian
RELIGION.

Of the Passion of the MESSIAS.

LUKE. 24. 46.

Et ita erat scriptum in prophetis.

And thus it behoued Christ to suffer.



Y ou haue heard (dearely beloued) how miserably man is distressed by sinne, how he may be releued onely by the Mercy of God, and how this reliefe is applied vnto vs, by the Incarnate Word; for he is the true Samaritan that doth helpe the wounded man; he is the blessed Angell that doth stirre the poole of Bethesda, and giue vertue vnto the water, to heale our sores; to helpe our soules: But alas, this Angell as yet, is but descended, and the waters are not troubled: and this Samaritan is but alighted, and the poore semi-dead Traueller, is not set vp vpon his horse, to be carryed towards his Inne: that is, hee hath not yet entred into the waters of tribulations to saue our soules from

Ff 2

drowning

The coherence
of this Treas-
ure, with the
former Treas-
ures.

drowning in Hell; neither hath he put our sinnes vpon his backe, that we being freed from the burthen, might walke on towards Heauen; this relecth yet behind, and this *Tragedie* is yet vnheard: and therefore, though he much humbled himselfe by his *Incarnation*; yet is that nothing; it is but the *beginning of sorrowes*, in respect of his sore and bitter *Passion*: For, to redceme our soules from sinne, the deepe waters must enter into his soule, and all our sinnes must be laid vpon his backe; and for our sinnes; *It becometh Christ to suffer. Hic labor, hoc opus est.* And this is that which we are now to treat of: *Thus it becometh Christ to suffer.*

CHAP. I.

Of the manifold vse and commodities that we reape by the continuall meditation of the sufferings of Christ.

Three things
that moue
attention.



Here be three special things that doe vse to moue attention.

- | | | |
|---|-----------------------------------|---|
| { | 1. <i>An eloquent Author.</i> | } |
| | 2. <i>An important matter.</i> | |
| | 3. <i>A compendious breuitie.</i> | |

And all these three doe here ioine and meete together in this Text of Scripture. For,

First, the Author of these words is Christ.
Luk. 11. 49.

First, the *Author* of these words, is *Iesus Christ*: the *wisedome* of God; *Wisedome* it selfe, so incomprehensibly wise, that all men wondered at the gracious words that proceeded out of his mouth.

Secondly, the summe of these words, is the *Tragedy* of *Iesus Christ*.

Secondly, the matter is the *Tragedie* of himselfe; the *laborious life*, and the *dolorous death* of the Sonne of God: the chiefeest *Tragedy* of all *Tragedies*; for the *Catastrophe* hereof, hath the *effusion of blood*; and the *mourning*, not onely of the *Sufferer*, or *Parents* and *Friends*, but of *Heauen* and *Earth*, and all the whole world, farre more dolefull then the *mourning* of *Hadadrimmon*, in *Valley of Megiddo*.

The *Actors* of this *Tragedy*, are *Kings*, *Vice-Royes*, *Dukes*, *Scribes*,

Scribes, Pharises, High-Priests, Elders of the people, the Apostles themselves, and others: all great. Christ the King of Kings. Herod, the great King; Pilate, the Vice-Roy. Annas and Cayphas, high Priests; Peter and Judas, great Apostles; and those that were mute, as the Sun, the Earth, the Stomach, the Vaile of the Temple, and the very Graves, did by apparant signes, most dolefully bewaile the nefarious death of the Son of God: yea more, the Angels mourned, and the Diuels trembled to behold the same.

The Theater on which it was acted, was *Ierusalem*, the very midst and heart of the earth, as some imagine, according to that saying of the Psalmist, *Operatus est deus salutem in medio terra*, GOD hath wrought saluation in the midst of the Earth. Heere is the place where it was acted:

————— *Hic, hic, mors & vita duello,*
————— *Confluxere mirando.*

Here life and death did strue for victory: and here the beholders were men of all Nations, *Hebrewes, Greekes, and Romans*: and the time was their most solemne feast, wherein all did meete to eate their *Paschall Lambe*.

And therefore if there be any *Theame* that may challenge our eares to lytten, and our hearts to meditate vpon the same, it is this; for this is one of those things that was once done, that it might be thought of for euer, that it might be had in everlasting remembrance. And the continuall meditation thereof is;

{ 1. *Acceptable vnto Christ.* } For,
{ 2. *Profitable for vs.* }

First, if the rod of *Moses* which wrought so many miracles in *Egypt*, and the *Manna* which fed the children of *Israel* 40. yeares in the Wildernesse; and the *Booke of the Law*, which was deliuered vnto *Moses* vpon *Mount Sinai*, were to be preserved in the *Arke*, as testimonies of Gods loue throughout all generations; how much more should we keepe the remembrance of the *Crosse of Christ*, of the *Body and Blood of Christ*, and of the glad tidings of saluation, which we haue by the death of Christ in the Church of God for euermore? Our Sauour gaue but two Sacraments vnto his Church; and one of them is chiefly instituted to this end; for a remembrance of his suffering: for, as often as you eate this Bread, and drinke this Cup, you

Ff 3

The Actors
of this Tragedy.

The Theater
was *Ierusalem*.

The continuall
meditation of
Christs passi-
on what it
doth.

First, It is most
acceptable
vnto Christ.

Luc. 22.

show

1 Cor. 11. 1.

Chryſ. hom. 8.
in Maſch.

Pſal. 111. 4.

Lam. 1. 124

Secondly, It is
moſt profitable
vnto men,
in three re-
ſpects.

Oroſius ſup ep.
ad Rom. l. 6.

How the me-
ditation of
Chriſts Paſſi-
on driueſh
away ſinne.

Bern. ſer. 62.
in Cant.

ſhew the Lords death untill he come. And the remembrance of Chriſts death (ſaith Saint Chryſoſtome) *Eſt beneficij maxime. cordatio, caput q. diuine erga nos charitatis*; Is the commemoration of the greateſt benefit that euer we receiued from God; and the chiefest argument of his Diuine loue towards man: for though it was great loue, to be clothed with the vaille of our fleſh, and to take the infirmities of our fraile and feeble nature, yet is it farre greater loue, to be compaſſed with the shadow of Death, and to vndergoe the penalty of our ſinfull nature. And therefore ſeeing the mercifull and gracious Lord hath ſo done this maruellous worke, that it ought to be had in remembrance, I may well ſay with the Prophet; *Hanc ye no regard, O all ye that paſſe by the way?* Stay here and conſider, and behold, *If euer there were any ſorrow like his ſorrow, or any ſuffering like the ſuffering of Chriſt?* your buſinelle may be great, and your occasions urgent, yet none ſo great, none ſo mighty as this; and none ſo acceptable vnto God as this: for if you muſt remember when he reſted, how much more, ſhould you remember how he ſuffered?

Secondly, As no worke more acceptable vnto God, ſo none more profitable for vs; for the ſerious meditation of the ſufferings of Chriſt effecteth in vs, (beſides many others) theſe three eſpeciall good.

1. It hindereth vs to ſinne.

2. It kindleth our charity.

3. It erecteth our Hope.

For,

First, *Tanta vis crucis ut ſi ante oculos ponatur, &c.* So great is the power and efficacy of the ſufferings of Chriſt, that if it were alwayes fixed in the mindes of the faithfull, ſo that they did intently behold the death of Chriſt, no concupiſcence, no luſt, no enuy, no fury could overcome them; but preſently vpon the conſideration of Chriſt his ſufferings, the whole hoſte of the fleſh, and of ſinne, would ſue away ſaith Oroſius, and Saint Bernard ſaith, *Quid tam efficax ad euandacſcientie vulnura, nec non ad purgandam mentis aciem quam Chriſti vulnorum ſedula meditatio?* What can be more powerfull, to cure the ſinfull wounds of our conſciences, yea, and to purge our mindes from all ſinnes; then the ſedulous meditation of the wounds of Chriſt? for the Paſſion of Chriſt ſheweth how dearly it coſt him to redeeme vs from ſinne, and therefore it ſhould make vs afraid to ſinne.

sinne: for when the Harlot *Lau* asked of *Demothenes* 1000. Dracmas, i.e. almost 24. pound of our money, or as some report, 10000. Dracmas, i.e. 200. pound for one nights lodging, with her, he wisely answered her, *Non tanti eman penitere*; I will not buy repentance at so deare a rate; so when Satan suggesteth vs to sinne, if we did but consider the great price, that Christ did pay for sinne, and must be paid before it can be pardoned, for we are bought with a price; yea, with a great price, saith the *Apostle*; there is no doubt but it would be a great meanes to *proserue* vs from sinning: for it is most certaine, saith *Origen*, that the true consideration of the *Passion* of Christ, in the heart of a Christian, is the chiefest munition to guard vs against every sinne; for, as *Uriah* said vnto King *Dauid*, *The Arke, and Israel, and Iuda, abide in Tents, and my Lord Ioab, and the seruants of my Lord, are incamped in the open field, and shall I then goe downe into mine house, to eate and drinke, and to lie with my wife?* as thou liuest, and as thy soule lieth, I will not doe this thing. So euery good Christian man will say, My Sauour Christ did weare a Crowne of thornes; and shall I say come, let vs crowne our selues with rose buds? his hands are extended vpon the Crosse to imbrace me, and shall I stretch forth mine hands vnto wickednesse to disgrace him? he being ready to die, had gall to eate, and vinegar to drinke; and shall I being perfectly whole, say with them in the booke of *Wisdom*, Come, let vs sit our selues with Wine and pleasant oynments? He suffered his breast, his side, and his heart, to be opened and pierced for me, and shall I harden my heart, and shut the doore of my soule against him? he was contented to heare himselfe reviled and scorned for mee, and shall I still scorne him, and stop mine eares from hearing him, so graciously speaking, and so louingly calling me, by the mouth of his holy seruants?

An J, as *Origen* saith, *Pro ms Dei filius ingulatus est, & iterum ms peccare delectat?* The Sonne of God was slaine for my finnes, and shall I euer againe delight in sinne? So will euery true remembrancer of Christs sufferings say, the desire of money betrayed my Sauour, and shall I euer after that, loue couetousnesse? my wanton pleasures, my vaine delights, my swelling pride, my greedy desire, and all my wicked finnes, were the onely causes of

1 Cor. 6. 1.

Origen in 1. 6. ad Rom.

2 Sam. 11. 11.

Sap. 2. 3.

Wisdom 2. 7.

Chryſ. hom. 89.
in Matth.

my Sauour want, of his bitter ſorrowes, and his ſhamefull, cruell death: and ſhall I euer loue thoſe ſinnes that brought theſe ſorrowes vnto him? no ſure, I will not doe it, ſaith euery ſoule that thinkes of this: *Etiam ſi lapis eſſet*; yea, though his heart were made of ſtone, yet the true meditation hereof, would mollifie the ſame like waxe; and cauſe him to depreſſe his pride, and to deteſt all ſinne, ſaith Saint Chryſoſtome; for as the deſtroying Angell could not hurt any of them, whoſe doore-poſts were ſprinkled with the blood of the Paſchall Lambe; ſo the ſubtlety of Satan, that deſtroying enemy, can neuer preuaile againſt them, which haue their mindes and hearts alwayes ſprinkled with the true meditation of the ſuffering, and ſhedding of the precious blood of Ieſus Chriſt.

Gal. 6. 14.

The meditation of Chriſts Paſſion can not chooſe but make vs to loue Chriſt.

And therefore, as that bleſſed Apoſtle Saint Paul ſaith; God forbid that I ſhould glory in any thing, ſaue in the Croſſe of Ieſus Chriſt; whereby the world is crucified vnto me, and I vnto the world; that is, whereby all worldly vanities and pleaſures, are become loathſome vnto me, and I am become a hater and deſeſer of them; as being the cauſe of Chriſt his Croſſe; ſo I ſay vnto euery man; if euer Satan, or the luſt of the fleſh, inticeth thee to lin; I pray thee doe but this one thing, before thou doſt the ſin, call to mind and conſider, what thy deare Sauour ſuffered for thy ſinnes, and I doubt not but it will proue a moſt wholeſome antidote, and a moſt excellent preſeruatiue againſt ſinne. And,

Bern. ſer. 10.
in Cantic.

Secondly, As the conſideration of Chriſts Paſſion, is a great meanes to prevent ſinne, ſo it is of maine force to ſtirre vp our loue, and to kindle our affection towards Chriſt: as Saint Bernard ſaith, *Nihil eſt, quod cum ita nobis amabilem reddit, quam caritix ille, quem pro nobis bibit*; nothing in the world makes Chriſt to be loued of vs more then that Cup which he hath dranke vp for vs. *Quia amor amoris magnus, & durus eſt, qui amor non rependit*; Becauſe loue is as a loadſtone to draw loue againe; and, greater loue then this, hath no man; that a man ſhould giue his life for his friends; and therefore the remembrance of this, can not chooſe, but cauſe vs to loue him againe.

Æſchylus in
Alceſte.

It is reported ————— *ſubmersum ſua maris*

Alceſton, —————

that Alceſtes was contented, to vndergoe the deſtinies of her

her husband; for when *Apollo* had obtained of the Fates, to spare *Admetus* life, if any one of his friends or kindred would willingly die for him; and that all his friends refused the same, his wife *Alceſtes* redeemed his life with her owne death: So was *Pythias* ready to die for *Damon*, and *Damon* likewise for *Pythias*: and so the *Codri* for the *Athenians*; and the *Curij* for the *Romans* did willingly giue themselves to die:

Sic fratrem Pollux alterna morte redemit.

And surely these are arguments of great love; yet farre farre short of the love of Christ. For,

First, these did it for them that loved them as much, and were as ready to doe as much for them againe: but Christ did it for vs, when we were his enemies.

Secondly, these owed so much vnto their friends and country: for in that they were, they were from these, and whatsoever they had, they had from them; and therefore, *Partem ortus nostri patria, & partem patris sibi vendicant*: Our Country, our friends, and our parents, doe rightly challenge no small part of every man, saith *Cicero*: and as *Lucan* saith,

— *Hec dari immota Catonis.*

ſecta ſuit.

Nec ſibi ſed toti genitum ſe credere mundo.

It was *Cato's* mind, that he was not borne for himſelfe, but to doe what good he could to others; but Christ oweth vs nothing, he is a debtor to no man: for who hath firſt giuen vnto him, and it ſhall be recompenced vnto him againe? And therefore ſeeing the love of Christ to vs was ſo great, as when we deſerued no good at his hands; but deſerued ſo much euill, as is due to mortall and perfidious enemies; to ſuffer ſo many things for vs; how can it chooſe, but the remembrance thereof, ſhould exceedingly kindle our love towards him againe? for who can behold and conſider the great price that was paid for his redemption, and not love his Redeemer? or who can thinke of that bitter potion, which he drunke for our ſalvation, and not be inflamed with the love of his Saviour?

(any one.

There be 3. things (saith *Adriandula*) that doe moue vs to love

First, The vertues of the perſon.

Secondly, The benefites that we haue receined of him.

Thirdly,

Laſtant inſtitut.

l. 5. c. 12.

Rom. 5. 8.

Cicero. l. 1. offic.

Lucan. l. 2.

Rom. 8.

Mirand. de morte Christi li. 3. c. 17.

Thirdly, The good that we doe expect from him.

But *Christ* is the *vertue* of God his Father, the chiefest good, and all goodnesse; and although *euery vertue* doth challenge loue, yet no *vertue* deserueth the same so much as *liberality*; and what greater bounty or *liberality* can there be then this, to shedde his precious bloud, and to offer vp himselfe vpon the *Altar* of his *Crosse*, to deliuer vs from eternall death? and what greater good can be desired, then that eternall happinesse which hee hath purchased for vs, and which we doe expect from him? And therefore who would not loue so good a Saviour?

It is reported of *Ignatius*, Bishop of *Antioch*, that he did so continually meditate vpon those great things, which *Christ* had done and suffered for him, that hee was thereby brought so intirely to loue him, as when he was demanded, why hee would not forsake and forget *Christ*, rather then suffer himselfe to be torne and deuoured of wilde and sauage Beasts? He answered, That hee could not forget him, becaue the sufferings of *Christ*, were not onely words transient in his mouth, or remouable objects before his eyes, but they were indelible Characters, so engrauen in his heart, that all the torments of the Earth could neuer race them out: And therefore being commanded by that bloudy Tyrant *Traiane*, to be ripped and unbowelled, they found *Iesus Christ* written vpon his heart, in Characters of Gold.

Oh that it might be so with vs, that wee would euer set the sufferings of *Christ* before our face, and with Saint *Paul*, desire to know nothing but *Iesus Christ*, and him crucified; that so by the continuall consideration of *Christ* his great loue to vs, we might be induced to loue him againe.

Thirdly, As the continuall meditation of *Christs* suffering, suppresseth sinne, and kindleth our loue, so it supporteth our hope: for though I haue sinned grievously, and my conscience is much troubled, yet it shall not be ouer-charged with despaire; *Quoniam vulnere Domini recordabor, & quod ex me mihi deest, usurpo ex visceribus Domini*: Because I will remember the wounds of my Lord *Iesus*, and whatsoeuer is wanting in my selfe, I will asume from the bowels of my Saviour: for when my wisdome faileth, my righteouesnesse sufficeth not, my holinesse helpeth not, the sufferings of *Christ* shall suffice for all: This shall be my last re-

suge

Idem quo supra.
c. 10.



The meditation of *Christs* suffering, supporteth our hope.

Bernard Ser. 61.
in Cant.

fuge, this shall be mine onely remedy, saith Saint Bernard. And so Saint Paul, after hee had shewed how, doe he what he could, he *serued with his flesh many times the Law of sinne*; and therefore cryeth out, *O wretched man that I am, who shall deliuer me from the body of this death*? He saith, *I thanke God, through Christ our Lord*; As if hee should haue said, Seeing I am so prone to sinne, and so vnapt to goodnesse, I haue none other refuge, but onely to flie vnto the *sufferings and merits* of Iesus Christ: and I know that is sufficient for me, in stead of all; for, as *Israel sucked honey out of the rocke, and oyle out of the flint stone*, so doe wee sucke all our comforts, and refresh our selues with those *streames* of teares, and bloud, that *gushed out of that stonie Rocke Iesus Christ*; And as the *high hills are a refuge for the wilde Goates, and the stony Rockes for the Conies*; those poore silly fearefull Creatures, that haue none other shift to saue their liues, but to hide themselves in the holes of the Rockes; so the poore silly simple soules of sinnefull men, haue none other place to *hide* themselves in from the wrath of God, but onely with the *Doue* (in the *Canticles*) *In foraminibus petrae*; In the *clefts* of this Rocke, in the secret places of his stayres, (as some translate it,) that is, in the *wounds and stripes of Iesus Christ*: for, *By his stripes we are healed*. And therefore, seeing the *sufferings of Christ*, is that precious balme of *Gilead*, that *soueraigne salve*, which is sufficient to heale euery sickned soule, to hinder vs to sinne, to *kindle* our loue to God, and to *erect* our hope in God; no man can *treate*, no man can *heare* of a matter more excellent, then is the dilating of the *sufferings of Christ*.

Thirdly, Here is a compendious *breuiaty*, a theame short enough, but foure words; *Ita oportuit Christum pati*: Thus it be-
houlded Christ to suffer, or, Christ must thus suffer. And they be
certaine in fence, and full of matter: And therefore you may ea-
sily remember the words, because they be so few, and you should
diligently *use* it, and daily *meditate* vpon the matter, and bee
thoroughly excited to an vnwearied hearkening or reading, and
to a faithfull retaining of the same; because so excellent, and I
may be truly excused, for my large preamble, and long perambu-
lation vpon the same; because there is, *Mulum in paruo*, A great
deale of matter couched here, in a little roome; euen as the
whole

Idem. Ser. 12. in
Cant.

Rom. 7. 24. 25.

Deut. 32. 13.

Psal. 104. 18.

Cantic. 2. 14.

Esa. 53. 5.

3. Here is a
bundance of
matter in few
words.Hieron. ad De-
metriad.

Lactantius, l. 6.

whole World is expressed in a little *Mappe*. For though the men of *Myndus* might well shut their *large gates*, lest their *little City* would runne out; yet huge *spacious Cities* must haue their *Gates* bigger then *little Wickets*, lest their people should get neither in nor out: And therefore though these words be but few, yet seeing herein there is contained infinite *matter*, and an huge *building*; *Centum sublimis columnis*: for, what *higher mystery*, or what *ampler discourse* can wee finde, then the *sufferings of Iesu Christ*? you must giue me leaue to *insist* a while, to behold the *stripes*, and to search into the *wounds of Christ*; for I may not shut a large foote into a little shooc, and I cannot inclose so many *Iliads* of sorrowes (as one did the *Iliads of Homer*) within the compasse of a nut-shell: And therefore, by Gods helpe, though I meane not to *build Tabernacles*, and to stay euer in the expounding of that, which shall be euer in my remembrance, yet I will *Sistere gradum*, Make a stop, and stay a while: To treat of these words of Christ, *Thus it behoued Christ to suffer*. In which words (as the *Holy Ghost* hath set them downe) I note these foure speciall points.

The diuision
of the Text.

{ First, The person suffering, *Christ*; thus it behoued *Christ*.
{ Secondly, The suffering it selfe, it behoued him to *suffer*.
{ Thirdly, The necessity of his suffering, it behoued him to *suffer*.
{ Fourthly, The manner of his suffering: *Thus it behoued Christ to suffer*;

i. e. As the *Prophets fore-told*, and as you haue seene hee did.

CHAP. II.

Of the surpassing excellency of the Person suffering.

1. Part.



Or the first, *The excellency of the person*; that is, the subiect of any action, doth giue the most life vnto any *matter*: for the exploits of *Kings*, or the deedes of *Nobles*, doe of themselues craue attention, a hundred times more then the story of any one of base condition. Consider wee then the *person*, that is to vndergoe this *passion*,

First,

First, We shall finde him to be a *man*; for so *Pilate* saith, *Behold the man*: And himselfe commonly giues himselfe none other title, then, *The Sonne of man*; to shew indeede, that he was a *true man*, as we are.

And this should moue in vs *compassion*; for *humanity* it selfe at the torments of the very bruite Beasts, is something touched; and *Diogenes* the *Cinicke*, in this respect is said, to haue redeemed many times the *Beasts* from slaughter: And Saint *Francis* likewise is said, to haue *ransomed* the poore *Lambes* from the Butchers hands; because it grieved them, to see any *Creature* tortured; and therefore much more should we be moued with *compassion*, at the passion of any *man*; for if one *member* suffer, all the *members* suffer with it, saith the *Apostle*.

Secondly, *Christ* was not onely a *man*, but he was also a *iust man*; *Non erat dolus in ore eius*, There was no guile found in his mouth: His enemies themselves confesse it, *Hanc thou nothing to doe with that iust man*, saith *Pilates* wife; and *Pilate* oftentimes (as I haue shewed in my Booke of the resolution of *Pilate*) confessed, and by many arguments confirmed his assertion, that *Christ* deserved no punishment at all; and that hee could not finde (though hee had most diligently searched) any *cause* of death in him: and therefore to cleere himselfe from the imputation of iniustice, that he should *isdem labijs eum mittere ad crucem, quibus pronuncianerat innocentem*, With the same lippes send him to be crucified, whom euen now he had iustified; he washed his hands in the view of the multitude, saying, *I am innocent from the bloud of this iust person*: So *Herod* though he had derided our *Saviours* silence, yet dared hee not condemne his innocency; for, *I haue sent him vnto Herod, and loe, nothing worthy of death is found in him*, saith *Pilate*; So *Casphas* the High Priest prophesieth of him, whom he persecuteth, and absolveth him whom he accuseth, for hee pronouncing the mystery of our saluation, said, *It was necessary that one should die for the people*: Therefore hee must be a *iust man*, or else hee could not satisfie for the sinnes of men: And so the *Diuell* himselfe, though hee violently persecuted, and most maliciously accused, yet hee cleerely iustified our *Saviour Christ*; for it was he (as many of the ancients doe comment) that told *Pilates* wife, and incited her to tell her Husband, that

That *Christ* was a *Man*.

Laertius l. 6.
Bonauent. in vita. S. Francis.

1 Cor. 12. 26.

That *Christ* was a *iust man*.

Math. 27. 19.
Resolution of
Pilate. Pag. 47.

Luke 23. 14.

Leo Ser. 3. de
pass.

Math. 27. 24.

Luc. 23. 15.

John 11. 50.

John 14.30.
Talem vix repe-
vit unum, mili-
bus è multis ho-
minum consilius
Apollo.
Iohn 3.46.

Iren. l. 4. c. 14.

That Christ
was a good
man.
Acts 10. 38.

that the man thus *maligned*, and condemned as *nefarious*, was notwithstanding *iust* and *righteous*; for the Diuell *knew*, that since he *first* knew him, he *knew* no sinne in him: And it may be that to this our *Samour alludeth*, when he saith, *The Prince of this World commeth*; *Sed in me non habet quicquam* but hee hath nothing in me: As if hee should haue said, When hee *searcheth*, and *seeketh*, and *sifteth* what he can; yet shall he finde *no euill*, no sinne, no, not the least cause of death in me. For he might iustly say, *Which of you can rebuke me of sinne? Quia ab omnibus accipit testimonium innocentie*, Because hee had the testimonies of all men, of all sorts, as *Irenæus* saith, to iustifie him; God, Men, Angels, Diuels, Friends, Foes, Acquaintance, Strangers, and all iustified him, that he was voide of sinne, full of grace.

And therefore, as we haue euer more *compassion* of them that suffer, and be innocent, then of those whom wee coniecture to be *Malefactors*; so the consideration of *Christs suffering*, being as the *Doue*, as innocent as innocencie it selfe, should move in vs not onely a *commiseration* of the sufferer, but also a *detestation* of the persecutors: for who can heare, or reade, of the death of righteous *Abel*, by that wicked *Caine*; the burning of *Lawrentius*, by that Tyrant *Decius*; the slaying of Saint *Bartholomew*, by his bloody enemies; or the dragging of *Hippolytus* with wilde Horses, and such like cruell and bloody *Tragedies*, without a *detestation* of such horribly wicked Actors? And can we heare the *sufferings* of innocent guilelesse *Christ*, without a deadly *detestation* of those inhumane Butchers?

Thirdly, He was not onely a *iust man*, that did no hurt to any man, but he was also a *good man*, that did good to euery man: for, *He went about* (saith the *Apostle*) *doing good*, and that both in words and workes: for, first, He often *taught them*, in the *Temple*, in the *Synagogue*, vpon the *Mount*, in the *High-ways*, in *Houses*, in *all places*; his goodnesse would not suffer him to *capitate* any thing in silence, that might be any wayes profitable vnto his hearers; but to *dispell* with all diligence, all mysts and cloudes of errors, from the inward eyes of the people, and to *instruēt* them cleerely in all the *beauenly mysteries* of saluation.

Secondly, He cured the bleeding wounds of afflicted consciences,

sciences, he reclaimed & brought home many stragling sheepe, and wandering sinners; he gaue eyes vnto the blinde, feete vnto the lame, speech vnto the dumbe, eares vnto the deafe, bread vnto the hungry, yea, many times hee restored health vnto the diseased, and sometimes the dead vnto their lamenting friends: And as Saint Paul saith, *Who is weake, and I am not weake; who is offended, and I burne not?* So might our Sauour more truly say, Who is burthened, and I am not griued at it? for he commiserated the corporall and spirituall infirmities of all men, yea, he did not onely pitty them in vs, but he put them all vpon himselfe; *Et tulit in se vt a nobis tolleretur*, and tooke them all vpon himselfe, that he might take them all from vs, as Saint Chrysostome saith. And therefore, it the people did so much condole the naturall death of *Dorcus*, because hee was so good a Creature, as to bestow some few clothes vpon some few poore distressed people; how much more ought wee to bewaile the shamefull and the dolefull death of *Christ*, that did so much good, and neuer any ill, all the dayes of his life?

2 Cor. 11. 23.

Acts 9. 39.

Fourthly, He was not onely *Iustus & bonus*, A iust and a good man, or an innocent man, voide of sinne, and a *virtuosus* man, full of grace, but he was also more honourable and noble then all the ionnes of men: for he was *Christus*, Anointed to be a King, a Priest, and a Prophet.

That Christ is,
1. A King.
2. A Priest.
3. A Prophet.
Math. 3. 2.

First, King; *Simul natus, simul Caesar*. He was a King by birth; *Where is he that is borne King of the Iewes?* He descended of the regall race, Saint Mathew reckons foureteene Kings in his pedigree, and hee was a King to his dying day, *Iesus of Nazareth, King of the Iewes*; Pilate writes it, and he will not alter it: for, God himselfe had spoken it, *I haue set my King vpon my holy hill of Sion*.

John 19. 22.

Psal. 2. 6.

Secondly, Priest; for, *The Lord swaue it, and he will not repent it, that he is a Priest for euer after the order of Melchizedecke*. The noblest Order, and the royallest Priesthood in the World: for this holy Priest was also a noble King; for hee was King of *Shalem*, King of peace; euen as *Esayas* calles him, *The Prince of peace*.

Psal. 110. 4.

Esay 9. 6.

Thirdly, Prophet; for, *A Prophet shall the Lord your God raise vnto you: And he shall be a Prophet, until I come*, in the highest degree,

Deut. 18. 15.

degree, euen the Prince of Prophets, and so great a Prophet, that *Whoſoeuer will not heare him, he ſhall ſurely die.*

Ier. 12. 18.

And therefore if *Ieremie* taketh vp that mournfull lamentation, for the death of King *Iofias*, and ſay, *Alas for that noble Prince, ah my Lord, or, ah his glory*; and yet he came to an honorable death in the Field, without any *ſhame*, and but little paine: then what ſhall wee ſay, for the death of this King of Kings, this *Prieſt of the moſt High God*, and this great Prophet of the Lord, that was annointed with the Oyle of gladneſſe aboue his fellowes? The Lord had ſaid, *Touch not mine Annointed, and doe my Prophets no harme*; yet we ſee Kings, the *Annointed of God*, are ſlaine, and *Ieruſalem* killed the Prophets, and ſtoned thoſe that are ſent vnto them: But behold a greater then all Kings is here, *Et quaſi vnus è decem milibus*, And ſuch a one as ten thouſand Kings are not equal vnto him; and yet he is not brought to an honorable death, of a *Prieſt* at the Altar, or of a King in the Field, but to a moſt ſhamefull and reprochfull death, the moſt accuſed death of the Croſſe, among the wicked: O then let vs conſider, if euer ſuch a perſon came to ſuch a death!

That Chriſt
was a true and
externall God.
Matth. 17. 54.

Fiftly, He was not onely the *higheſt* among all the Sonnes of men, but he was alſo the *Sonne* of the moſt High God; *Pilate* heard it, and feared; the *Centurion* ſaw it, and confeſſed it, *Truly this was the Sonne of God*; And the very *Diuels* felt it, and proclaimed it, *We know who thou art, euen the holy one of God*: yea, the trembling *Earth* quaking, the flinty *Rockes* cleauing aſunder, and the dolefull *graues* opening themſelues, did by a viſible voyce confirme him to be a God: And ſo that ſtrange *Eclipse* that was ſcene at his death; and that vnepected darkeneſſe, that vayed the face of the Sonne for three houres together, becauſe it was no defect of Nature, (the *Moone* being at the full,) and the day being at the middeſt, and therefore could not be any vſuall *Eclipse*, cauſed by the head or the tayle of the *Dragon*, (ynleſſe you meane that olde *Dragon*, the *Diuell*) it made that great Philoſopher *Dyonifius*, then in *Athens*, to ſay, That now the *World* was at an end, or the *God of Nature* ſuffered violence; ſo ſtrange were theſe accidents, beyond the power of Nature.

Luke 4. 34.

Dionys. in Ep.

The enemies
of Chriſt a-
ſcribe that to

Nay, the very enemies of Chriſt acknowledged him to be a Prophet, a King, a God; for while the people play vpon him, and contemne

contemne him, yet notwithstanding they *confesse* him to be a Prophet, saying, *Prophecie vnto vs thou Christ, who is hee that smote thee*: And as Saint *Ambrose* saith, *Compungentes caronant, & insudentes adorat*; While the Souldiers denied him to be a King, they Crowne him, they giue a Scepter vnto him, and they put a purple garment vpon him, which are the chiefest ornaments of the greatest Monarchs; and while they all deride him, and denie him for their Sauour, they doe in the meane time adore him as a God, and bow their knees vnto him, to whom all knees shall bow: And so the vnspokeable wisdom of Almighty God, did so hiddenly dispose of the sufferings of Christ, that his very enemies should attribute that to him in mockery, which hee was in deede and verity.

And so you see the person suffering, a man, a iust man, a good man, a King, a Priest, a Prophet, a God; yea, that God, which brought them out of the Land of Egypt, which ledde them through the Wildernesse, through a Land of desarts and pittes, and of the shadow of death, and through a Land where no man dwelt, where no man passed through, which fedde them in the Wildernesse, with the bread of Angels; which kept them as the apple of his eye, which suffered no man to doe them harme, but reproofed Kings for their sakes, and brought them into a wealthy place, and gave them the Lands of the Heathen, and the labours of the people in possession: This is that person which endureth all this passion. And therefore be astonish'd O ye Heauens, and be ye horribly afraid, at this, that this hatefull and hated Nation, this cruell and abominable people, this people void of wisdom, and destitute of understanding, should not onely forget that God which made them, but also desile that glorious face in Mount Sion, with their stinking spittles, which they could not behold vpon Mount Horb without great astonishment, yea, that they should dare to murder him without feare, whose very name they durst not utter without trembling, much like our godlesse people, that doe abhorre the very name of the Diuell, but will boldly imitate, and reioyce to doe the workes of the Diuell.

Oh that my head were full of waters, and that mine eyes were a fountaine of teares, that I might weepe day and night; for then I would bewaile with the weeping of Isai, this Vine of Shilma; I

him in mockerie, which he was indeede.
Mat. 26. 68.

Ambros. 10. 6.
23.

Ierem. 2. 6.

Psal. 78. 24.

Ierem. 2. 22.

Ierem. 9. 1.

Esa. 16. 9.

That of all
creatures, men
are most sub-
iect to sorrow.

Esa^y 53.4.

The more
righteous men
be, the more
they shall be
afflicted and
persecuted by
the wicked.

wis^d. 2. 12.

would water thee O *Hefebon*, and *Elenab*, and I would most fully shew my sorrow, because they haue so fully shewed their cruelty against the Sonne of God.

But from hence wee may see, who are most exposed to danger, and who be subject to the greatest sufferings.

First, *Man*, because he is most sensible, most intelligible, and most deserving miseries; and therefore of all other Creatures, man is chiefly borne to labour, and he is full of miseries: You see *Christ* himselfe hauing taken our Nature, he tooke our infirmities, and he carried our sorrows. [*Oh sors grauis, ô sors dura, ô lex dira quam natura promulgauit miseris; Homo nascens cum dolore, vitam ducis cum labore, & cum metu moreris:*] For this is the Law of Nature, divulged and executed among all Nations, that every man should be borne in sorrow; liue in paine, and die with feare; And therefore *Seneca* saith, That as, *Quicquid facimus de celo est*, Whatsoeuer noble act we doe, it is from aboue: So *Quicquid patimur mortale est*; Whatsoeuer wee suffer, is but a signe of our condition; and a *prælium*, a fore-shew of our mortalitie: *Nam quemcumq; miserum vides, hominem scias*; For whensoeuer we see any man in miserie, wee must know that to be the property of humanitie.

Secondly, The iust and righteous man, the best and godliest man, is most subject to the greatest sufferings: It were no wonder, that man suffereth, because man sinneth, but that the iust and righteous suffer, it seemeth strange: for, as the *Psalmist* saith, *Iustus quid fecit*, What hath the righteous done? And yet as *Aristides* was banished out of *Athenis*, *Iustus quia iustus*, Onely because he was a iust man; And as *Christ* saith, *Oderunt me grauis*, They haue hated me freely without any cause, or fault of mine, O God; so the righteous shall be troden as the clay in the streetes, they shall be sure enough to suffer, and there is cause enough for it, *Quia inuiles nobis, & contrarij operibus nostris*; Because they are vnprofitable for vs, we gaine nothing by them, no pleasure, no profit, no contentment, and they be cleane contrarily disposed to all our actions, say the wicked among themselves: And therefore though all men suffer, yet doe the righteous suffer most of all; for many (yea, and great) are the troubles of the righteous, saith the *Psalmist*; and though neuer so many, yea, though

though they *perish*, yet no man *layeth it to heart*, saith the Prophet.

Thirdly, Of all the *righteous men, Kings, Priests, and Prophets*, must be the chiefe in sufferings; *Nam oportuit Christum pati*, For it behoued the Anointed of God to suffer: And these be *Christi Domini*, The Anointed of the Lord, and therefore of all others, *these* are appointed to suffer for the Lord.

Fourthly, Among *these*, the more *godly* they be, the more will godlesse people *afflict* them: for Saint Paul was a chosen vessel, a most *upright*, and a most *excellent* man, therefore he must suffer *many things for my names sake*, saith the Lord. And Christ saith of all his Priests and Preachers, *Behold, I send you forth as Sheepes in the midst of Wolves*; and you shall be hated of all men for my names sake: What? of all men? that were a wonder, that good men, nay, the best men, should be hated of all men; for where saw you a good Preacher, and an honest man hated, or ill spoken of, say the Worldlings? Yet behold it is true, for our Sauour saith it, *You shall be hated of all men*; And there is great reason for it: for in all men there is corruption, more or lesse, and they must be enemies to all corruption; they must reprove all the *workes of darknesse*, all the *finnes and vices of men*: And therefore it were more strange, that they should be the true reprovers of all sinne, and yet not be hated of all men; for the more strictly a man is addicted to vertue, the more hee is *reieted* by the vicious; and the more hee *approves* or *sollaterates* sinne in them, either by not reproving the same in them, or by walking in the same steppes of good-fellowship with them, the more *acceptable* hee is vnto them; though the lesse *warrantable* in the sight of God: And therefore it cannot be, that any one of vs should be a *just* and an *upright* man, and should not be hated of all men.

I, But will the good and godly men *hate* them, who doe *confesse* their *finnes*, and doe alwayes *strive* against their owne corruptions? The wicked men may *hate* them, but surely the godly will not.

I answer, That the more *godly* men be, the lesse they hate them; yet because in them, sinne *stickes so close* vnto them, that although they *confesse*, and *detest* it with their *soules*, yet hath their *flesh* alwayes some *love* and *affection* vnto the same; in so

Esa 57. 1.

Kings, Priests, and Prophets, most exposed to all dangers.

Acts 9. 16.

The best Kings & best Priests, are often hated.

How it is that all men both more and lesse hate the best men.

Gal. 5. 17.

much that Saint *Augustine* in one of his Meditations confesseth, That in his *spirit* and *soule*, he did so heartily pray against his sinne, that his *flesh* and carnall desire was afraid God would heare the prayers of his soule, and so deprive them of their delights; for in the best men, *The flesh lusteth against the spirit*, and drawes them oftentimes to doe what they would not doe: And therefore as in the best men there is still remaining naturall corruption, so the same will still oppose it selfe against all them, that will seeke to dispossesse this olde *Adam* from their soules.

And therefore, seeing *Christ* did suffer, *Christians* suffer, and that the more godly they be, the more enemies they shall haue; we should not iudge of men, and especially of the *Preaching* of Gods Word, according to their outward appearance; of their enemies, crosses, and afflictions; but we should iudge righteous iudgements: And we that suffer, may, and should reioyce and be glad, that *We are counted worthy to suffer for the name of Christ*. And so much for the Person suffering.

2. Part.

PART. II.

CHAP. I.

Of the sufferings of Christ in the Garden of Gethsemane.

Of the sufferings of Christ.



Secondly, We are to consider the sufferings of this Person, *Iesus Christ*. Thus it becometh *Christ* to suffer: Well might it haue agreed with his excellent Nature, to haue conferred benefites, and to bestow gifts on the Sonnes of men; but to suffer torments, and to endure all indignities at the hands of sinnefull men, is strange and admirable; so incompetible is the Person and the Reason of *Iesus Christ*. And yet if we diligently obserue all those *Tragical* Scenes that are scene in the Records of the *Euangelists*, and marke all the *double* passages of his whole life, euen from the first houre of his birth, vnto the last moment of his breath; we shall finde the same to be nothing else; but a *Masse* of miseries, or a tempestuous Sea of all calamities: for he was no sooner borne, but hee beganne to beare

heare our sorrowes; he was cast into a *Cratch*, the breathings of the Beasts perhaps did warme his cloutes, to preserue his life, and he liued not long, but hee suffered the *effusion* of his blood, and the sharpenesse of *circumcision*: He was no sooner *circumcised*, but he was *designed* vnto the slaughter; *Herod* seekes his life, and hee will slay all the Children of *Bethlehem*, or he will put this *Childe* vnto the Sword: And therefore in the midst of *Winter*, he must flie to *Egypt* to saue his life; there hee liued a while, and hee must needs liue *poore*: for they that haue nothing among their friends, may very well bee thought to haue lesse among *strangers*; when he returnes, he must retire himselfe into corners, for feare of *Archilaus*; and when he begins to shew himselfe to the World, hee must beginne to combate with the Diuell; he is no sooner *baptized*, but he is tempted forty dayes together, without *meate*, without *drinke*, without *sleepe*: and he can no sooner beginne to *publish* the glad tidings of saluation, but they presently *accuse* him of sedition; His friends say hee is *madde*, his enemies say he hath a Diuell: All *seeke* his life, and this is the summe of his whole life, Pouertie and miserie, hunger, thirst, weakenesse, wearinesse, reproaches, lyings, slaunders, and what not?

Yet all these *sufferings* were but flea-bitings, they were but tastes of that bitter Cuppe, whereof hee sucked out the very dregges and all.

1. In the Garden of Gethsemane.
2. In the presence of his Iudges.
3. In the Adoumt of Caluerie.

These were the *places* of his torments, and in all these places we must consider, both the *greatnesse* of his grieffe, which is, *Pena sensus*, the paine of feeling; and the *smallnesse* of his comfort, which is, *Pena damni*, the paine of *leeving*: And therefore by Gods assistance, I will chiefly insist vpon those sufferings, that he suffered in these places.

First, It is concluded of all Diuines, that the *sufferings* of Christ was both in *soule* and *body*; sorrowes of *soule*, and paines of *body*: for, He hath carried our sorrowes, saith our Translation, our paines, saith another: to shew, that whether wee regard his *disconsolate soule*, or his tender *body*, it was a painefull and a sorrowfull suffering; so *painefull*, and so *sorrowfull*, that as it was

That the whole life of Christ was but a continuall suffering.

Matth. 2. 23.

Chap. 4. 2.

Iohn 8. 48.

Christ's chiefest sufferings in these three speciall places.

That Christ suffered both in soule and body.

Esay 52. 7.

Esay 53. 1.

The first degree of Christs suffering was that he was made passible.

Leo Ser. 8. de
Passione.

Hillar. de Trin.
lib. 10.

That the Humanity onely suffered.

Matth. 26. 39.

Matth. 27. 46.

Damasc. l. 3.
c. 26. de fide
Orthodoxa.

well-neere intollerable vnto him, so it is almost incredible vnto vs: for though at the bringing of Christ into the world, to bee the Sauour and Redeemer of his Church, the Prophet *Esay* saith, *How beautifull vpon the mountaines, are the feet of them that bring these glad tidings of peace?* i.e. How ready is euery man to embrace this newes; yet when he goeth about to expresse the manner of our diluierance, by such sorrowes, paines, and sufferings, he makes a stand, and saith, *Who belceueth our reports?* For,

First, I told you before, that this sufferer was a God, blessed for euer; and the God-head is impassible: no sorrow, no grieve, no paine could fasten vpon the Deity; and therefore how could our Sauour suffer? To this the Prophet answereth, *Sacrifice and burnt offerings thou wouldst not haue; corpus dei expiari non potest; but a body hast thou ordained me;* (as both the *Septuagint* and the Author to the *Hebrewes* hath it) *Nam cum mortis aculeum, non possit accipere natura deitatis; nascendo tamen, suscepit de nobis, quod pati posset pro nobis.* For seeing the Deity could not suffer death; *The Word was made Flesh*, that hee might goe the way of all flesh, and make a passage vnto his Passion, that so hee might really suffer, and not appeare to suffer, (as Saint *Hillary*, otherwise a most excellent Author, doth imagine:) And indeed *Hoc primum tormentum, & magnum mysterium, quod passibilis factus est;* This was his first suffering torment, and an vnspokeable mystery, that he was made able to suffer torments.

And we say that Christ suffered, not in respect of his *Diuine* nature; but in respect of his *humane* nature; for though the Deitie was in the sufferer, yet was it not in the suffering; though it was in the *Body* of Christs Passion; yet was it not in the Passion of Christs *Body*; but the *humanity* onely suffered, and the omnipotency of the Deity sustained the impotency of the Humanity; and while the flesh groaned vnder the anguish of his Passion, and cryed, *Father if it be possible, let this Cup passe from me;* and so breathed out that mournfull complaint; *My God my God, why hast thou forsaken me?* Yet then the Deity triumphed ouer all the bitterness of death, and the enemies of our flesh. And this is excellently exprest by *Damascen*, saying; *Quemadmodum si quis ignito ferro superinfundat aquam;* Euen as if a man should poure water vpon a red-hot iron, that which is passible

passible or capable to suffer by the water, that is, the *heat & fire*, is *extinguished*; but the iron remaineth still sound, and impassible; because the water hath *no power* to corrupt it; even so the *Humanity* of Christ may suffer paine and death, but the *Deity* inseparably vnited vnto the same, can notwithstanding suffer no manner of Passion. And,

Secondly, As it is a thing *incomprehensible*, (and therefore may well haue a *quis credidit*? who hath beleeued our report?) that God should be made *passible*, so it is a thing more *incredible*, that he being *iust*, being *King*, being *Priest*, being *God*, should notwithstanding *really* suffer; yea, so suffer, as to be *desperate*, *afflicted*, and *tormented*; and so *tormented*, that the Prophet *Esaie* may fitly call him, *Virum dolorum*, A man of sorrowes; as if he had beene *wholly composed* of miseries; and the Prophet *Jeremy* truly demandaund, *Si fuerit dolor, sicut dolor meus*? if euer there was any sorrow like vnto his sorrow: yet behold he was *oppressed* and *afflicted*, saith the Prophet; and *the Lord did afflict him in the day of the fiercenesse of his wrath*: And therefore, let others wonder at the rising of this Sunne; I admire his *going downe*; let them maruell, to see him *layed in the cratch*, I much more to see him *nayled upon the Crosse*; and let them admire to see him *sleeping* betwixt two beasts, and I will much more admire to see him *suffering* betwixt two thecues: But he was *wounded for our transgressions*, and he was *bruised for our iniquities*, saith the Prophet; and therefore, let vs the rather giue the more heed vnto those things that he suffered for vs; least the *neglect* and not regarding the same, shall adde *wrath* vnto our soules, *in the day of wrath*.

Well then, seeing the Sonne of God was made *passible*, apt to suffer, and that he knew his time was *drawing neere*, that hee must suffer, he went *out of the house*, out of the *Citie*, into the garden of *Gethsemane*, saith the *Euangelist*.

First, He went out of *the house* where they had eaten the *Passcouer*.

First, Least his *Hosts* that had so *kindly* receiued him into his house, should any wayes for his sake be *unkindly* vsed of his enemies: so sacred a *thing* was the law of *guests* among the *ancients*, that neither the *Lodger*, nor the *lodged* would hurt each

Heb. 11. 37.

Lament. 1. 12.

Ibidem.

The consideration of Christs suffering admirable.

Why Christ went out of the house before he was taken.

Valerius Maxi-
mus l. 5. 1.

Gen. 19.

Ouid Met. l. 1.

Plutar. in Sert.

Why Christ
went out of
the Citie.

Theophil. in
Mar. 14.

Lament. 1. 13.

Luke 19. 44.

Excesse om-
nes adyis aris-
que relictis di-
quibus imperi-
um hoc secte-
rat.

other if they met in the open fields, vnder the Colours of two deadly enemies: and therefore *Lot* offered his owne Daughters vnto the *Sodomites*, rather then they should abuse those Strangers that were come vnder his rooffe: and the Poet notes it, as an argument of the great perfidiousnesse of the most corrupted latter age; *Non hospes ab hospite intus*; That there was no truth betwixt the Hoste and his Ghest.

Secondly, Least (as *Sertorius* was found of *Perpenna* amongst his banquets, he might be accused to be a Wine-bibber, and bee said to be a boone-companion, and be a president of ill example vnto others; if he had beene found in the *Inne* amongst his Guests: for it is a great deale fitter to finde a Scholler in his study, then in the Tauerne.

Secondly, He went out of the Citie, out of that famous Citie *Ierusalem*.

First, Least any commotion or tumult should be raised; so dearely did this Prince of Peace, affect and seeke to preserue the Peace of *Ierusalem*: for they would haue taken him many times, but they feared the people; therefore he goeth out of the Citie, that they may doe it without feare, i.e. without feare of sedition.

Secondly, To shew that as they had shut him out of their hearts; so now, he begins to depart out of their walls. *Egressus est a filia Sion omnis decor eius*: and so all the glory of *Sion* is departed from them, and as the Poet saith of *Troy*:

— *Ruis Ilium, & ingens
gloria Teucrorum,* —

We may say the same of *Ierusalem*: the time of her desolation draweth neere, and it must bee made an heape of stones: Because, now God, which had been the upholder of them, was gone out of their wals, and departed from them: and therefore wee should euer take heed, that we shut not Christ out of our hearts, least he will hereupon shut vs out of his fauour.

Thirdly, He went into the Garden of *Gethsemane*.

First, That, as our fall was in a garden, so the worke of our Redemption should first begin in a garden.

Secondly, That his enemies might the more easily find him:

for

for it was a place that he had often frequented, saith the *Emanuelist*; and therefore he went not there as seeking to *bide* himselfe, but rather to expose himselfe, and like a noble Champion, to appeare first in the field, and to expect his enemies: for, although they sought him like a Partridge upon the mountaines; yet, *voluit dolo teneri ne derogaretur prescientia plenitudo*; Hee would not be craftily taken in a net by a guile; least that might be derogatorie to his omniscieny: and therefore knowing they were desirous to take him, he goes to meete them into the garden of Gethsemane.

And as soone as euer he came into the Garden, *Ecce hostem inuenit*; behold his enemy was there as soone as he, for he began presently, *Cantristare, & parere, & maestus esse*; To be troubled in soule, saith Saint Iohn; to be in anguish of mind, saith Saint Marke, and to be in an agony, saith Saint Luke, and to haue his soule exceeding sorrowfull vnto death, saith Saint Matthew.

Alas, what shall we say to this? for the spirit of man will sustaine his infirmities, but a wounded spirit who can beare? yet behold his Spirit, his Soule is sorrowfull vnto death: no doubt but his Apostles saw it, yet like a barrell full, and wanting vent, hee must needs burst forth, and confesse it; he doth not here *Enemas*-like, dissemble his griefe with a fained countenance; his sorrow is greater then can be contained; for it is vnto death, that is not onely *extensiuely* such as must continue for the space of seauenteene or eightene houres, euen vntill death it selfe shall finish it; but also *intensiuely*, such and so great as that which is v. sed to be at the very point of death, and such as were able to bring death vnto me, were I not referred to a greater and a heauier punishment.

And therefore he kneeled downe, and fell growelling vpon his face, and said, *Father if it be possible, let this Cup passe from me*; and there praying, he fell into a dreadfull agonie, his thoughts were troubled, his spirits affrighted, his heart trembled, his pores opened; *Et totus sudore defluit*; and he sweate great drops of blood, that streamed downe to the ground: and so panting, hee prayed, and sweating still he prayed, and the more hee was afflicted, the more he prayed, and fainted, as it were in the bathe of his owne blood; weeping, not onely with his eyes, but euen with

Why Christ
went into the
Garden of
Gethsemane.

What betell
vnto Christ
in the Garden.
Iohn 12.27.
Mar. 14.35.
Luke 22.42.
Matth. 26.38.
Prou. 18.14.

*Spem vultu
mulat, premis
altum corde do-
lorem.*

Matth. 26.39.

Bern Ser. 3.

with all his members; as Saint Bernard saith: And therefore the end of his Passion must needs be mournfull, when the beginning of it is so fearefull; and the cause of this agony must needs be supernaturall, when it proceeds so contrary to the course of nature: for it was in a cold season, in the open ayre, (and they were faine to make a fire within doores,) without any exercise, without any man neere him to offer him violence; and therefore naturally he should be inclined to a cold chilly operation, rather then to a bloody sweating agony; yea not onely to sweat some cold, thinne, faint sweat, which is called *sudor diaphoreticus*, but in such abundance of great drops (saith the Evangelist) that they were able to dye his garments with crimson red; according as the Prophet *Esay* saith, (though properly in another sense, yet in some respect may be applied to this) *Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the Wine-fat*: And as the Christian Poet *Houdelemi* saith,

Esay 63. 2.

*Sudor fuit undiq;
ruiis, sanguine manant
tanquam de vulnere gutta.*

*Cum cor sentit amoris gladium,
Cruor carnis rubricat pallium.*

When through loue, his hearts vaine bled,
It dyed his garments crimson red.

And that these drops did not onely distillare, drop out, but decurrere, runne and streame downe so fast to the ground, from all the pores of his body, as if they had issued out of most deadly wounds.

*Wynton. in Ser.
sup. Thren.*

It is well obserued, by our learned Bishop of Winchester out of Saint *Hierome*, and the *Chaldee* paraphrast, that the greatnesse of his sorrow melted him, so as if he had stood by some burning furnace, which was able to cast him into that sweat, and to turne that sweat into drops of bloud: and it appeares the rather, because the Prophet *Ieremie* saith in the same place, *that a fire was sent into his bones*, and that might well melt all his marrow, and cause the bloud to distill from his flesh, and to trickle downe to the ground: O happy garden watered with such teares: thou must needs surpasse the garden of *Eden*, that was watered with foure goodly riuers; for this bloud of Christ, doth speake better things, and bring forth better fruits, then the bloud of *Abell*: for that cryed out of the earth for vengeance, against

Heb. 12. 24.

his

his brother; but this cryeth for mercy vnto all the earth; euen to his enemies; *Father forgive them, for they know not what they doe:* and whereas our fruitfull Land, (the Land of our hearts) was made barren, for the sinne and iniquity of our fore-Father, to bring forth *thornes and thistles* (sinnes and wickednesse) yet now being watered with these heauenly showers of his blood, he maketh it very plenteous, to abound in all grace and godlinesse.

Luk. 23. 34.

But alas, what was the cause that should make him so supernaturally to sweat so strangely, to kneele so deuoutly, and to pray so earnestly; that, if it were possible, that houre might passe from him?

Quest.

Thomas Aquinas answereth, that the cause of all passions is to be considered; either

Resp.

1. *Ex parte obiecti*: In regard of the object. Or,
2. *Ex parte subiecti*: In respect of the subiect.

That as in the conception of gold in the bowels of the earth, there is *Astus solaris, & ignis subterraneus*; A concurrence of the heate of the Sunne from aboue, with a sulphurous fire from below; So in the Passion of our Saviour Christ, we must know, that in respect of the object, he saw the Diuine wrath from aboue, ready to be powred forth for the sinnes of men; and in respect of the subiect, hee saw the Church which was his body, so iustly punished by this wrath of God; and all that punishment to alight on him which had vnderaken to satisfie Gods Iustice, and to free his members from euerlasting torments.

And therefore no doubt but the cleere sight, and the deepe consideration of that Cup, which he was so sincerely to drinke vp, was the cause that made him both so vehemently to pray against it, and also in the vehemency of the feare of it, to be in such perplexed agony, as thereby to sweat the drops of blood.

The cause of Christ his agony in the Garden.

CHAP. II.

Of that fearefull Cup, what it was, which our Saviour was to drinke of, and that he so much feared and prayed against it.

What was the Cup which our Saviour was to drinke.



What was this Cup which hee was to drinke of? we cannot easily determine. For, Some thinke this prayer, this feare, this agony proceeded onely from the *weakenesse* of his *humanity*, that was now, though not *dis-vmited*, yet *vnassisted* of the Deity; and that they were chiefly effected, through the *feare* of that death, which so neerely approached; and therefore though they were uttered, as proceeding from *Passion*, or at least humane affection, yet were they presently *seasoned*, and as it were *corrected*, with more deliberate consideration: when he said; *Not my will, but thine be fulfilled.* But,

To these men I answer; that, although Christ tooke our *infirmities* vpon him, as well the spirituall *Passions* of the soule, as the corporall *infirmities* of the body: *i.e.* all such as are onely *miserable*, but not *damnable*; *penall*, but not *culpable*; or those that are *painfull* without sinne; but not those which are *susfull* without paine; as both *Damascen*, *Saint Augustine*, and *Aquinas*, haue most excellently obserued; yet we say that these *affections* in Christ, doe much differ from ours, in three respects.

That the Humane affections of Christ, differ from ours, in three respects,

First, In respect of the *object*; for we many times *feare*, where *there is no feare*, and we doe *loue* the things which we should *despye*; but he onely *feared* the things that are to be *feared*, and *loued* the things that are to be *loued* indeed.

Secondly, In respect of the *manner*, for *will wee will we*, these affections will *inuaide vs*; and when they haue once *taken hold* vpon vs, we doe many times *feare*, and *loue*, and *hate*, if not *against* reason, yet surely *beyond*, and *beside* all reason; and so, that as we cannot *guide* them; so we cannot *leane* them, when we would: but *CHRIST* is *angry*, *reioyceth*, *feareth*, *loneth*, when, and where, and so much as *iust reason* directeth him:

him: for these affections master vs, but he mastereth them: and therefore Saint *Augustine* saith, that, *potestate non infirmatus habuit seipsum*; These affections are rather signes of his omnipotency then arguments of his infirmity, because he mastereth their willingnesse to oppresse him, when they cannot find any weaknesse in him to be oppressed.

Aug. in Joban.

Thirdly, In resp:ct of the effects, for our passions and affections blinde vs, so that we cannot see the light of truth; in whom we loue we see no sinne; our loue is blinde; and in whom we hate, we can see no goodnesse; for, *malitia eorum exacerbat eos*: the malice of the wicked blindeth them, saith the wise man; and as the Poet saith of wrath,

(Impedit ira animum ne possit cernere verum.)

That it blindeth our eyes, and disturbeth our senses, so as wee know not what is what; So might I say of feare, of loue, and of euery other vehement passion; *Non modo memoriam excutit, sed & quoduis constitutum, & quemuis comatum impedit*; It doth not onely disturbe our memories, but it hindereth all our purposes, and indeuours; so that in respect of these, we forget many times and are hindered oftentimes to doe those things, which our selues most of all desire to effect: and therefore the *Psalmist* according to the vulgar Latine, saith, *Timor & hebetudinis uenerunt super me, & contexerunt me tenebrae*; Fearfulness and trembling came vpon me, and then darknesse hath inuironed me, or, an horrible dread hath ouerwhelmed me; and the reason hereof is truly rendred by the *Philosophers*, *Quia potentia naturales intente, mutuo se impediunt*: The naturall powers stretched to the highest straine, doe mutually disturbe and hinder each other, to discharge their right functions; and therefore exceeding ioy swalloweth vp griefe; and so of all the rest: the more intente we are to see any thing, the lesse able wee are to heare any other thing; according to that vulgar saying:

Plutarch. in l. de Fortuna Alexandri

Psal. 55. 5.

Auicenna ver. nat. lib. 6. c. 5.

Aristethic. l. 7. c. 14.

Pluribus intentus minor est ad singula sensus.

The sense intent to many things,

To each one truth it neuer brings.

But in Christ they could neuer diuert him from his desire, they could neuer darken his vnderstanding, nor any wayes hinder the execution of his Office: Neither concurrence of many,

yca,

yea, of most *contrary* passions, and affections; as *love* and *hated*, *joy* and *griefe*, and such like, any wayes *mitigate* or *stupifie* the sharpnesse, or liuely-hood each of other; but that euen now when he most *feareth* this deadly Cup, he exceedingly *reioyceth* at the benefits that he seeth shall accrew thereby.

And therefore though I easily grant that nature it selfe *abhorreth* death, the soule and body being euer loth to part, and euery thing *desirous* of life, yet that death should be thus *fear'd*, thus *prayed* against, thus *melt* our Sauour Christ into such a *blondy* sweat; I cannot willingly yeeld. For,

Iohn 8. 20.

Luke 12 5.

Iohn 2. 4.

Iohn 11.

Iohn 13. 37.

Matth. 26. 46.

First, *Desiderio desiderauit*; With a longing desire did hee *wish* this houre, and he calleth it *his houre*; as if in that houre he were to *enjoy* his longing; and he makes no more account of his *death*, then of his *dipping* in the water; for he calleth the same a *Baptisme*, saying, *I must be baptized with a baptisme, and how am I troubled till that be ended?* i.e. How am I *payned* and *griued*, not because I must *undergoe* it, for that is my *chiefest* desire, but because I must *stay* yet a while; *Mine houre being not yet come*, before I may doe it: and therefore to this end, *Quasi ambiens mortem*; as one that would euer keepe himselfe in his enemies sight, or as one *desirous* to be *dissolued*, he goeth vp vnto *Ierusalem*, he raiseth *Lazarus* from the dead, that the *wrath* of the *Iewes*, being *stirred* vp by this present miracle, he might be the *sooner* condemned vnto death; he biddeth *Iudas* to doe quickly what he meant to doe, not commanding the *Act*, but as desiring the *speedinesse* of the *Act*, as *Caetan* saith, and knowing, that *his houre was at hand*; and his enemies *uere*, hee saith vnto his Disciples, *Come, let vs goe meet them*, because they were not so *desirous* to take him, as he was to be taken by them: And therefore I cannot see, how so *much* *fear* of death, as to cause *such* an *agony*, and such a *greedy* desire of death, can stand together, especially in such a person, whose Passions cannot *inuaide* him beyond the limits of his owne Commission; but that we must ascribe farre greater matters to be the causes of this great and *fearfull* *agony*.

Secondly, We see his Saints and seruants not onely *willing* to die, but also *running* with *Ignatius* vnto the beasts; and *singing* (with the *Salamander*) in the midst of the fire; and therefore shall

shall we thinke that this heavenly Physician, which *healed* others, would not *heale* himselfe; and which *strengthened* others, to call, and cry for death, would thus *vehemently* pray and cry onely for feare of death?

But to this it is answered, that the Saints were *supported* by the power of his *grace*, and they were enabled by the helpe of his *Spirit*; and therefore no wonder though they *desired* it; but Christ though he was both *God* and *Man*; yet was he now left *deserted* of the helpe both of *God* and *Man*; for all his friends *forsook* him; and the God-head himselfe, which was himselfe, did now *sequester* and *withdraw* all his helpe from this poore, destitute and distressed man, *Iesus Christ*: and therefore no maruell that he being *wholly* left to himselfe; nay, not himselfe, but the *Humanitie* it selfe, should be thus *moued* and *troubled* at the sight of death.

I confesse, that although *Martyres non eripuit*; God did not *deliuer* his Martyres from death; yet *nunquam deseruit*; He did neuer *forake* them at their death; but *distilled* still into their hearts *abundant comforts* of his heavenly *Spirit*; and it is most true that very *much* of the influence of Gods comfort, and of the comfortable beames of the God-head, were now *restrayned* from the assistance of the Man-hood of Christ (as hereafter I shall more fully shew vnto you) yet I say that *all the Diuine comforts* were not *detained* from him; for then the Humanity could not haue *indured* so great an *agony*, had he not beene somewhat *sustained* by the *Deity*. Nay be it so, (as some would haue it) that his soule was euen as *scorched heath-ground*: without so much, as any *drop of dew*, of Diuine comfort; yet I say he was not *deprived* of his *reasonable soule*, he had all the powers and *faculties* of reason, and vnderstanding; in a farre more excellent measure, then any other man whatsoeuer; and these faculties were not *disturbed*, nor any wayes *darkened* with the vehemencie of any Passions, as I shewed vnto you before; and therefore I cannot see how the feare of a naturall death onely, could so *exceedingly* affright him, as to make him so earnestly to pray against the same: for we find, that euen *naturall* men, not knowing God, and therefore not *guided* by the light of God, doe, and haue by the light of Humane reason, made *light account* of death:

The Saints at their death were supported by God.

Whether Christ was wholly destitute of all assistance from the Godhead.

Winton. in Pass.
Ser. sup. Thren. 1
p 3.

death: and yet you for Christ, a man of perfect knowledge as man, so much as man could haue; is here *griuously troubled*, and *vehemently affrighted* at the consideration of that Cup which he was to drinke of: and therefore that Cup did containe a great deale more then that little draught of naturall death. And,

Heb. 5. 7.
That Christ
was heard, and
therefore de-
liuered from
what he fea-
red.

Thirdly, The Apostle vnto the *Hebrewes*, saith, That when Christ offered up prayers and supplications, with strong cryings, and teares, vnto him that was able to saue him from death; he was heard in that which he feared; or, for his piety, as the originall hath it. Now, this must be referred vnto his seruent prayer, and those bloody teares in the Garden: for we doe not reade, that in any place else, he did offer the like prayers and teares vnto God: and therefore, seeing he was heard. i.e. so heard that he obtained his request; *Prae reuerentia*; for his modestie, or for the respect that God had vnto him, and was deliuered from that which he feared; it must needs be, that it was not his owne naturall death that he so much feared, and so earnestly prayed against it: for, from this he was not deliuered, but he suffered, dyed, and was buried.

Psal. 75. 9.

That Christ
was to vnder-
goe the pu-
nishment of
all others.

And therefore, as the Prophet *Danid* saith, *In the hand of the Lord there is a Cup, the wine is red, it is full mixt; as for the dregs thereof, all the vngodly of the earth shall drinke them and suck them out:* So I say of this Cup of Christ, it is a Cup of many ingredients; it is full red, and it hath many dregs: and although in this good seruant, there was found no sinne; yet seeing he was contented to vndergoe the punishments of all bad seruants, and to suffer the iust desarts of all the vngodly; therefore hee must drinke and sucke vp the very dregs of this Cup: and yet, if we duely obserue it, we shall see, that he was heard in that which he feared: for though he drinke it vp sheere, yet it shall cleerely passe from him: and his prayer was no more, for hee prayed not, that he might not drinke of it, but that it might passe from him; euen as a man that drinketh a cup of poyson, and yet thereby is not poysoned: And so it did with Christ; he dranke vp all; and yet it did him no hurt at all; for though it made him sweate the drops of blood, though it grieved him, and pained him, and made him cry out; *My God, my God, why hast thou forsaken mee?*

Matth. 27. 46.

yea,

yea, though it cast him into a *sleepe*, and laid him dead in his graue, and there *sealed* him for a time; yet presently within the space of forty houres, or thereabouts, he *reuiued*, and *awaked*, as a Lion out of sleepe; or, as a Giant *refreshed with wine*, and then he *smote* all his enemies upon the *cheeke-bone*, and put them to a *perpetuall shame*; And through that short and momentary death of his, he purchased vnto his Church *euermlasting life*.

Psal. 78. 66. 67.

And therefore seeing this *Cup* which Christ feared, was not onely that little draught of *naturall death*; that was but the least drop thereof, but was a *Cup of many ingredients*; Let vs (so farre as we may gather it out of the word of God,) obserue and learne, what those ingredients might be, which were contained in that *Cup*; that so we may the better know what he *suffered*, and what he *prayed* against.

CHAP. III.

Of diuers particular things that were in that Cup which our Saviour dranke of.



And if we diligently search into the particulars, we shall finde, that therein might be;

First, *Some things that he griued at*, which troubled him. And

Secondly, *Some things that he feared*, which he prayed against.

The difference betwixt feare and sorrow or griefe.

For, there be great differences betwixt *τὴν λύπην*, griefe, and *τὴν φόβον*, feare: and betwixt the causes of sorrow and feare; for the *object* of sorrow and griefe, may be as well *euill past*, as the *paine present*; but the *object* of feare, is onely *euill to come*; or that which is *present*; but as yet not wholly passed ouer; feare alwayes *going before* the paine, sorrow and griefe following after: and yet I say that the same things now in Christ might, and did worke, both feare and griefe; because he *fore-saw* those things that were to come, as present; or as already past; and therefore he feared them as things to come, and he griued for them, as if they had beene already past.

H h

Of

What Christ
griued at.

Of the first sort there were somethings, { 1. In respect of himselfe.
2. In respect of others.

- { 1. In respect of himselfe, he fore-saw these two things.
1. The greatnesse of his paine and shame.
2. The deferring of his death and punishment.
2. In respect of others, he fore-saw likewise these 2. things.

- { 1. The small account that they would make of so great a worke.
2. The greatnesse of that punishment which they must suffer for this smalnesse of their account.

And would not these things grieue a man?

What Christ
feared.

Of the second sort there were especially three things, { 1. The weight of sinne.
2. The malice of Satan.
3. The wrath of God. }

And would not these enemies, so many in number, so mighty in power, and so terrible to behold, make a man to feare, to tremble and to sweat? And yet from all these he was deliuered, and so as the Apostle saith, *He was heard in that which he feared.* But to speake of these a little more particularly.

What Christ
fore-saw in
respect of him-
selfe
First, his pu-
nishment.

Aristot. 3. ethic.

Secondly, His
Shame.
The Shame-
full handling
of Christ
was more grie-
uous vnto him
then all his
corporall
sufferings.

First, He fore-saw that he should indure; *Supplicium quonnullum maius, & opprobrium quo nullum vilius*; A punishment, then which there could not be greater, and a shame, then which there could not be viler: The first (which was but the least thing that griued him) yet it caused a *collusation* of the flesh with paine, with death; because the flesh naturally is desirous to escape them both; *Et omnium terribilium terribilissimum est mors*: And of all terrible things, death is the most terrible thing, saith the Philosopher; and therefore the very remembrance of the same, must needs bring a terror vnto flesh and blood. And the second, (which was the shamefull things that were to be done vnto him: to be scorned and scoffed, accounted as wicked, taken by the wicked, and condemned with the wicked, and so shamefully handled, shamefully deemed, shamefully dying) did a great deale more perplexe and griue him then the former; any man wishing rather to dye, then to suffer shame; shame being a greater punishment, vnto the minde and soule; then any torture can be

be vnto the flesh: for nature (cleane contrary to the course of the world, which alwayes taketh part with the stronger-side, and layeth helpe vpon them that are mighty) vsesh alwayes to assist the weaker part, as it appeareth plainly in the letting of blood in the arme, or in any other place: for then nature, as it doth still send the blood; *Quasi agmine facto*; as it were on heapes from all the parts of the body thither, vntill the said rupture be stopped vp againe; and so likewise, when the heart of man, which is the seate of feare, begins to be troubled with any vehemement or horrible feare; then will nature presently collect the blood about the same, for to assist it, whereby the face is left pale, and all the exterior parts, as it were voide of life: and when the face of man, which is the seate of shamefastnesse and honesty, is aspersed with shame and reproach, then presently the blood relinquisheth all the interior parts, and gathers it selfe vnto the face, as to that part which now hath most need to be sustayned, whereby we truely say, that *Pallor timentium, rubor erubescensium est signum*: To blush is the signe of shame, and to be pale, is an argument of feare.

And therefore, though the feare of his punishment, and of death did merely touch him, yet to shew that the consideration of this most shamefull handling of him, did more perplexo him, his blood did not collect it selfe vnto the heart, (though the same was much affrighted,) but, leauing the heart, as it were destitute of all helpe, it flew into his face, as vnto that part, which for shame of their dispitfull vsage of him, had most neede to be assisted; and from thence, as the pretious oymment that was powred vpon Aarons head, ranne downe vnto his beard, and from thence vnto the skirts of his cloathing; So this pretious blood of Christ, gushing out chiefly at his face, it plentifully trickled downe to the ground.

Secondiy, As the consideration and fore-sights of these things did much grieue him; so the dilation and deferring of them, did not a little trouble him: for as the expectation of death, is many times more grienous vnto the affrighted flesh, then death it selfe; so was the dilation of that good, which was to proceede from his death, a great deale more grienous vnto him, then many deaths: for hee was most greedy of our saluation; and as the

Nature alwayes releueeth the part most distressed.

The deferring of his suffering much grieved our Saviour.

Horse made ready vnto the battle, and hearing the Trumpets sounding,

(*Stare loco nescit, micat auribus, & tremis artus,
& frenas ferex spumantia mandis:*)

doth *fume* and *foam*, and cannot stand, but still striueth to goe forward; so Christ, hauing this *baptisme* to be baptized with, he was exceedingly pained, vntill that was ended: *Quia spes que differtur, affligit animam*; Because (as Salomon saith,) hope deferred, or expectation prolonged, languisheth the soule; and therefore as Ionas said, *Irascor usque ad mortem*; I am exceedingly angry, euen vnto death; that is, because death comes not to me; for I doe seeke for death, and it flies from me, so Christ was grieved vnto death; *Non ex metu mortis sue, sed ex mora redemptionis nostrae*; Not for any feare of his owne death, but by reason of the *delaying* of our deliuerance, from euerlasting death, as Saint Ambrose saith.

Secondly, As he fore-saw these things, in respect of himselfe, so in respect of others he fore-saw.

First, The *small account* that many men would make of this his so great a suffering; he saw how few would embrace it, and how many would contemne it; and therefore when he considered with himselfe; *Qua vilis in sanguine suo*: What profit might accrew from his blood, knowing that the least drop of it, was of sufficient value to saue the whole world: and yet (by reason of the *iniquitie* and *incredulity* of men) that all of it, being spilt and shed, it should notwithstanding saue but a remnant, and a small company of men; it could not choose but grieve and vex his righteous soule to see his blood spilt in vaine: for would it not grieve any man to pay an infinite price to saue a base slaue from death, and to see that *villaine* presently cast himselfe to death, and with all his strength and wit to seeke the death of his Redeemer? this was the case of Christ; for he was willing to redeeme vs with his owne most precious blood: and yet he saw the wicked would trample this benefit vnder foot, & account the blood of the couenant as an unholy thing, and make none other use of it, but most fearefully to swear by it, and abuse it; and so bringing vpon themselves swift damnation: and therefore seeing euery sin grieues God, this must grieve him most of all?

O then

Virgil. l. 4. Æneid.

Ambr. 7. in Luc.

What Christ fore saw in respect of vs.

First the neglecting of his blood.

Heb. 10. 29.

O then beloued brethren, seeing, as it grieveth the Husband-man, to see his ground well manured, *still* continuing barren; so it is a griefe to Christ, to see his bloud grow fruitlesse, and that it is a ioy to him, (by our conuersion) to see the fruits of his labours; O let vs neuer cause him to say; *In vacuum laboravi*; I haue laboured in vaine, but let vs truly repent vs of our finnes, and faithfully lay hold of his death, that so both the Angels and this Lord of Angels may reioyce.

Secondly, He fore-saw the great punishment and aduersitie, that should light vpon many men, and vpon many sorts of men, for, and by meanes of this his sufferings and his cruell death. As,

First, Vpon his owne Disciples and dearest Apostles; for, *I will smite the shepherd, and all the sheepe shall be scattered*, saith the Prophet: Here *Iudgement begins at the house of God*: These sheepe must be scattered, and so they were; for all of them did perfidiously forsake him, and the stoutest of them did plainly forswear him, and yet he warned them of it, he told Peter of his infirmities, but he vanted of his magnanimity, he told him that he should deny him thrice, but he said he would rather die then deny him at all: and he willed them all to watch; but they all gaue themselues to Sleepe; and therefore Saint Hillary saith, that Christ, *Non pro se tristis erat, neque sibi orat, sed pro illis quos mouet orare peruius*, was more sorry for them then for himselfe; and prayed not so much for himselfe, as he did for them whom he commanded to watch and pray. And Saint Ambrose saith, *Quod discipuli dormiunt, & nesciunt dolere pro quibus Christus dolebat*; That his Disciples Slept, and knew not how to grieve, for whom Christ did so much grieve, to see he did so much for them, and they so little regarded him, so little regarded their owne soules, that had he not prayed for them, that their faith should not faile, Satan had not onely sifted them all like wheate, but hee would haue also blowen them away like chaffe from off the face of the earth.

Secondly, Vpon that cursed Nation of the Iewes: he fore-saw how that their glorious Temple, which was the ioy of the whole earth should be subuerbed, their houses ruinated, them-

H h 3

selues

Esa. 49. 4.

The dispersion
of the Apo-
stles.

Zach. 13. 7.

1 Pet. 4. 17.

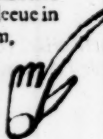
Matth. 26.
34. 35.Hillary l. 10.
de Trinitate.Ambros. l. 10.
in Luc.

Psal. 43. 2.

The reiection
of the Iewes.

Ambr. l. 10.
in Luc.
Aug in Psal.
88.

The condem-
nation of all
those that
would not
believe in
him.



Heb. 6. 6.

2. Part. The Passion of the Messiah. Christs sufferings

selues slaughtered, and die, some with cruell famine, and some with the raging sword,

Ante ora patrum

Solima sub manibus alsis.

Perhaps in their mothers armes, or before their parents faces, vnder the very walles, and in the spacious streetes of Ierusalem, which should be made an heape of stones: and therefore Saint Ambrose, and Saint Augustine say, *Quod tristis erat pro persecutoribus*; That as heretofore he wept ouer Ierusalem, when he considered of her subuersion; so now it grieueth him, that this wicked Nation, whom he had chosen as peculiar vnto himselfe, of all the Nations of the earth; should by their nefarious handling of him, pull downe such fearefull punishments vpon themselves: because indeed it grieueth God,

Quoties cogitur esse ferax;

Whensoeuer, by our finnes we doe compell him to powre out the Viall of his vengeance vpon our selues.

Thirdly, Vpon all the rest of the generation of men, that would not lay hold vpon this his precious death: for hee knew full well, that not the least drop of his blood should fall to the ground, but it should bring forth fruit, either to satisfie Gods iustice, and to pacifie his Fathers wrath against all beleeuers in him; or else to kindle his indignation against all contemners of him; for whosoeuer will not lay hold on the benefites of his Passion, for his saluation, he shall be sure to be accountable vnto God for all his sufferings, to his further condemnation; because thy finnes did cause them, and for thy redemption he endured them. And because he saw so many millions of men, that would rather (as we doe) *Crucifie againe this Sonne of God, and make a mocke of him*, and so treade him vnder feet, rather then lay hold vpon his death, by the hand offaith; therefore it much grieved him that this great price, which he so louingly offered for our redemption, should through our owne negligence and wickednesse; so fearefully redound to our further and greater condemnation.

And these be the things hee grieved at; the greatnesse of which griefe to see his owne miseries, so vniustly inflicted vpon him, and the punishment of the wicked so iustly imposed vpon them;

them; combating with the greatnesse of his ioy, to see hereby the *wrath* of his Father *appeased*, and the eternall *saluation* of his Church *purchased*, might very well bring him into his grievous, sweating, bloudy agony. And yet,

Secondly, Those things which he feared, were more grievous things to *behold*, and more *intollerable* things to *indure* then these. For,

First, Hee saw the *weight* of sinne, or of that punishment which every sinne deserueth, which he was now to *undergoe*; and this he knew to be most *insupportable*; for every sinne is like a *talent of lead* that presseth down the bearer, even as a *Cart* is pressed that is full of *sheaves*; the very earth it selfe is not able to beare the weight of sinne, but *groaneth* under the same vnto this day: and therefore the Prophet *Danid* saith, that his *iniquities* were like a *sore burthen*, too heavy for him to beare: But vpon Christ was laid the *iniquities of vs all*; and he was to make a full *satisfaction* for them all: and he saw that no sinne could be pardoned without great *sorrow*, without great *paine*; for as no sinne is committed, but that first it is in the *minde* and *soule*, before it proceedeth out of the body, and the rule of *Iustice* requir-
eth: *Vt per qua quis peccat, per hac & torqueretur: & vs inde inci-*
peret pena, unde incipit crimen; That by which a man *sinne*th, by that he should be *punished*, and this punishment should there begin where his sinne began: therefore seeing we our selues were neither able nor willing to sorrow sufficiently for our sinnes, he began to be troubled and *grieved* in minde, and to be exceedingly sorrowfull for vs: and so *Aquinas* saith, *Christus non tan-*
tum doluit de amissione vite temporalis, quantum de peccatis omni-
um aliorum. Christ did not grieve so much for the losse of his owne life, as he did for our *sinnes*: and so Saint *Ambrose* saith, *Mihi compatiatur, mihi tristis est, mihi dolet, quia pro se nihil habuit*
quod doleret: He *pitieth* me, he is *sad* for me, because he had no-
thing, he did nothing that he should be grieved for himselfe: and therefore he bewayled and was grieved at; *Non supplicia*
sua sed vulnera nostra, Not so much his owne death, as our *sinnes*: and because, as we not knowing the greatnesse of sinne, doe not know the greatnesse of that sorrowe that we owe for sinne, so Christ, knowing both, and being to *undergoe* the sorrow of all

H h 4

sinnes,

The things
which our Sa-
iour feared.

Zach. 5. 7.

Rom. 8.
Psal 37.

Cyp. de laps.

Amb. de fide
l. 2. c. 3.

Thorn. 2. 13.

sinnes, he did exceedingly sorrow and grieve; *Magna ut mare contritum*, and his griefe was like an *Ocean Sea*, bottomelesse and boundlesse. And therefore what maruell if he did exceedingly feare, sweat, and prostrate thus himselfe vpon his face, to pray to be deliuered from such a griefe, such a burthen? for as the Poet saith,

— *Gemit sub pondere curru.*

The strongest pillars must needs bowe, if you lay more weight vpon them then they are able to beare.

Atlas en ipse laborat.

Iohn 14. 33.

Secondly, He saw the malice of Satan, and his full leane and license, not as it was to *Iob*, with limitation, doe what thou wilt, but save his life; but without restriction, the whole power of darknesse was let loose to vse all his violence, and to afflict him what he could; and this our Sauour intimateth, when he saith, That the prince of this world commeth, and calleth that houre, the houre of the power of darknesse: And hee knew his power to bee very great, and his malice to be nothing lesse then his power; and therefore he might well feare and pray against the same.

Iohn 12. 31.

Thirdly, Hee saw the wrath of God so infinitely kindled against euery sinne of man, and (as it is agreed vpon by all Diuines) he saw now God sitting in Iudgement vpon the world, for so the words of our Sauour sheweth, Now, that is, euen at hand, *Is the iudgement of this world*, and the prince of this world shall be cast out; and himselfe bearing the sinnes of all men, standing before this Iudgement seat of God, and to vndergoe all the punishments due to man, that so he might satisfie the Iustice of God for vs: and he knew that it was a fearefull thing to fall into the hands of the living God, for the Lord our God (saith *Moses*) is a consuming fire; and therefore, as the Prophet saith, *My selfe trembleth for feare of thee*, and *I am afraid of thy Iudgements*; so what maruell is it, if the manhood of our Sauour Christ, seeing the Maiestie of God, and the greatnesse of his fury against sinne, and it selfe now to answer for all sinnes, was brought into this fearefull agony? and was thereby moued, so earnestly to pray to God:

Deut. 4. 24.

First, Against eternall malediction in the behalfe of his Church.

Secondly,

Secondly, Against the *insupportable* burthen of corporal castigation, in respect of himselfe. For,

First, Hee saw that *eternall damnation* was due to vs for our transgressions: and he now in *vs* and for *vs*, stood to be arraigned, and we in him stood to be punished; and therefore as hee said to Saul; *Saul, Saul, Why persecutest thou me?* when his Church onely, and not *Himselfe* was persecuted; so here hee saith; *Let this Cup passe from me: i.e. from me and mine*, from me and all my Church, which is my Body, which is my *Selfe*; for this is *Vox Ecclesia in Christo*, The voyce of the Church uttered by *Christ*; or else *Vox Christi in Ecclesia*, The voyce of *Christ*, spoken in the behalfe of his Church; because now the Church was comprised in his Body, in which it was crucified, buried, and raised together with him, as the *Apostle* teacheth.

Secondly, He saw that his *Humanity*, which was to suffer the iust punishments of all sinnes, *insulted* by the malice of the Diuell, for the *satisfying* of the wiath of God, was but *flesh* and *blond*; fraile, and weak: and therefore he might well *fear* and pray that God would not lay *heavier* punishments vpon him, then his *patience* and *obedience* could endure; and so the meaning of this prayer, *let this Cup passe from me*; should be this, *viz.* let it not *opresse* me, for so the words immediately following seeme to shew, *Not my will but thy will be fulfilled*: as if he should haue said, my desire is not, that it should so *passe* from mee, as that I doe not *drinke* of it at all, and so not *fulfill* thy will, but that I *drinking* of it, to fulfill thy will, may notwithstanding be not *oppressed*, not *subverted*, not wholly *swallowed* by it, that it may so *passe* from me as a Cup of *deadly poyson*, that is wholly *drunke* vp, and yet is at last quite *voyded* without the *finall fall* or death of the drinker.

And these are the things that hee feared, and hee was heard, *αὐτὸς ὑπακούσας; in that which hee feared*, saith the vulgar *Latine*; or, *praeruerentia*; for the reuerence and respect had of him, as *Oecumenius*, and *Saint Chrysostome* doe interpret it: God laying on him but *supportable* paines, and deliuering his Church from *insupportable* punishments. And this was the *beginning* of his sufferings, in the Garden of Gethsemane.

Galat. 2.

Rom. 6.

Coloss. 3.

That God would lay no more punishment vpon him then his manhood should be able to support.

CHAP. IIII.

Of the treason of Iudas, of the flight of all his followers, and of the taking and binding of Iesus Christ.

Three special things that happened in the Garden after his agony.



After that our Sauour had thus prepared himselfe for death by Prayer, wee finde three special things that befell him in that very Garden of Gethsemane.

- { 1. *The Treason of Iudas.*
 2. *The flight of his followers.*
 3. *The taking and binding of him.* }

For the first, we shall the better vnderstand it, if we consider these three points.

- { 1. *What Christ had done for Iudas.*
 2. *Why Iudas betrayed Christ.*
 3. *How he betrayed him.* }

First the treason of Iudas.

A briefe catalogue of those benefits that Christ did for Iudas.

Aug. Ser. 28. ad fratres.

First, Saint *Augustine* collecteth the summe of those fauours, that Christ had conferred on Iudas, as the healing of his father from his *leprosie*, and his mother with whom hee is said to haue often committed most odious incest, from the *passe*; the choosing of him to be one of his twelue *Apostles*, the appointing of him to be his *purse-bearer*; and to keepe all the wealth he had; the preserving of his life, when he with the rest of his fellowes, were well-nigh drowned in the ship; the concealing of his *theft* and falshood, which our Sauour often knew, to salue his credite; the giuing vnto him of his *blessed Body and Bloud*; the washing of his feet; the fore-warning of him of his *fall*, that hee might pray for grace; to preserve him from the Diuell: and many more benefits of lesser note, which should haue eternally obliged him vnto Christ.

Quest.

But here it may be demanded, *why* our Sauour, knowing him to be so wicked, and that hee would betray him, would choose him to be his *Apostle*.

Resp.

I answered that Christ did it for diuers reasons, as specially these.

First, That it might be no *preiudice*, or cause of vpbraiding good

good men, that wicked men should be of the same calling, or profession: for it is vsuall in the world, to *twisse vs*, with the wickednesse of our *fellowes*; none so *cometous*, none so *contentions*, (say the people) as you *Preachers* be; alas, if some be so, wee cannot helpe it; there was a *Caine* in *Adams* house, and a *Cham* in *Noahs* Arke, and here a *Iudas* among *twelve Apostles*, and therefore among so many of vs, what maruell that there should be many euill? but doe you looke, that you condemne not the *righteous* with the *wicked*, or *griene* the good, by vpbraiding them with the faults of the bad.

Secondly, to shew vnto vs, that men may be called to eminent and holy places, &c yet be *cast-awayes*: because it is not the excellency, or the Sanctity of the calling, but our *holy* and vpriight *conuersation* in our callings that makes vs *acceptable* in the sight of God.

Thirdly, To testifie Christ his *innocencie*, that had alwaies his enemy, to behold his conuersation.

Fourthly, For our *example*, to be *patient*, to suffer wicked men amongst vs.

But againe, it may be demanded, why he made him his *Purse-bearer*, knowing him to be a thiefe?

To this *Aquinas* answereth, that God vseth to commit his *spirituall* graces, to his *best* seruants, and his *temporall* gifts to those that are more worldly minded, to see if by any meanes, he may *gaine* them, to serue him: for the worldlings will *serue* God many times when God *blesseth* them with all manner of store, therefore Christ knowing *Iudas* to be a *cometous* wretch, he made him his *steward*, and committed to his hands all their *wealtis*, to see if this might moue him to bee *true* and *faithfull* vnto him: All this Christ did for him, and yet as the Prouerbe is, *Improbis à nullo spectatur obsequio*, saue a thiefe from the *Gallowes*, and he will be the first that will seeke to hang thee; so *Iudas* had put all these blessings in a *riuen dish*, and as the *Leopard* is saide to be *most sauaige* vnto them that doe *most good* to him, so doth *Iudas* here, *first* betray his *Master*, that was his *best friend*, and had done *most good* vnto him: but wee must consider,

Secondly, why *Iudas* betrayed Christ? The *Euangelist* sheweth briefly.

Why Christ did choose *Judas* to be his Apostle.

Nazian orat. 4. de theol.

Aug. li. 18. c. 49. de ciuitat.

Thom. in Iohn 13.

Why Christ made *Iudas* his Purse-bearer.

Why *Judas* betrayed Christ.

Lex talionis.

What a horrible sinne is couetousnesse.

Inuen. Sat. 14.

Boet. 2: 5.
Nam senior ignibus etne, feruens amor ardet habendi.

Jerem. 24. 2.

That there are five kinds of kisses.

Prou. 7. 13.
Gen. 29. 11.

*Luc. 7. 45.**2 Cor. 13. 12.**2 Sam. 20.*

briefly, that because the oymment which was poured on Christ, was not solde for 300. pence, and put into his bagge, he went vnto the high Priests, and sels Christ for 30. pence, *decorum pretium*, a goodly price to haue for the Lord of heauen and earth: and therefore cleane contrarie we reade that 30. *sewes* were sold for one penny; but for *Iudas* we see how the desire of money is the roote of all mischiefe.

— *quid non mortalia pectora cogit,
 auri sacra fames?*

Or as *Inuenall* saith,

— *quareuerentia legum,
 quis metus aut pudor est unquam, properantis avari?*

What will not couetousnesse cause a man to doe? what feare of Law, what loue of Vertue, what shame or honestie can you finde in couetous wretches? For, it made *Achan* hide the wedge of gold, to the losse of his owne life; it made *Achab* a murdherer of innocent *Nabaoth*, it made *Polymnestor* kill his Nephew *Polydorus*; and here it makes *Iudas* to betray his owne Lord and Master *Iesus Christ*, yea, and to bee the formost man of all the wicked companie, to shew withall, that as the old distich saith,

*Non adest stygius demon tentare quod audet
 Effraim monachus, plenaque fraudis anus:*

None is so bad as wicked Priests: for they are like *Jeremies* figges; either exceeding good, or extreame euill; either most faithfull for Christ, or most seruent for Antichrist.

Thirdly, the *Euangelist* tells vs how he did bring to passe his wicked fall; for he gaue them a *signe*, that *whosoever hee should kisse, the same was he*: and wee finde that there are five kinds of kisser; the first a *whoorish* kisse, as *Salomon* saith of the Harlot, that *she caught a young man, and kissed him*: the second, a *chaste* kisse, as *Iacob* kissed *Rachel*: the third is a kisse of *courtisie*, as our Saviour said vnto *Simon* the Pharise, *Thou gauest me no kisse*; the fourth, is a *Symbolicall* kisse, for a signe of loue, as the *Apostle* saith, *Greet one another with an holy kisse*: the fift is a *treacherous* kisse, as *Ioa* killed *Amasa*, and presently killed him whom he kissed: and thus *Iudas* killed Christ, for he had said, *Whomsoever I shall kisse, the same is he, hold him fast*: Where obserue,

First,

First, That he gaue them a signe, *to know him*; because it was night when they tooke him; and because *Iames* that was called *the brother of the Lord*, and was afterward *Bishop of Ierusalem*, was so like him, that it was very hard to know the one from the other; and therefore, lest they should *mistake* him, and take *Iames* or some other for him, hee gaue them a *signe* to know him.

Secondly, That this signe was a *kisse*, that he might the more *cunningly* worke his purpose; *Nam doli non sunt doli, nisi astu colas*, for deceits are no deceits, vnlesse they be cunningly carried, and that if this way *sayled*, he might as he thought, haue still retained his place and credit; because he had but *dutifully* saluted him: And therefore he comes and *kissed* him; saying, *Aue Rabbi, Master, God saue you*; but herein we see,

- { 1. His arrogancy. }
 { 2. His iniquity. }

First, His *arrogancy*, that he would *presume* with those lippes, vnder which was the *Poyson of Aspes*, to kisse those lippes; in which was found no guile; *Iohn Baptist* thought himselfe vnworthy to untie the lached of his shooes: and *Iudas* will *presume* to *kisse* his mouth: and so all wicked men are euer more *presumptuous* then the godly; and they are bold and impudent, when the Saints doe feare and tremble.

Secondly: His *iniquity* is herein seene, that in two words hee vttereth forth two lyes, for hee saith *Aue*; *God saue you*, to him, whom he desired to *perish*; and he saith *Rabbi, Master*, to him whom he refused to *follow*; and so you see sweet words, from a poysoned heart; a *praying* for his life, and a *betraying* of him to death: *Ille mihi tam exosus est, quam inferni porta,*

Qui aliud animo occultat, aliud ore profert.

An Act so horribly base, that the very Heathen man could say, he hates him as the gates of Hell, that will say one thing and doe another thing.

And yet behold how our Saviour *deales* with this wicked Traitor, he *kisseth* him with the *kisses* of his mouth: and what greater signe of loue: and whereas he might haue *angrily* and *iustly* reuiled him for his *treachery*; he doth *mildly* and *kindly* salute him, by the name of *friend*; and what better name could hee

Why *Iudas* gaue them a signe.

Ignat. in ep. ad Job. si vera ep. Ignat.

Why the signe that *Iudas* gaue was a kisse.

How our Saviour sought to reclaime *Iudas* and to bring him to repentance.

vse,

vse, for *Father, Wife, or Children*, are but *vaine names*, vnlesse they be *friends*.

O then, *Si honoras dulcis domine,
Inimicum, amici nomine,
Quales erunt, amoris carmine
Quis te canunt, & modulamine?* } sweet LORD, if
thou callest him
friend that betray-
ed thee, how gra-

ciously wilt thou honour them, that doe *serue* thee? but he goeth on to recall him to repentance; for in saying, *Wherefore camest thou*, he sheweth his compassion towards him; because they be, *Verba misereantis, non querentis*; Words of pitying him, as if he had said, alas poore wretched man, what dost thou meane to doe? to runne from God vnto the Diuell? for Christ knew well enough to what end he came: and therefore hee addeth, *Iudas, betrayest thou the Sonne of man with a kisse?* *Iudas* is thy name, a name Honourable and Noble among the *Jewes*; and wilt thou now so stayne it, that it shall be for euer so odious among all Christians, that not any one of them will be called by it, but distaine it as a most infamous appellation, euen for euer: *Et tradis*, and wilt thou proue a *Traitor*, to betray, yea and to betray the *Sonne of man*, and that with a kisse? for if thou wouldst needs betray him, why so hypocritically with a kisse? *O signum sacrilegum, O placitum fugiendum, ubi ab osculo incipitur bellum, & per pacis indicium pacis rumpitur sacramentum*; O most horrible, and a most hatefull fact, when *Warre* is begun with a kisse, and peace is broken, vnder the colour of Peace! to proue the prouerbe true, *Quicquid id est, timeo Danaos & dona ferentes*; Whatsoeuer mine enemie doth, yet still I feare him; and I will looe rather the wounds of my friends, then the kisses or gifts of my foes least they proue like the kisses of *Iudas*, or the mutual gifts of *Hector* and *Ajax*, to be the chiefe instruments of their destruction.

But, *quid debuit*; Nay, *quid potuit ultra facere, quod non fecit?* What could Christ doe more to recall this *Iudas* to repentance, then he did? O that he had had the grace, to vnderstand it, and to make a right vse of this blessed Sermon of our Saviour Christ; *Iudas, betrayest thou the Sonne of man with a kisse*: for, he desired not the death of a sinner, but rather that he should repent, and liue.

Yet

Aug. Ser. 3.
post. pal. ser. 2.
de pass. ex Baq.
Tuta frequens
via sub ami-
ci fallere nomen;
tuta frequens,
licet sit via,
crimen habet.

Esay 54.

Yet nothing could preuaile to doe him good; *Te sane pro-
genere fera*: He was so hardened in his wickednesse, that no-
thing could bring him to repentance; to shew the *fearfull* case
of those men, that notwithstanding all our preaching will still
goe on in their old vsuall sinfull cources; and neuer turne vntill
with *Iudas* they come, (as it is said of him) into their owne
places, *i.e.* the pit of destruction.

And therefore, as *Caesar* said, *Etiam tu Brute*; So our Sauour
seeing not a stranger; but, *Homine pacis sue*; *Iudas*, one of the
twelue *Apostles*, his companion, and his owne familiar friend,
which did also eat at his Table, yea, and dipped his hands in the
same dish with him, *Magnificare supplantationem*, to lift vp his
heeel against his Master, his Maker, his Redeemer, *Et officio
sanguinem fundere*, and to betray him so *treacherously* with a
kisse, yea, and also to contemne this his gracious Sermon, as to
make no vse thereof: this mu't needes be a grieue and a sorrow
vnto him, especially if wee consider how hee doth alwayes
griue more at our *destruction*, then he doth at his owne *suffe-
rings*, and most grieuous *Passions*.

Now the practice of *Iudas*, to betray his Master with a *kisse*,
should teach all Masters, not to trust *euery* seruant too farre, for
as all is not *honey* that is *sweet*, nor all *gold* that *glistereth*: So is
not euery man a faithfull seruant, that saith, *Haile Master*, God
saue you: And the reward of *Iudas*, to hang himselfe, to destroy
himselfe, to damne his soule, and with that little gaine he got,
to buy a field of blood for others, and to purchase Hell for him-
selfe, should teach all seruants, to take heede that they *betray not*
their masters, and all men to beware of couetousnesse.

Secondly, *Iudas* had no sooner *betrayed him*, into the hands of
sinners; but all his *followers* presently *fled*: his best beloued *Iohn*
was now *deiected*, and the stoutest *Peter* did follow *aloofe*, & all
the rest did *basely hide their heads*, and withdraw themselues
cleane away. Not long before he had fed them with his own bo-
dy, and refreshed their spirits with his most *precious blood*; and
yet now they all *forsake him* which should *support him*; and he
was left *alone* in the hands of the barbarous souldiers: well hee
might looke (as the Prophet saith) for some to *haue pity vpon
him*; but looke while he would, there was no man to helpe him,
no,

Nothing can
reclaime an
obstinate sin-
ner.

Aug. Ser. 117.

What wee
should learne
from the con-
sideration of
this Treason
of *Iudas*.

Zach. 13. 7.

no, nor yet to pitty him; for, *I will smite the shepherd, and all the sheepe shall be scattered*: And what a griefe it is to a man, to see himselfe destitute of all friends, and forsaken of all his familiars, as if heauen and earth had conspired to leaue him helpelesse; let any man iudge.

Ambros. in Mat.
26.

*Ecce trahebatur
passus priameia
virgo criminibus.
Virgil. Æ-
neid. 1.*

Leo Ser. 7. de
pass.

Psal. 109.

Cyril l. 11. in
Iohn c. 37.

Thirdly, *Iudas* hauing giuen this *signe*, then the whole cohort, the whole company of armed souldiers, consisting of 1000. men, as *Vatablus* saith, or of 55. footmen, and 56. horsemen, as others thinke, comes in the midst of the night, with swords and stanes to take him, and to lay hold vpon him; which they might haue peaceably taken in the day time, teaching in the Temple, but that as Saint *Ambrose* saith, *Factum congruis temporis, & personis*; The fact, and the time, and the persons doe well agree; because that a worke of darkenesse, done by the children of darknesse, was fittest to be done in the time of the greatest darknesse: and when the souldiers had apprehended him, they presently bound his hands, and perhaps shackled his feete with chaynes, because *Iudas* had willed them before, *so bold him fast*; and because they would hereby fore-shew, that hee should die, they neuer vsing to bind any, but those whom they vndoubtedly purposed to crucifie: and especially, because the Holy Ghost would hereby signifie, that as *Theeues* are wont to be bound, so our Sauour Christ was contented to be bound, not for his owne, but for *Adams* theft; he was bound for vs, that we might be loosed from the bonds of sinne: And being thus bound, they drew him by the haire of the head, as *Leo* seemes to affirme, when he saith, *Trahunt volentem trahi, & sinentem sibi fieri quicquid sacerdotum instinctu, popularis furor audebat*; They drew him, that was willing to be drawne, and contented to suffer them to doe vnto him whatsoever pleased their malicious rage.

And it may be, they dragged him through the brooke of *Cedron*, and so made him to drinke of the brooke in the way, as the Psalmist saith: And thus you see how they bound him which came to loose them; as Saint *Cyrill* saith. *O Lord Iesus, let thy binding satisfie thy Fathers wrath*; that we be not bound, hand and foot, and cast into that utter darkenesse, where is weeping and gnashing of teeth. And so much for the sufferings of Christ in the Garden of *Gethsemane*.

CHAP. VI.

Of the sufferings of Christ before Annas, Caiphas,
Herod, and Pilate.



Secondly, Hauing heard some parts of Christs sufferings which he vnder-went in the Garden of Gethsemane; we are now to see, what hee suffered before his Iudges, and first before Annas: for when they had bound him, they brought him first vnto Annas, saith the Evangelist: but what was done here, it is not fully agreed: for Saint Augustine, and the common received opinion is, that he was examined here before Annas, and strooke vpon the cheekes by the high Priests servant, and denyed the first time by Saint Peter; but Origen, Tolet, Iansen. and other thinke that here was nothing done vnto him, but that the souldiers brought him to Annas, in ludibrium, to bee mocked and scoffed at; and that hee being the chiefe of Sanhedrim, i.e. of the 72. Elders of the Iewes, & father-in-Law to Caiphas, & to be high the Priest the yeare following, might assent vnto their act; and perhaps giue them some money for their paines in taking of him, and for their obseruance of him, to bring Christ vnto him.

And I will not discusse which of these is truest, but receiuing the last as most probable, I will passe to see what was done vnto him in Caiphas house: and here I finde foure speciall parts in this Scene.

1. He is examined by the High Priest.
2. He is stricken by the base servant.
3. He is denyed by his owne Apostle.
4. He is most falsly accused by many false witnesses.

First, Here the Iudge of all the world stands to be examined by a wicked man, and hee demaunds of Christ two speciall things.

1. Of his Disciples.
2. Of his Doctrine.

First, of his Disciples, he asked perhaps how many he had,
I i and

What Christ suffered before his Iudges.

First, before Annas.

Origen, tract. 35. in Iohn.

Tolet. annot. 8. in Iohn.

Secondly, what he suffered before Caiphas.

Annas examineth Christ of two things.

First, of his Disciples.

Christ would
not reuile
his seruants
fautes to shame
them.

Theodor. li. i.
cap. 11.

Iohn 3. 20.

and where they were, or what was become of them; and to this our Sauour answered *nothing*, because he thought it inough for them to haue himselfe, one for all: and though he might haue *justly* said, the one hath sold me, the rest haue forsaken me, and the stoutest of them will, as thou mayest see by and by, *forswear* me, that hee knew me not; yet hee had rather say *nothing* then say *euill* of them: because, it is not good to speake euill of the teachers of the people; and therefore Constantine was wont to say, that if he saw a Priest offend, hee would rather coner it with his Gowne, then suffer the same to be reuealed vnto the people; *Ne inde Laicijs peccare licenter aggreuiatur*: Lest others knowing the same, might thereby take the more liberty of sinning.

Secondly, He is questioned about his *Dollrine*: and to this our Sauour answereth; and, prefixing two speciall notes of a faithfull teacher,

First, To teach *publkely*, for, *I spake openly in the world*, and not in any secret corners, as one that hated the light, which is a great suspicion of euill; because, *euery one that doth euill, hateth the light*;

Secondly, To doe it in the Church of God, for, *I taught in the Temple*, and in the Synagogue, and in those places that are appointed for Gods seruice;

He saith nothing in particular, that might commend or *discommend* the same; but biddeth him aske those that were there, about him, what he said: for, it may be he saw some standing there that were his hearers, and could testifie vnto him what he taught; and he knew it was not the part of a wise man, either to praise or dispraise himselfe.

Nec te collaudas, nec te culpaneris ipsum,

Hoc faciunt stulti, quos gloria vexat inanis.

And if he had spoken any thing to *justifie* himselfe and his doctrine, he knew that must be to small purpose, *Quia illi quem pro latrone traxerunt, detraxerunt fidem*; because in bringing of him there, as a theefe and a seducer of the people, they had made him of no credit, whatsoever he had said: and therefore hee saith, he were better to aske of them which were of better credit with him then he was, what he taught; for these doe know what I haue said. You see the wisdom of our Sauour, and the *milde-*

ness

neſſe of his answers. Yet this ſerved not. For,

Secondly, Our Sauour hauing thus *markedly* and *diſcreetly* answered vnto the demand of the High Prielt; his ſervant *ſtrooke him on the cheek*; it is *likely* with his *ſiſt*, as hard as hee could; and it is thought, this ſervant that ſmote him, was *Malchus*, whose care *Chriſt* had formerly *healed*; a poore beggerly ſlaue, which ſheweth his great ingratitude; that like *Aſopas* Snake, he would render vnto *Chriſt*, euill for good, and ſtrike our Sauour vpon the cheek, a thing noted by the *Apoſtle* to be moſt *diſdaineſull*; and therefore Saint *Chryſoſtome* ſaith, *Alapa nihil ignominioſius, nihil conuulſioſius*; Nothing can be more *diſgracefull*, then to be ſmitten on the cheek, and yet I read not of a word that the *High Prielt* ſaid to this wicked ſlaue; but ſuffered him to doe this wrong to this innocent man: a greater fault in the *Maſter*, then in the *ſervant*; becauſe the *Maſter* is bound to *reſtraine* the wickedneſſe of his ſervants, as much as poſſible lyeth in him: but we ſee the *indulgence* of the *Maſters*, doth *incourage* and *imbolden* wicked and moſt graceleſſe ſervants, to wrong and abuſe the deareſt *Saints* of God: they are ready to *doe* all wickedneſſe, ſwear, ſteale, kill, and what you wil for their *Maſters*; &c as the Poet ſaith; *Sem uariare dolos, cum certa occumbere morti*: and therefore their maſters beare with them; and our Sauour ſuffers at the hands of both. Neither is this all that he ſuffereth here. For,

Thirdly, He is denyed, by his *fiſt*, and *chiefeſt*, *ſtouteſt* *Apoſtle*, our Sauour *ſore*-*ſold* him, that he might *prepare* himſelfe by prayer againſt this temptation, (*Quia tela prauis ammuſus nocent*) that he ſhould *deny* him *thrice*, and yet for all his boaiſting, that although all men ſhould be offended, *becauſe* of him, yet would *not* he be offended. He doth here *accumulate*, and heape one ſinne vpon another; for,

Fiſt, He *ſled* with the reſt, and left our Sauour all alone.

Secondly, He *waxeth cold*, not onely through the coldneſſe of the night, but alſo through *fear*, which *drineth* away the bloud, and *cauſeth* the ſame to *hide*, and to *congeale* it ſelfe, as it were in ſome ſecret corners, as the Poet ſaith:

Gelidusque, per ima cucurrit ossa, tremor; A trembling feare makes all the members cold, and eſpecially through want of

How *Malchus* vſeth our Sauiour *Chriſt*.

2 Cor. 11.

Chryſoſt. hom. 82. in Iohn.

Chryſ. hom. 2. de incomprehensib. dei nat.

Of the manifold infirmities of Saint Peter.

Fiſt, he ſled.

Secondly, he waxeth cold in loue.

Virgil. Eneid. 2.

*Frigora ne possim
gelidi sentire
profundi.
Qui cales in
cupido pectore,
praestat amor.
Ouidius ep.
Leand. Heron.*

Thirdly, hee
denieth and
forweareth
his Master.

Matth. 16. 16.

Why Christ
suffered Saint
Peter for to
fall.

Matth. 14. 31.

*Numbers 22.
28.*

How merci-
fully Christ
preserueth
Saint Peter.

lone and affection vnto Christ; *Nam si amore in decem corda inflammantur, per parum aut nihil vis frigorum corporibus esset nocitura.* For, as carnall lone driueth away all cold, as *Leander* saith vnto *Hero*. So much more he that burneth with the heavenly loue of Christ, will scarce feele any outward cold: and therefore Christ saith vnto his beloued spouse, *My head is full of dew, and my lockes with the drops of the night*; and yet because he loued her, he patiently bore it all: but *Peter*, it may be, hearing the wicked seruants relating, how one had cast him downe to the ground, another had thrown him into the brook of *Cedron*, and a third had smote him vpon the cheekes; then begins to waxe pale, and fearefull; and so forsake his first lone; and therefore he had need to warme his hands at the high Priests fire, when his heart was cold in the loue of God.

Thirdly, He denyed Christ, with a lie, with an oath; with a curse, and that presently, at the voyce of a Woman; a silly wench, not any of the greatest Ladies; but a poore seruing maide that kept the doores. *O quantum mutatus ab illo Helctor?* What, dost thou *Peter*, deny Christ? who then will confesse him? for thou saidst, that he was the Sonne of the liuing God; and dost thou now sweare, thou knowest not whence he is?

And yet Christ, though to humble him now that was so arrogant before, and to teach vs to be afraid to fall; for if so great a pillar fell, how much easier may we be hurled downe if we be not wary? &c. to erect our hope, that if with this Apostle through infirmity, we do fall, we shold not despaire with *Iudas*, but still vpon our repentance trust in God; yet as formerly, when he walked vpon the water, and began to sink; Christ vpheld him, with an outstretched arme; so now, when he walked through the pathes of death, and was well-nigh swallowed in the gulfes of perdition; Christ looketh vpon him with the eyes of mercy; and saueh his soule by his compassionate grace: for he causeth the Cuck to crow, the dumb beast like *Balaams* Ass to reprove the iniquity of the Apostle, and as not respecting his owne indignity, so much as his seruants infelicity, hee looketh backe on him that had forgot himselfe, and thereby reniuing his memory, to thinke vpon his masters words, he sent him out to weep bitterly; that so he might restore him mercifully.

Fourthly,

Fourthly, Hee is falsely accused, and charged with the things that he neuer knew, that he neuer said: for they sought false witnesses, for true witnesses they could haue none: and there came many witnesses against him, but they could not agree, some saying one thing, some another: yet, at last comes two sonnes of Belial, children of their Father the Diuell; that perverting our Saviours sence, and changing his words said, they heard him saying, that he could destroy that Temple made with hands, and build another in three dayes; then the high-Priest adured him by God, to tell them what he was; and when Christ did meekely and mildly say the truth, he furiously rent his cloathes and said, *hee blasphemed against God*, as if God could, or would blaspheme himselfe, then all the foolish Clearkes of this wicked Priest did say, *Amen.*

— *Et que sibi quisq; timebat*

Vnius in miseri exitium conuersa vulere.

And approving what they knew not, as a iust reward for fauing many of their wretched liues, they all consent to put him to an accursed death: and then followeth their acclamation, *Crucifie him, crucifie him*; their saying is doubled and redoubled, he must be put to death; there is nothing else will satisfie these bloud-thirsty men; and therefore, he is now to be kept by the base Sargiants, and the most barbarous Souldiers, as a condemned man; and to make themselues merry, as at a banquet of Wine, or as if they had beene at an *enterlude* play, to passe away this tedious night, they doe eterchangeably sport at him; and first they mocke him; secondly, they beat him; thirdly, they spit in his glorious face, and so make that face, which the Angels desire to behold, to become so deformed by reason of their blowes, and spittles that it seemed as in a leprosie, and as hauing neither forme nor beauty; fourthly, they hoodwinke him; fifthly, they beat him with their hands and fists; sixthly, they scoffingly say, *prophesie vnto vs who hath strooken thee.* O sweet Iesus Christ!

Quis cladem illius noctis, quis funera fando

Explicit aut possit lachrymis aquare dolorem?

Who is able to expresse thy bitter sufferings, to declare thy beaui thoughts, and to shew forth all thy grieve, which thou endurest throughout all that long and tedious night? And yet,

How Christ is
falsely accused
of his enemies.

Marke 14.58.

How all con-
sent to cruci-
fie Christ.

What grieuous
things Christ
suffered after
he was con-
demned by
Cayphas.

Esay 53.4.

though he could haue easily stayed their fury, and haue suddenly stricken them all starke dead, with the *least* word of his mouth, *he opened not his mouth*, but he did patiently suffer what-foeuer they did violently offer vnto him: and when they had done what they would, they *consulted* and *consented* to send him vnto Pilate.

How and whereof Christ was accused before Pilate.

And here before Pilate they doe *accuse* him of two speciall things.

First, Of his *impiety* against God, because (as they sayd) they found him, *perverting* the Nations and people of the *Jewes*, and *teaching* them *strange* and *pernitious* doctrines; *breaking* the Sabbath, *condemning* their traditions, and no wayes obleruing Moses his Law.

Secondly, Of *iniquity* against man, no lesse then high *Treason* against their soueraigne Emperour, because he denyed to pay tribute vnto Caesar, and said that *himselfe was King*.

Act. 5.

How fully they seeke to incense Pilate against Christ.

And the more to induce Pilate to beleue them, & to incense him against Christ, they said that he began in Galilee; because Galilee had brought forth many *seditions* and *rebellious* persons, as Indas Galileus, Theudas, and others; and because Pilate had formerly shewed that he could not indure the *Galileans*, not onely because they were vnder the iurisdiction of Herod, which till that time was a profest enemy vnto Pilate, but especially because they had so prouoked Pilate, that he caused the blood of many of them to be mingled with their sacrifices.

How false was their accusation of him.

And so they ioyned *subtily* and *iniquity* both together, for a subtiller way they could not inuent, and a greater *iniquity* they could not effect; for he truly explained Moses, wherein their sophisticall *Rabbies* and Pharisaicall Doctores had most falsly corrupted him; and he did not onely bid them *give vnto Caesar what belonged vnto Caesar*; but he paid tribute vnto Caesar, both for himselfe and for his seruants: and therefore as they had most maliciously accused him, so herein they haue most falsely slandered him vnto Pilate.

But as the *darnels* may passe for *wheate*, vntill they be sifted; so *falsehoods* may carry the colour of *truth*, vntill they be *discussed*, and therefore Pilate examineth the matter, and in the carriage of this businesse he doth *something* well, and in *many things* ill:

as I have shewed at large in my treatise of the *resolution of Pilate*, where I referre my Reader, for his fuller satisfaction in this point.

Now *Pilate* hauing played his part, and vnderstanding (as I shewed you before) that he was of *Galilee*, hee sends him vnto *Herod*; and there the *Euangelists* say, that *Herod* and his men of Warre, set him at naught, and mocked him and arrayed him in a gorgeous robe; and *Christ*, though they questioned with him in many things, yet answered nothing: and therefore they derided his silence, and exposed him to the greater laughter: and the Souldiers that had formerly imbrued their hands in the blood of the innocents, doe now most impiously batter and buffet the Sonne of God; and they disgorge their filthiest foame vpon his most glorious face: and to increase their owne sport and his grieve, *Induunt eum veste alba*, they arrayed him with a white glistering, and a gorgeous raiment.

And so, against their wils they doe herein after a mystical manner, sufficiently testifie, both the excellent dignity, and the most innocent probitie of the man: for as *Cicero* saith; *Color albus precipue decorus deo est*; That the whitest colour is most agreeable to the highest God: hee appeared many times in white, but neuer in any other colour; and therefore, not onely the Wise man saith, *Let thy garments be alwayes white*, but also the very Saints of Heauen are said to be clothed in long white robes, and *Iuuenal* saith, *Sufficiunt tunica summis adilibus alba*; that white robes are fittest for the greatest Peeres, euen for Kings and *Cæsars*, saith *Iansenius*. And the white colour is the chiefeft note of ioy and innocency: for the Poet wishing for ioy, saith, *Sumatur satis decolor alba meis*. And as the ancients by letters did expresse ioy or grieve, life or death: as *Y* to shew the patterne of our humane life, the lower part signifying youth, which is vncertaine which way it will goe; and the upper part on the right side, the way of vertue, and on the left side the way of vice: and therefore *Persius* saith of this Letter,

*Et tibi quæ samcos deduxit litera ramos
Surgentem dextro monstrauit limine callem.*

Which one translateth thus.

The branches of the letter first in *Samoa* found,

*Resolution of
Pilate. pag.*

What was
done to *Christ*
before *Herod*.

*Vbi Iesus non
respondēbat,
ibi ut quis sile-
bat, hoc est,
sicut agnus in-
nocens non ap-
peruit os suum;
vbi vero respon-
debat ibi sicut
pastor docebat.*
Aug. s. Joban.

The mystery
of clothing
Christ in
white, expres-
sed.

*Cicero l. 2. de
legibus.*

Reuel. 4.

*Cicero pro mila-
ne meminit,
A litera salu-
taria, C. autem
tristis.*

How the Ancients by letters and colours did vse to expresse diuers things.

Ouid. Met. l. 15.

How no age did euer parallel this villany done to Christ

Of mans life doth shew the high way and ground :

And Θ which hath a *dart* in the middle, was the Character of death, and therefore was wont to be set by the *Iudges*, as a marke vpon the heads of those that were condemned to die, whereupon the Poet saith: *O multum ante alias infelix litera Theta*: And so *Tau* was the letter of life, so intimated by *Ezechiel*, and so expressed by the *Gentiles*, and vsed as a marke on them that were to be preserved aliuie; euen so they did vse to expresse the same things by diuers colours, as *white* to be the signe of *innocency* and *absolution*; and *blacke* to be the token of *guiltinesse* and *condemnation*: whereupon *Ouid* saith :

*Mors erat antiquis nuncis atrisq; lapillis,
His damnare reos, illis absolueret culpa.*

The fashion was in ancient times,
By blacke or white to expresse our crimes.

And therefore certainly *these things*, that they should clothe him in *white*, before they send him vnto *Pilate* backe againe,

—— *Non sine numine diuum,*

Enemiunt. — doe apparently shew that they were directed herein by diuine providence, and declared plainly against themselves, that *Christ*, should rather be *absolved*, as an innocent then *condemned* for a malefactor.

Yet all this would not serue, but as he was posted from *Anas* to *Caiphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*; so now he must be returned to *Pilate* once againe. And although the former *Scenes* were *Tragical* enough; yet were they nothing to these that follow; for now begins those dolefull *Acts*, which proue that saying to be most false;

—— *Nullum caruit exemplo nefas,*

No villanous deed doth want the like; but *presidents* may be found as bad as it: for if you aske the *dayes of old*, and search all the *Stories* of the whole world, since the day that it was first created; yet shall you neuer be able, to shew me such indignities offered to any man, as was here done vnto the Sonne of God; for now *Pilate* by the approument of *Herod*, and the message of his owne wife; who, as the Poet saith of *Cassandra*,

Tunc

(*Tunc etiam satis apperis Cassandra futuris
Ora dei iussu, nequicquam credita Teucris.*)

did now beginne to *Prophecie*; nay, to testifie of the truth of *Christ* his *innocency*; and therefore presently sent, and earnestly aduised her husband, to *haue nothing to doe with that iust man*; yea and shewed a very good reason for it; because *shee had suffered many things that very day, because of him*: I say *Pilate* hereby perceiuing his *innocency*, and fearing his *Deity*, and therefore seeking to loose him, *deniceth* a cruell way to *satisfie* the *Jewes*, and to *iustifie* *Christ*, and so to let him goe: for *stripping* him of all his clothes, he caused *six* hangmen, *six* varlets, saith *Saint Hierome*, to *scourge* him, and whip him while they could; whereof two whipped him with *rods of thornes*, and when they had wearied themselves; another two whipped him with *ropes*, or *whip-cords* tyed and knotted like a *Carters whip*; and when they were tyred, the other twaine scourged off his very skinne with *wyres*, or little *chaines* of iron: and the number of his stripes, (as some report it) amount to 5400. or as others say, to 5370. or at the least according to the number of the *Band* of *Souldiers*, to 660. a scourging able to *kill* any man, and would haue *killed him*, but that he was *preserved* by the *Godhead* to *indure*, and to suffer a more shamefull death: and when hee was thus scourged, the *Souldiers* platted a *Crowne of thornes*, and put it vpon his head; a goodly *Crowne* for the *King of Kings*: for I read of many sorts of *Crownes*, as of the *Triumphall*, *Laurall*, *Nauall*, *Murall*, and such like, but neuer till this, did I reade of a *Crowne of thornes*; for this *shamefull* and this *dolefull* *Diademe*, was made like a *Crowne* to *dehume* him, and it was made of *thornes* to torment him; for it bored his head with two and seauenty wounds, as *Orosius* saith: and then they put vpon him a *purple robe*, and scoffingly said, *Haile King of the Jewes*; and spitefully smote him with their hands.

And after they had thus *lashed* him, almost vnto death, and most cruelly diuided those *Azure channels* of his guiltlesse bloud, they bring him out, it may be, by the haire of the head, & expose him to the publike view of the scornfull company; and *Pilate* saith vnto them, *Ecce homo*, Behold the man: Behold, I say, not *your King*, to prouoke you the more against him,

How *Pilats* wife iustified *Christ*.

Bo/q. de pass.
dom. pag. 840.

Costerus med.
24

How grievously *Christ* was scourged.

How he was Crowned with thornes.

Orosius de P. sione domini.

Squalentem barbam, & concretos sanguine crines vulnera, illa gerens, que circum plurima muros accepit patrios.
Virgil. l. 2.
Æneid.

That we should
euer contem-
plate, how
Christ stood
before the
people in his
Robes and
Crowne of
thornes.

*Parcere prostra-
tis fecit nobilis ira
leonis: at lupus
& turpes instant
morientibus vr-
si, & quæcunq;
minor nobilitate
fera est.*

Ouid.

They vrge a
three-fold ar-
gument to
moue Pilate to
crucifie Christ.
1. Their Law.
Leuit. 24.

him, nor yet the *Sonne of God*, which you say hee maketh him-
selfe to be; for if he were so, he might haue easily *rescued* him-
selfe out of his enemies hands: But behold a *poore, silly, miserable,*
distressed man, and see how hee lieth *disfigured* with wounds,
weltring and *panting* in a crimson Riuer of his owne blood; and
let this sufficient, yea, more then sufficient punishment, suffice
to *satisfie* your rage against him: *Quia homo qui in homine cala-
mitoso est misericors, meminit sui;* Because a man pittying an affli-
cted distressed man, doth thereby shew hee is *mindfull* of him-
selfe, who may fall into the same case, that another man is fallen
into.

And therefore, let vs behold in *contemplation*, the counte-
nance of this man: Behold, *the fairest among men, being both white
and ruddie, the chiefest among tenne thousand;* his head being as the
most *fine gold*, his eyes as the eyes of *Doves*, by the Riuer of wa-
ters; his *cheekes* as a *bedde* of spices, and his *lippes* like *Lillies* drop-
ping sweete smelling *Myrhe*: And see how *lawfull* and *prodigall*
are these *prophane* and sacrilegious Cannibals of his most di-
uine and sacred blood, and how hee stands here before these
wicked Iudges, to be iudged for vs, *wicked men*; his *strength* *fain-
ting*, his *heart* *panting*, and his *hands* *bound*, that he could by no
meanes *wipe* off those floods of teares and blood that *trickled*
downe his *cheekes*, and *flowed* from all the pores and passages
of his precious Body: And let this *consideration* moue vs to *com-
passionate* him, to *condemne* them that did it, and especially to
deteft thar (that is our sinne) which was the onely cause of all
this his dolefull sorrowes.

But to returne vnto the *Jewes*, that most *envious* and *malicious*
people, the more *Pilate* did to *appease* them, the more they were
irraged against him: for seeing how *Pilate* sought to *loose* him,
they had taught that *unstable* multitude of *ungrateful* people,
for all the good workes that hee did vnto them, *healing* their
sicke, *restoring* their dead, and *feeding* their soules with the *foode*
of life, to cry out with one consent, *Away with him, away with
him; crucifie him, crucifie him:* And the chiefest of them doe with
a three-fold argument vrge *Pilate*, to *condemne* our Sauour
Christ.

First, That they had a Law, and by their Law hee must die,
because

because he maketh himselfe the Sonne of God, so the ignorant and the arrogant Pharises, and the Doctors of their Law, doe accuse the Author and the Publisher of the Law; not knowing that ancient rule, *Eius est absolueret, cuius est condere legem*, He may lawfully abolish, which hath the power to establish any Law.

Secondly, They threaten him, that if he let him loose, he is no friend to Caesar; a most forcible, though not infallible reason: for who would not then, as the case stood, haue almost condemned any man, rather then to be accused by so many audacious impudent men, of high Treason against Caesar?

Thirdly, They doe engage themselves for him, saying, *Let his blood be upon vs, and upon our Children*; Doe thou the deede, let him be condemned, and if thou fearest any thing, we are willing to vndergoe the danger; let the vengeance of his blood light on vs, and on our Children for euer.

Then Pilate hauing attentively heard, did most diligently consider all these things. And

First, Musing whether he was the Sonne of God or not, He beganne to feare, both for what he had already done, in scourging and deluding him, and what hee was presently to doe, To passe sentence vpon the Sonne of God; for he assured himselfe, the Gods would reuenge all wrongs, especially done against themselves: *Alexandus* felt it for a lesser fault then this, for he was thrust to Hell, for saying, *The damned spirits should helpe him, if that the Gods would not assist him*; And therefore he desires Christ to tell him, *Quo sanguine cretus*, From whence he was: But to this our Sauour giues him none answer; for to what end should he answer? because hee had already made knowne vnto them that he was the Sonne of God, and that his Father and he were all one: And this was the chiefest moitie, that moued them to conuict him, and perswaded them so earnestly to seeke for to condemne him. Neither would he answer, saith *Athanasius*, *Ne si respondisset timiditate & formidine mortis, id fecisse videretur*; Least if hee had done so, hee might be thought to haue done it for feare of death, and to preserve his life: Or (as others thinke) he would not answer, least by his eloquence he should haue escaped death; inasmuch that Pilate, who vniustly condemned him, iustly admired this, that he which was wont to open his mouth in

Parables,

2. The friendship of Caesar.

3. Their ingaging for him.

Discite in iustitiam mori, & non temnere diuos.

Flectere si nequeo superos Acheronta mouebo.

Athanas. de passione & cruce.

Why Christ would not answer Pilate, whence he was.

Parables, and to teach others the way vnto eternall life, would not at this time open his mouth to speake *one word* for himselfe to saue his life.

Marke 15. 15.

What moued
Pilate to deli-
uer Christ to
be crucified.

Math 27. 24.
The poor shift
of Pilate to ex-
cuse himselfe.

The sentence
of Christs con-
demnation.

Luke 19. 22.

Secondly, *Pilate* being much affraide to be thought an ene-
mie vnto *Cesar*, and being most willing to please the people, as
the *Euangelist* noteth, he determined to deliuer him to be cruci-
fied: And these were the *motimes* that caused *Pilate* to condemne
our Sauour Christ; and these cause many a man to sinne, when
we feare man more then God; and are desirous rather to please the
people, then to discharge our consciences: from which two
fearefull things, good Lord deliuer euery faithfull soule.

Thirdly, Because *Pilate* knew, that for ennie the Iewes deliue-
red him to be crucified, and his owne conscience by many ar-
guments testified vnto him, how vniustly hee condemned that
iust man; therefore that it might happen vnto the Iewes accord-
ing as they had concluded themselves, His blood be vpon vs, and
vpon our Children: He taketh water, and washeth his hands,
saying, *I am innocent from the blood of this iust person*; See ye this:
And then he gaue sentence that it should be as they required, that
IESVS CHRIST should be presently **CRUCIFIED**.
Ah sencelesse sinnefull man, a man voide of wisedome, to
commit such an horrible sinne against thy God, and to con-
demne life to death! Alas, what auaieth it thee, to wash thy
hands in water, and to defile thy heart with blood? for, how shalt
thou answer this? not onely to condemne an innocent, *Sed &*
isidems labijs illum condemnare quibus pronuntiamus innocentem?
But also with the same lippes to condemne him as guilty, which
euen now had pronounced him guiltlesse: Surely God may say to
thee, as to all those Iudges that follow thy steppes, to make a
long speech to iustifie themselves, and in few words to condemne
the innocent, Out of thine owne mouth will I condemne thee; *O*
thou euill seruant; and I will iustly condemne thee to eternall death,
because thou hast vniustly condemned an innocent man to death.
O consider this, ye that forget God, and ye that be called Gods on
Earth; cleanse your hearts from all euill, and let not your hands deale
with wickednesse; so shall you be innocent from the great offence. And
so you see what the Iudge of all the World suffered, before
these petty Iudges of this World,

CHAP. VI.

What Christ suffered in Golgotha, the place where he was crucified.



Dilate having passed sentence vpon Christ to be crucified, the Souldiers take him, and laying his *Crosse*, a heauy Crosse vpon his shoulders, as *Isaac* carried the wood wherewith himselfe should be sacrificed, or as *Urias* carried the Letters of his owne death, they compelled him to carrie it so long as he was able to stand vnder it; then meeting *Simon of Cyrene*: comming from his *perambulation* in the fields, they make him carrie that *Crosse* of Christ vnto the place of execution: and placing the same in *Golgotha*, which was the place where *Adam* was buried, (as *Saint Ambrose* thinketh) they nayled and fastened Christ vnto it, vpon that very day of the weeke that *Adam* was created; and (as is thought) he was hanged vpon this Tree, vpon the very same houre of the day, as *Adam* did eate of the forbidden Tree. And here wee must consider two especiall things.

- { 1. *The grievous things that he suffered.* }
{ 2. *The gracious words that he uttered.* }

For the first, they stretched his body, as *Saint Bernard* saith, and then they nayled him to the *Crosse*; which was a grievous torment vnto any, but especially vnto him, because his body of all other men, was the *most tender*; as being onely shaped of a *Virgins* substance, without any commixture of the male nature: and yet the *most sensible* parts of this tender body, must be bored and mangled by his cruell enemies; for his *feete*, that afore were washed with *Maries* teares, must now be teared with iron nayles; and those blessed hands, that had wrought so many wonderful workes; must now be fastened vnto this wooden *Crosse*; and there he must hang vntill he die; *Horrendum diluium*. A most odious and a most grievous death, and that in foure respects.

First, Because it was an accursed death, so esteemed by man, and so denounced by God himselfe, where he saith; *Cursed is every*

Gen. 22. 6.

2 Sam. 11. 14.

Ambros. l. 5. Ep. 19.

Two things considered vpon the *Crosse*.

Tantum distensus sum, ut corpore nudo in modum tympani pellis disenso, facile possint enumerari ossa mea.
Bern. de pass. c. 7.

Boquier. de passione Domini. p. 847. in fol.

1. An accursed death.

Deut. 21.

Gal. 3. 13.

Tritpartit. bist.

1. 1. c. 9.

2. A shamefull death.

3. A painefull death.

Socrates. Hist. 1. 1.

c. 17.

Cicero. Orat. 7.
in ver.4. A slow and a
lingring death.

every one that hangeth upon a Tree: And therefore Constantine the Great and good, made a Law, that no Christian should be crucified vpon a Crosse.

Secondly, Because it was an ignominious and a shamefull death, inflicted chiefly vpon those *slaves* and *servants*, that either *falsly accused*, or *treacherously conspired* their Masters death, and it was neuer imposed vpon *free men*, vnlesse it were for some *heynous* and *notorious* crimes, as robbery, murther, sedition, rebellion, or such like.

Thirdly, Because it was a most painefull death, for that they were *fastened* to the Crosse, not with any little nayles, but with bigge purposely made nayles, that might hold them *sure* and *fast enough* vnto the Crosse; so bigge were the nayles that pierced Christ his hands and feete, that being found, they were found *sufficient* to make a bridle and a Helmet, as *Socrates* saith; and then the whole *waight* of their bodies, hanging by these parts, made their paine *intolerable*, and killed them at length without any *deadly wound*: And therefore *Cicero* that most eloquent man, which wanted no words to expresse any thing else, when hee came to consider of this *accursed death*, was brought to that palse, to that *non-plus*, as to say, *Quid dicam in cruce tollere?* What shall I say of that *cruell* and most painefull shamefull death of the Crosse?

Fourthly, Because it was a *slow* and a *lingring* death, for that (as the Poet truly saith) *Morsq; minus pene quam mora mortis habet*, To be long in paine, is worse then death; a soone dispatched *riddance* out of paine, being a great *favour* vnto a languishing life; and although in other deaths, they should be quickly dispatched, and soone rid out of all their paine, yet here they *hanged*, either till their bloud *distilled* by little and little out of those wounds that were made in their hands and feete, or till they *died* with the extremitie of *hunger*, vnlesse in pittie their tormentors would by *violence* hasten their much *desired* death, by a *butcherly* breaking off their legges; and so *dismembering* of their *tortured* bodies, as they did vnto those two *theeves*, that were crucified with our Saviour: And this was the death, the *accursed*, *base*, *seruile*, *ignominious*, and most painefull death, that our Saviour Christ was put vnto. It is reported of *Aristides*, that

that he dying by the bite of a *Wælfen*, said, that his death would haue been more pleasant, & more acceptable vnto him, if he had died more honourably, by the clawes of a *Lyon*, or a *Libbard*, and not by the teeth of such a *consciemable* beast: And what a grieue was it vnto the Sonne of God, to be put vnto this, I know not whether more shamefull, or more painefull death?

And belides, it is worth the obseruing, that they crucified him then, and at that time, when he had *delivered* their *Fathers* out of the Land of *Egypt*, out of the House of *Bondage*: In commemoration of which benefit, their *Passenger* was to be celebrated, and a great *concourse* of people was then euer present at *Ierusalem*. And further, they did not onely exclude him out of their Citie, and put him to death without their gates, as *Saint Paul* noteth, but they did also *confort* him with the wicked, and crucified him betwixt two *thecants*; so *cruelly* they did deale, and so *basely* they did esteeme of him.

Secondly, After they had thus *nayled* him vnto the Crosse, in stead of the comfort of *pitteing* him, which wee vse to shew vnto the vilest *Malefactors* in such *extremities*, and which is some kinde of *satisfaction* vnto the sufferer, he findes his friends *forsaking* him, not daring to say, *Alas* for him; and he seeth his enemies *deriding* him in the midst of his sorrowes, and shaking their heads at him, and saying, O thou *dissembling* and *disloyall* wretch, thou sauest others, but thy selfe thou canst not saue; thou canst destroy the Temple, and build it againe in three dayes; but thou canst not come downe from the Crosse, to preserue thy life: for if thou beest the Sonne of God, come downe from the Crosse, and we will beleue in thee. But to this *Saint Ambrose* answereth, *O stulte & cæce grex sacerdotum, nunquid impossibile erat ei, de paruo stipite ligni descendere, qui descendit à celorum altitudine?* O foolish, blinde, and senselesse Flocke of Priests, doe you thinke it impossible for him to come downe from a little peece of wood, which came downe from the height of Heauen? or doe you thinke, that your bonds, or nayles, or fastening of him to the Crosse, were able to detain him there; when as the Heauen and all the Host of Heauen, were not able to hold him from descending, from this ascending to the Crosse? for hee came not to free himselfe from death, but to deliver himselfe to death, that hee might

*Eliau. de var.
Hist. lib. 14. c. 4.*

All circumstances doe aggravate the grieue of Christ vpon the Crosse.

How they scoffed at Christ vpon the Crosse.

Why Christ came not downe from the Crosse.

Non venit ut se liberaret, qui sub seruitute non erat, sed ut nosde seruitute redimeret. Ambros. in 27. Math.

might free vs from eternall death: And therefore hee patiently suffered all, all paine, all contempt, and all disgraces; yet they still went on, from one degree of scoffes vnto another, for when he in a most *disconsolate* state, cried, *Eloi, Eloi, Lama sabachthani*, They doe in a most *barbarous* scoffing manner say, Stay, and see if *Elias* will come to helpe him: And thus was he flouted and derided by all that beheld him, by the *Souldiers*, by the *High Priests*, by them that passed by, yea, by the very *Theemes* that were hanged with him. And what is this, but to adde an *unspeakable* sorrow vnto an *insufferable* paine; and so (as *Salomon* saith) to grieve him more and more, that was already too much afflicted at the heart?

How they gaue him vinegar to drinke.

Thirdly, When hee most *lamentably*, in the midst of this *hotte* and *griuous* conflict with Satan, sinne, and the wrath of God, cried, *I thirst*; they most *despightfully* giue him vinegar to drinke; a sweete drinke for a dying man, to augment his griefe, but not to quench his thirst.

How they diuided his garments.

Fourthly, They take those blessed *Garments*, wherewith he had wrought many a *Heauenly* miracle, and before his face they diuide the same among the *wicked*, and most *barbarous* bloody *Souldiers*. And

How Christ being dead, they still raged against him.

Fifthly, When he was quite dead, their malice still remained alive; so that he might iustly say,

Nec mors mihi finiet iras,

Sauas sed in manes manibus arma dabant.

They did most *furiouly* rage against his *harmlesse* Ghost, for though they saw that he was already dead, yet still they persecute him;

Et miles validis ingentem viribus hastam,

In latum contorsit.

And one of those *immane* and bloody *Souldiers*, pierced his side with such a *mighty* speare, that it made so deepe a wound, as that *Thomas* might well put his hand into the same: And thus did our Saviour suffer in *Golgotha*, in the *Fields of Caluarie*.

Diuers obseruable things to be considered.

First, Of all sorts of men, *Iewes*, *Gentiles*, *Princes* of the people, *Priests*, *Souldiers*, *Masters*, *Servants*, *Friends*, *Strangers*, *Young*, *Old*, *Male*, and *Female*.

Secondly,

Secondly, In *all the things*, wherein it was possible for a man to suffer, as first in his *friends*, for they all *forsooke him*, and not one of them *assisted him*, when hee was thus *persecuted* by his foes.

Secondly, In his *good name*, for they loaded him with *lies*, and accused him of *blasphemies*.

Thirdly, In his *outward goods*, which we call goods of Fortune; for, though he had *nothing* but his *cloathes*, yet they *stripped him* of his *garments*, and left him *starke naked*, but what had beene absene for themselves to see, in the sight of all men.

Fourthly, In *all his senses*; for his *holy eares* heard nothing but *shamefull revilings*, his *bright eyes* saw nothing but *cruell enemies*, his *feeling* could perceiue nothing, but *sharpnesse of nayles*, his *smelling*, but their *stinking spittles*, and his *taste* but *gall and vinegar*.

Fifthly, In *all the members* of his body, for his *head* was wounded with a crowne of *thornes*; his *face* was defiled with their filthy *spittings*, and most shamefully buffeted with their sacrilegious *fists*; his *eyes* dazeled with *blowes*, and amazed to see their outrageous cruelties, his *hands* and *feete* nayled vnto the Crosse, his *heart* pierced with a *speare*; and in a word, his *whole body* was so pittifully rent and torne with whippings & scourgings, that we may truly say, *Totum est pro vulnere corpus*; That from the sole of his *foote*, vnto the crowne of his *head*, there was nothing whole in him, but *wounds*, and *swellings*, and *soares*, most full of *griuous painer*. And in all this his great and grievous sufferings, we must know them to be the *sharper*, in respect of the *tendernesse* of his body, and the *sensiblenesse* of his spirit; because (as *Aristotle* saith) *Quo complexio nobilior, & quo mens exterior, eo tene-rior esse solet caro*: The more *noble* our complexion, and the more *quicke* and *nimble* is our apprehension, the more *sensible* is our flesh of the least paine and correction; but the *flesh* of *Christ* of all other men must needs be the most *tender*, because (as I shewed you before) he was soly begotten of a *pure Virgin*, and his *minde* must needs be most *intellektive*, and most *apprehensive* of all paine, because he was of that *age* which is most *sensitius*; and therefore the *sufferings* of *Christ*, in all respects must needs be most insufferable.

How Christ suffered in all the members of his body.

Esay 1. 6.

Aristot. l. 2. de anima. c. 9.

The tenderer our flesh, and the quicker our spirits, the more sensible wee are of paine.

Reuel. 15. 5.

Psal. 76. 7.

Psal. 18. 7. &
15.

That the sufferings of Christ were a great deale more then are expressed by the Evangelists, or then can be conceived by any man.

Leuit. 10. 17.

Tertull. contra

Marc. l. 4. 8.

Aug. de heresi-
bus ad Quadv.
heres. 46.

And yet ~~this~~ this was but the least part of his sorrowes, not neere the halfe of his sufferings; for hee was to wrestle with the wrath of God, that was due to vs for our sinnes; yea, hee was to tread the fiercenesse of the wrath of God: And there can be no conflict in the World so great, as to grapple with an angry God; for the Prophet David speaking hereof, saith; *Thou, euen thou, art to be feared, and who can stand in thy sight when thou art angry? The Earth trembled and quaked, the very foundations also of the hills shooke, and were remoued, because he was wroth; yea, the springs of waters were seene, and the foundations of the round World were discovered, at thy chiding. O Lord, at the blasting of the breath of thy displeasure: And if his anger and displeasure be so great, O who can endure the height of his furie? who can overcome by suffering the fiercenesse of his wrath? And therefore, to shew how vnspokeable, and how dangerous a thing it is for any man to define, what the vnspokeable sufferings, and the incomprehensible feelings of Christ were, both in the Garden of Gethsemane, before his Iudges, and especially vpon the Crosse in Mount Caluarie; the Fathers of the Greeke Church in their Lyturgie, after they had recounted his bloody sweate, his shamefull crowning, his stru- full handling, and all the other particular sufferings which are recorded by the Evangelists, they doe most excellently conclude, *Δι' ἡμετέρας καὶ πάντων ὑμῶν ἁμαρτιῶν ἡλθὼν ὁ υἱὸς τοῦ θεοῦ;* By thine vnkownne sorrowes, and by those infinite sufferings, incomprehensible to vs, though most sensibly felt by thee, *Haue mercy vpon vs, and saue vs O Lord our God.**

And in all this, he truly suffered, not imaginarily, as some haue imagined, *Sed vere languores nostros ipse tulit;* But he truly bare our infirmities, and carried our sorrowes: Not as the Priests of the Law, which were likewise said to *bear* the sinnes of the people, i. e. typically in the figure, but truly in the fact, hee bare the punishment of them all; and that, not in outward appearance, as malicious Marcion held it, and afterwards the Manichees maintained it, as Saint Augustine saith; but as he was a man, *quasi uerum hominem*, physically, and truly, so hee endured and suffered all these sorrowes here, & *sicut uerum homo*, Most truly, as being a true naturall man, as Aquinas saith; He did most sensibly and feelingly suffer them all: for it was not with him, as it was with the

the three Children in the third of *Daniel*, who were cast into the fierie Furnace, and yet came out, not having their hayre singed, nor their coates changed, nor the smell of fire had passed on them; but as *Plutarch* reports of *Coriolanus*, hee can yet shew his wounds that he suffered, and make demonstrative expressions of his sorrows, farre beyond the apprehension of any man to conceiue them.

But if any man demand, how *Christ* being God, could suffer any paine, seeing the Deitie is subiect to no passion; *Heinsius* answereth, that *Christ* suffered not in respect of the diuine nature, which he had as God, but in respect of his humane nature, which he had as he was *Man*; for though the Deity was in the sufferer, yet was it not in the suffering, though it was in the Body of *Christ*s passion, yet was it not in the passion of *Christ*s Body; but (as I shewed vnto you before, Page 438) the humanity onely suffered, and the Deity sustained it, that it might suffer, because the impotency of the one, required the omnipotency of the other; *Christ* being a man, that he might suffer, and being a God, that he might be able so to suffer, such insufferable things: And therefore we say, that *Christ* in respect of his Deity, remained still intire, vntouched invulnerable, impassible; and that very then when his humanity suffered, and was dead, the Deity liued impassibly, and rent the vayle of the Temple, sealed vp the Sunne-beames vnder a signet of Cimmerian Cloudes, caused the Earth to tremble, the Centurion to auerre that *Christ* was the true and essentiall Sonne of God, and raised vp the interred Carkasses from their graues: And we say, that it was the humane nature of *Christ*, that stood and suffered vpon the Crosse, and in the anguish of its passion, breathed out that dolefull complaint, euen to the God-head hypostatically vnited vnto it, as well as to the Father, and to the holy Spirit, saying, *My God, my God, why hast thou forsaken me?* And although the *zavva*, the distance betwixt these two Natures be so great, and the disparity be so euident, as that the one was passible and mortall, the other impassible and immortall, yet are they so combined and vnited in our Saviour *Christ*, that although he is not one nature, yet is he but one person, one *Christ*, one Redemer; and when the humanity suffered, and was buried, yet was it not, neither could it be possibly cast off, or forsaken by

Dan. 3. 27.

Heinsius. P. 81.

How the God-head suffered not, but sustained the manhood that it might suffer.

Math. 27. 46.

the *Desire*, vnto which the links and ligaments of Gods loue, had so strictly and eternally obliged it, by an hypostaticall and indissoluble vniou.

Esay 53.

No sorrow like
the sorrowes
of Christ.

Thus Christ though he was God, yet as man, *Dixit multa, gessit mira, pertulit dura, dura verba, duriora verbera, durissima supplicia*; He bore and suffered an incredible paine, and unsufferable torrowes, so great and so grievous, that *Esayas* may well call him *virum dolorum*, a man of sorrowes, and *Ieremy* may well demaund, *si fuerit dolor*, if euer there was, or if euer we heard of any sorrow like vnto the sorrow of Christ: and yet for all these paines and torrowes, these incredible sufferings both of body and soule, he bore them patiently, hee indured them quietly, and as a Father saith, *Perdidit vitam ne perderet obedientiam*; hee would rather leese his life, then faile in his obedience; but as the sheepe before his shearer was dumbe, so opened he not his mouth; not for all the paines, that hee endured, not for all the sorrowes that hee sustained, so great was his Humility, according to the greatnesse of his Majesty. But,

CHAP. VII.

Of the gracious words that Christ vttered vpon the Crosse.

Of the seauen
gracious words
that Christ vt-
tered vpon the
Crosse,



Iohn 7. 45.

Or the second, that is, the gracious words that he vttered, while he stood crucified vpon his Crosse; as all the Annals and Records of time can neuer shew his parallel in his sufferings, neuer man suffered as he suffered; so in all the bookes and writings of men, in all the words that were euer vttered by voyce, we shall finde not one saying equalizing any one of the sayings of Christ: *Neuer man spake as hee spake*, his owne enemies confesse it; and as his words were euer gracious; so neuer more gracious then now vpon the Crosse: For,

First, In the mids of all his sufferings, the first words that hee spake, were not against any man, but an earnest suite for his
greatest

greatest persecuters; *Pater ignosce illis*, i.e. *illiquis dixerunt crucifige*; Father forgive them, for they know not what they doe. A lesson neuer to be forgotten; to teach vs all to be euer ready, not onely to forgive, but also to pray for our enemies; for here we see Christ prayes for them, which mocke and persecute him; and therefore we must doe likewise, if we will be Christians: And this may serue also for our exceeding comfort; for if hee thus prayed for them that not onely crucified him, but also cursed themselves; saying, *His blood be vpon vs and vpon our children*; Yea, if his prayer was so effectfull for his persecuters, that it brought 3000. soules of them vnto his Father at the hearing of one Sermon of Saint Peter, and made Saul that most violently breathed out slaughters against his Church, to serue him most faithfully while he breathed vpon the earth; and caused that very Souldier (as some doe thinke) which pierced his heart, to be conuerted by his Spirit, and to become a Christian, a Professor, a faithfull Bishop, and a constant Martyr of Christ, then what may we thinke that he will doe, or how powerfull will be his prayers for them that serue him, for them that loue him?

Secondly, After that the *theemes* had most contemptuously mocked and flouted him, as Saint Matthew testifieth; one of them seeing and considering not onely how undeservedly hee was condemned, but also how patiently he endured all his paines, and how piously he prayed for his greatest enemies; hee began to relent, and to repent him of his former reuiling of him, and to conceiue some hope of some fauour from him, and said, *Lord remember me when thou comdest into thy Kingdome*; our Sauour presently answered, *This day shalt thou be with me in Paradise*; a most sweet and comfortable answer, vnto a most comfortlesse malefactor: No sooner had he requested, but he obtained pardon, and was acquitted from the death of his soule, though he suffered the death of his body; yea, and when he desired but to be remembered, he was granted presently to be admitted vnto euerlasting happineste; for, *This day* (saith Christ) *shalt thou be with me in Paradise*; and from a malefactor on the Crosse, thou shalt be translated to be a Martyr in Heauen. To teach vs, *To giue to them that aske, and from them that*

The first words
Christ spake
vpon the
Crosse:

Bernard Heb.
panof.
How effectfull
was the prayer
of Christ?

Act. 9. 1.

Chrysost. in
Matth. hom. 88.
Matth. 27. 44.

The second
saying of
Christ vpon
the Crosse.

Duke 22. 42.

Verse 43.

The third saying
of Christ
vpon the
Crosse.

Iohn 19. 26. 27.

The fourth
saying of
Christ vpon
the Crosse.

Iohn 4. 34.

The fifth saying
of Christ vpon
the Crosse.

Matth. 27. 46.

The sixth saying
of Christ vpon
the Crosse.

seeke neuer to turne away our face, and to assure vs that if we pray to God, we shall be heard, we shall be helped.

Thirdly, After he had thus kindly dealt with his foes, hee turnes himselfe vnto his friends, and saith vnto his Mother, *Woman behold thy Sonne*; and to his beloued Apostle Saint Iohn, hee saith, *Behold thy Mother*; to shew that as neuer man so pittied his foes, so neuer man so loued his friends as he did; and to teach vs by his example, neither in prosperity, nor in aduersity, to forget that dutie which we doe owe vnto our Parents.

Fourthly, When he had gone ouerthole in particular, hee said, *I thirst*, not so much for any drinke, as for the health and saluation of vs all; for *this was meate and drinke vnto him*, to doe his Fathers will, to pacifie his Wrath, and to satisfie his Iustice, and so to bring many sonnes vnto glory; to teach vs that if Christ in the midst of his sorrowes did so much thirst for our health, how much more should we hunger and thirst after righteousness, and after the saluation of our owne soules, and not (as we doe) thirst and wither away for thirst, after the pride and pompe of these worldly vanities?

Fifthly, Having shewed his loue to his foes, to his friends, to all mankind, he returned vnto himselfe, (for as yet he seemes to haue forgotten himselfe, and his owne paine, through the vehemency of his loue which he bare vnto others) and not onely perfectly seeing, but also sensibly feeling, the incomprehensible paine and sorrow, that through the fiercenesse of Gods wrath, was throughly inflicted vpon him, and which he had already so long sustained for our sinnes; he lifts vp his eyes, and sends forth those words with a dolefull voyce, *My God, my God, why hast thou forsaken me?* Not that he was or could be forsaken of the Godhead, so hypostatically vnited vnto it, but to shew vnto vs, what infinite sorrowes he then suffered aboue all that can we conceiue or thinke; and to teach vs in all distresse, to haue our chiefe recourse to God; & in all humility, to expostulate with his Maiestie, why he should create vs, to forsake vs; for so with Christ, we may be sure to be heard and releued in what we feare, and in good time to be deliuered out of our distresse.

Sixtly, When Christ saw that the Scripture, in every particular thing that was written of him vntill his death, was fulfilled, he

he said, *Consummatum est, All is finished*; not onely to declare vnto vs that by his death, the royall Law was fulfilled, and the redemption of all mankinde was now fully effected, but also to teach all Christians, to finish the course of their life according to the will of God.

Seauenthly, When he considered and vnderstood all things that were to be done of him, to be fully ended, he saith; *Father, into thy hands I commend my spirit*; to teach euery man, especially in affliction to cast himselfe in *sinum diuinitati*, euen into the armes of Gods protection, and so to relie wholly vpon God, as vpon a sure foundation, and as at all times else so chiefly when we see death approaching neere to vs, to commend our *oules* into the hands of God, euen as our Saviour did.

Thus Christ suffered, thus he preached, and thus he prayed vpon the Crosse; and in this time of his suffering, it is obserued.

First, That as he bowed the Heauens and came downe to be incarnate and made flesh; so here he boweth his head, to embrace vs, and to kisse vs with the kisses of his lips

Secondly, That his armes were extended and stretched out, to receiue all men throughout the compasse of the whole world into his grace and fauour againe.

Thirdly, That the nayles were fixed through his hands and feete, not onely to shew that hereby thy hands are enlarged to doe good workes, and thy feet are set at liberty, that thou maist runne the way of Gods commandement; but also to teach vs how the remembrance of his Passion should be so fixed in our hearts, as that nothing in the world should be able to roote it thence.

Fourthly, That he was vnstripped of his garments, and his body extended naked vpon the tree, to shew that hee forooke all to redeeme vs, that all things are patent and open in the eies of God, and that we poore sinnefull men are miserable and naked of all goodnesse, vntill we be clothed with the righteousnesse of Iesus Christ.

Fifthly, That his side was opened with a speare, to make way for the effusion of his blood, to satisfy for our sinnes, and to make room for vs to come nearer to his heart; and to hide our selues

Iohn 19.30.

The seauenth and last saying of Christ vpon the Crosse.

Luke 23.46.

Many worthy obseruations to be considered in the manner of Christ his crucifying.

Iohn 19.23.

Psal. 22.16.

Iohn 20.25.

Iohn 19.23.

Iohn 20.34.

Exod. 33. 3. 2.

Thar it is vn-
possible for
any one man
to expresse all
the particu-
lars of Christ
his Passion.

with *Moses*, in *foramine Petra*, in this *fluce* of his side, in this *hole* of the *Rocke*, vntill the *anger* of God be ouer-past. And,

Many other points of great moment, I might here shew vnto you, as the *darkning* of the *Sunne* for *shame* and *sorrow* to see the *Sonne* of God put to such a *shamefull* death; the *quassation* and *trembling* of the *Earth*, and *cleauing* of the *Stones*, for *honour* to beare her Maker dying, and to condemne the most cruell hardnesse of a *sinners* heart, that seeing the *Stones* renting, will not *relent* from his *sinnes*: and the cleauing of the *Temple* from the top to the bottome, to shew that the *Leuiticall* Law should be no longer a *partition wall* betwixt the *Iewes* and the *Gentiles*; and that the way to *Heauen* is now made open to all belecuers; but that to speake all I might of this point, would enlarge a *Treatise* into a *Volume*; and that indeed the *Witte* and *Lear-ning* of any one man, is no more able to expresse all the *myster-ies* and most excellent points that wee might collect and learne from the *Passion* of Christ, then one poore *Fisherman* is able to *catch* all the *Fishes* in the *Ocean Sea*: And therefore commending all vnto your *meditation*, to mule vpon the *parti-culars* of this great worke, that was once done that it might ne-uer be forgotten: I will end this point of his *Passion*, and pro-ceede vnto the third part of my Text, which is the *necessitie* of his suffering. For thus is behooned Christ to suffer.

PART.

PART. III.

Part. 3.

CHAP. I.

Of the necessity of Christ his suffering.

Hirdly, Having heard the *chiefest* particulars of the sufferings of Christ, wee are now to consider the *necessitie* of his suffering, expressed here by Christ himselfe, in these words, *7 thus is behoven Christ to suffer.* Touching which we must consider that there are three kinds of necessities.

That there is
a threefold
necessity.

The first is an *absolute* necessitie, as when a thing in regard of the nature of it, cannot be otherwise; so the Sunne *mooneth*, and the fire *burneth*, as wee see, necessarily: because it is the *property* of their nature so to doe, as it is for every *light* thing to *ascend*, and for every *heavy* thing to *descend* downewards towards the center.

The second is, a necessity of *constraint*, as when a malefactor is *constrained*, and must necessarily suffer, whether hee will or not; because the *sentence* of the Law hath *passed* ouer him, and his *strength* is not *sufficient* to save himselfe.

That Christ
suffered, be-
cause he wil-
lingly gave
himselfe to
suffer.

And in these two fences our Saviour Christ was not of *necessitie* f^{or} to suffer; because God *might*, if he had would, haue vied a 1000. other wayes to haue *saved* man, without the death of his onely Sonne: and there was neither *Law* to inioyne him, nor any *force* that could compell him, f^{or} to suffer; for he saith *Abba Father, all things are possible vnto thee*; and, *he could pray to his Father, and haue more then twelue legions of Angels to haue assisted him*: And therefore no *absolute* necessity, that he should suffer, *Sed oblatu est quia voluit*; But he was *offered* v^p f^{or} vs, because he *would*, he gave his soule an offering f^{or} sin, &c. he yielded v^p himselfe into the hands of his enemies; he could but he *would* not be rescued; and he gave *Pilate* power against himselfe:

Marke 14. 36.

Esaie 53. 10.

f^{or}

Eſay 63. 6.

Rom. 8. 3. 2.

Gal. 2. 20.

Iohn 10.

Crucem ſuſtinuit
voluntate non
neceſſitate.

S. Hieronim

Eſayam. 6. 53.

Iohn 19. 30.

Naxian. &

Bern. Ser. 4.

Hebdom. penſe.

Et quod emit-
titur volunta-
rium eſt, quod
amittitur ne-
ceſſarium.

Hieron. q. 8. ad

Hedib.

Aug traſt. 119.

in Iohn.

for vnleſſe he would, hee needed not to haue ſuffered; *ſuſtice* could not ſeize vpon him, becauſe he was a *Lambe* without ſpot; and *conſtraint* could not *compell* him, becauſe *all things* were poſſible vnto him, and he had all the *Angels* at his command: and therefore as the Prophet *Eſay* ſaith, that he did *bear* the burthen *impoſed* by his Father, ſo he did *assume* the ſame himſelfe; & S. Paul ſaith, that as God gaue *Chriſt* for vs, Rom. 8. 3. 2. So *Chriſt* gaue himſelfe for vs: and our Sauour ſaith; *No man taketh my life from me, but I haue power to lay downe my life, and I haue power to take it vp againe*: and ſo it was, that he himſelfe layd downe his life, as a man layeth downe his garment; for it is obſerued by the Euangelists, that when he would die, he ſeeing that *impotent* man could not take away his ſoule, he bowed downe his head, and gaue vp the *Ghost*, as calling and yeelding vnto the ſtroke of death; which otherwiſe durſt not for feare, to approach him: and ſo Chriſt ſhewed his power in weakeneſſe: for though it be a great infirmity to die, yet ſo to die is an argument of infinite Maieſtie; and Saint Hierome doth well obſerue, that the *Cenſurion* hearing his prayer with a loud voice, to ſhew that he was farre enough, and free inough from the touch of death; and ſeeing him, *Statim ſpiritus ſponte demiſſiſſe, tradidiſſe,* (ſaith Saint Iohn) *emiſſiſſe* (ſaith Saint Matthew) and preſently to haue yeelded, and moſt willingly to haue ſent forth his Spirit out of his body, as Noah ſent his Doue out of the Arke; *Commotus ſigni magnitudine*; being troubled with the greatneſſe of that wonder, hee ſaid forthwith, *truly this man was the Sonne of God*: So wonderfully ſtrange was this his yeelding vnto death; and ſo Saint *Auguſtine* largely expreſſeth the ſame: to ſhew vnto vs that the laying downe of his life, was no *impoſed* puniſhment againſt his will, nor any forcible inuaſion of death vpon him, but a voluntary ſacrificing of himſelfe for ſinne, and a rendering of his death to aſſwage Gods wrath for our ſake.

The third is not an *abſolute*, not an *primatine*, not an *impoſed* neceſſity, but a *voluntarily assumed* neceſſity, of conueniency; in reſpect of the end, as *armour* and *weapons* are neceſſary for him that goeth forth to fight; or a neceſſity by *conſequent*, preſuppoſing the decree and ordinance of Almighty God: and thus it was neceſſary that Chriſt ſhould ſuffer, becauſe it was the beſt and

and most convenient way that God in his wisdom saw fittest, to performe that great worke of mans saluation; and because God had promised that the Messias should suffer, should be slain: and therefore Christ saith vnto Peter, that if he were reſcued out of the hands of his enemies, *How then shall the Scriptures be fulfilled*, which said, that *thus it must be*? for God had decreed, ordained, and renewed in his Scriptures, that Christ should die.

In what sense it was necessary for Christ to suffer.
Eſay 53.

Dan. 9. 26.
Matth. 26. 34.
Eſay 53. 14.

CHAP. II.

The instrumentall and efficient causes of the sufferings of Christ.

BVt because the necessity of every thing dependeth vpon the causes that doe necessitate the same, as every man must die, because hee sinned against his God, and every compound body must be corrupted, because they are all composed of elementarie substance, and indued with repugnant qualities, therefore we must vnderstand the causes which did necessitate Christ to suffer, if we would truly know how and why it behoued Christ to suffer.

Now for the causes of Christ his suffering, I finde them to be manifold, and especially,

- 1. Instrumentall.
- 2. Efficient.
- 3. Finall.

First, The Instrumentall causes of Christ death, I find likewise to be foure-fold.

- 1. The enuy of Satan.
- 2. The malice of the Iewes.
- 3. The couetousnesse of Iudas.
- 4. The desire of the people.

First, Satan whom he had often vanquished and dispossessed of mens soules and bodies, was most obstinate in malice against him, and thinking now to haue fit opportunity, hauing as it were leaue to doe what he would or could doe vnto him, hee entred into

Of the causes which did necessitate the sufferings of Christ.

First, the enuy of Satan.

Iohn 13. 27.

Iob 1.

Luke 22. 53.

Four speciall
things enraged
Satan against
Christ.

First, the good-
nesse of the
man.

Secondly, the
rebukes he
had receiued
from Christ.

Thirdly, the
victories of
Christ.

Fourthly, the
losse of his ser-
uants.

*Nec dum cause
irarum seu
doloris excide-
rant animo.*

*Vna salus vi-
ctis nullam spe-
rare salutem.*

into the heart of *Iudas* (saith the Euangelist) and so, no doubt he did into the hearts of many of the rest, and together with them, he *complotted* all this most exquisite torments of purpose to be reuenged on him, and to see if by this meanes hee could bring him, as hee saith of *Iob*, to *curse God and die*, that so hee might haue him as a *prey*, which otherwise he feared would *destroy* him: And this our Sauour intimateth saying, *I was daily with you in the Temple, and ye stretched forth no hands against mee, but now this is your houre and the power of darknesse; i.e. now is Satan let loose, now he hath leaue to rage, and now I am set as a Butte for him to shooote all his shafts at mee.* And we find foure speciall reasons that might moue Satan the more infinitely to rage against him: As,

First, the *goodnesse* of the man, for the *better* any man is, the *more cruelly* is Satan euer bent against him: *The things that hee possesseth are in peace;* but the more *godly* we be, the more wee shall be *persecuted* of him: and therefore *Christ* being *without sinne*, he would doe his *best*, to heape vpon him all torrowes.

Secondly, The manifold *checks* and *rebukes* that he had formerly suffered at the hands of Christ, for so the *Euangelists* tell vs that Christ had often *rebuked* the *uncleane spirits*, and *commanded* them to hold their peace; and therefore he *enuyed* him, and hated him, and would now be *reuenged* on him; such is the nature of the wicked when they are reprov'd.

Thirdly, The many *victories* that Christ had formerly ouer Satan, as in the *Wildernesse*, in a single combate, and when hee *dispossessed* him out of those miserable creatures whom he tormented.

Fourthly, The losse of those his *slaves*, which Christ had already freed from his subiection, and of all those hee feared Christ would free, if hee should not now subdue him. *Hec seculum.* And therefore considering all these things, and knowing that sometimes; *Vltis redit in praeordia virtus*; The conquered haue happened to become conquerors, he *resolueth* with himselfe like a desperate man, either to kill, or to be killed: and in that resolution, hee commeth forth, hauing great rage against our Sauour Christ; and therefore (as the prouerbe is) *He must needs goe whom the Diuell drines*: So he must needs *suffer*, which like

like *Iob*, hath *Sathan* for his tormentor, eſpecially being as hee was, ſo *iraged* againſt our *Saujour Chriſt*; and hauing now leane to impoſe vpon him the moſt *exquiſite* torments that he could deuile.

Secondly, The *Iewes* did *maligne him*, and euen *hated him* vnto the death: And as the *Psalmiſt* ſaith, *Aſtiterunt reges terra*, The *Kings* of the Earth ſtood vp, and the *Princes* tooke counſell together, againſt the Lord, and againſt his *Chriſt*; So we finde that the *Scribes* and *Phariſees*, and the *Herodians* hunted after him, as for a *Partridge* vpon the *Mountaines*; they *watched* all his wayes, and ſought to *intrap him* in all his words, and to take him, that they might *condemne him*.

Thirdly, *Iudas* for very *griefe*, that he had loſt the price of that *Oyntment*, wherewith the Woman annointed *Chriſt*, and which he had valued at *three hundred pence*, went out as I ſhewed you before, and ſold *Chriſt* for *thirty pence*, and then betrayed him into the hands of ſinners.

Fourthly, *Chriſt* being *treacherouſly* betrayed, *violently* apprehended, and moſt *faſly* accuſed, by the *Sonnes of Belial*; the *High Prieſts* for very *malice* that they bore againſt *Chriſt*, and for feare that the *Romans*, if they let him eſcape, would come and take away that rule and authoritie that was left them; thought him worthy to die, and deliuered him vnto *Pilate*, and did teach the *ignorant, ingratefull, and vncouſtant multitude*, moſt earneſtly to deſire the death of *Chriſt*, ſaying, *Crucifie him, crucifie him*; and therefore *Pilate* for feare of the *Prieſts*, and to pleaſe the people, when he had ſcourged *Chriſt*, condemned him; and deliuered him to be crucified.

And yet all theſe were but *instrumentall* cauſes of theſe manifold ſufferings of *Chriſt*, there were other more *efficient*, and farre greater cauſes then all theſe: For,

Secondly, The *efficient* cauſe of *Chriſt* his death, was *God himſelfe*; for ſo the *Prophet Eſay* ſaith, *It pleaſed the Lord to bruiſe him, and to put him to griefe*; to bruiſe his body with *tormentes*, through the *malice* of the *Jewes* towards him, and to ſtrike his ſoule with *griefe* through the *mercy* of *God* towards vs. And ſo the *Prophet Ieremie* ſpeaking of theſe ſufferings in the perſon of *Chriſt* himſelfe, ſaith, *That they were ſorrowes and ſufferings; Que facit*

2. The malice of the Iewes againſt Chriſt.

Pſal. 2.

3. The couetouſneſſe of *Iudas*.
Marke 14. 5.

4. The deſire of the people

The efficient cauſe of Chriſt his death.
Eſay 53. 10.

Lame m. 1. 12.
That God him-
selfe laide all
this punish-
ment vpon
Christ.

Mar. 14. 34.

Why God af-
flicted Christ.

Dan. 9. 27.
God afflicted
Christ for vs,
and not for
himselfe.

Esay 53. 4, 5, 6.

Luc. 22. 64.

fecit mihi Deus, Whereby God hath afflicted me: God who is termed, *A denouncing fire*, and an ouer-flowing torrent of wrath, doth now make our *Saniovr Christ*, as the onely *Batte* to shoote at him all the *shafes* of his furie; he openeth him, and powreth into him all the *vials* of his indignation; and as *Iob* complaineth, *That the terrors of the Lord did set themselves in array against him*: So *Christ* when he saith; *ἐπίδομι ἑαυτὸν ἐν λύχῳ μὲν*; *My soule is incompassed with sorrowes on every side*, sheweth how God had set himselfe against him; yea, though God *afflicteth* sometimes in mercy, euen as a *Father* when hee *correcteth* his dearest *Childe*; yet is he here said to haue done this, *In the fiercenesse of his wrath*: And therefore how could *Christ* choose but suffer? for when God will smite, who is able either by strength or wit to escape out of his hands?

But here it may be well demanded, what moued Gods wrath to be thus kindled against *Christ*? for God *hateth* nothing but sinne; and in *Christ* there was no sinne, neither was any guile sown in his mouth: And therefore seeing God neuer doth as *Annas* did, to cause *Christ* to be smitten, without a cause; why should God be so much displeased, as thus grieuously to punish his onely Sonne, in whom hee was alwayes well pleased, and with whom he was neuer in any wayes offended?

To this wee must answer, with the Prophet *Daniel*, that the *Messias* must be slaine; but not for himselfe: for hee tooke vpon him the person of vs all; and if a man that oweth nothing, becomes a surety for a debtor, if the principall becomes bankrupt, the surety shall be compelled to make a plenary satisfaction, and he must pay that which he neuer tooke: And therefore *Christ* undertaking the payment of our debts, and to discharge vs from Gods wrath to come, Hee tooke vpon him our infirmities, hee was wounded for our iniquities, and broken for our transgressions.

And so if the tormentors should say, as once they did, *Prophesie vnto vs who it is that smote thee*; We may quickly become Prophets, and most truly answer for him, that our sinnes smote him, our iniquities whipt him, our pride crowned him with a crowne of thornes, our drunkennesse gaue him that vinegar to drinke; and in a word, our sinne, our grieuous sinne, what sinne soeuer it be, did thus haynously murder *Christ*, and fast nayled him

him vnto the Crosse: *Quia solum peccatum homicida est*, For alas it was not Pilate, nor *Casphas*, nor any one of that complice of confederate Agents, that were the efficient cause of his death; for they were but the instruments and executioners onely of that punishment, which our sinnes, the sinnes of each man had laide vpon him; and the Executioner cannot be said properly to be the cause of that mans death, which by the Law is adiudged to die: but to say the truth, our sinnes haue killed the Sonne of God. And therefore as *Nathan* said vnto *Dauid*, *Thou art the man that did the deeде*; So I may say to every sinner, *Thou art the man*, for whose sinnes, God in the fiercenesse of his wrath, did thus punish and afflict his onely Sonne.

Our sinnes
crucified Iesus
Christ.

2 Sam. 11. 7.

Ionas 1. 12.

2 Sam. 24. 17.

O that this would make every one of vs, to crie out with *Ionas*, *Propter me hac tempestas*, I am the cause of all this troubles, of all this stormy windes and tempest; Take me and cast me into the Sea: And as *Dauid*, when he saw the miserable death of the people for his sinne, was vexed at the heart, and cried vnto the Lord, saying, *Behold, I haue sinned, and I haue done wickedly, but these sheepe what haue they done?* So I wish that every one of vs would see it, and say it; It is I Lord that haue sinned, but for this innocent Lambe, this harmelasse Dove, alas, what hath he done? And I hope this would make vs to hate and detest our sinnes; when we consider that they were the onely murderers of the Sonne of God.

You see then, that as in the Law it was ordained that a man should bring his Beast to the doore of the Tabernacle, and should put his hand vpon the head of it, when hee offered the same for a burnt offering vnto God, to shew vnto vs, that the man himselfe had indeede deserved to die, and that the Beast was onely slaine for his offences: So here our Saviour Christ was put to death, not for any cause of his owne, but as *Saint Peter* saith, *The iust suffered for the vnjust; he was wounded for our sinnes, and crucified for our transgressions.*

Leuit. 1. 4.

1 Pet. 3. 18.

But then againe it may be demanded, why should he vnder-take our debts, and make satisfaction for our sinnes, when as wee had no wayes deserved any kindnesse at his hands, and could by no meanes requite so great a benefit.

I answer, That it was requisite and necessary, that he should suffer

Quest.
What moued
Christ to vn-
dertake our
debts.
Resp.

Gen. 3. 15.

Dan. 9. 26.

Esay 53. 5.

The loue of
God to man-
kinde, moued
God to doe all
this for vs.

John 3. 16.

Ephef. 3. 4.

Omnis in Asia-
nio Chariſtat
cura parentis.

Hebrewes 10. 7.

suffer for our sinnes, to fulfill the truth of God, because hee had promised that the seede of the Woman should breake the Serpents head; and that the Messias should suffer for our sinnes, and be broken for our transgressions. And the Father promised this for none other cause, but this; *Because he loued vs*: For God seeing vs in such a miserable state, as we had made our selues by sinne, was moued with compassion ouer vs, and was contented to giue his onely begotten Sonne to be crucified for vs, rather then we should be eternally separated from him. So our Sauour saith, *God so loued the World; i. e.* So admirably, so exceedingly, and so incomprehensibly, *That he gaue his onely begotten Sonne*; that is, to die for vs, *That whoſoener beleeueth in him, should not perish, but haue euermlasting life*: And so Saint Paul saith, *God setteth out his loue towards vs*, seeing that while we were yet sinners, Christ died for vs. And surely it was a farre greater argument of his loue, to giue his Sonne to die for vs, then if hee had forgiven our sinnes, and acquitted vs without any satisfaction at all; And therefore Saint Paul speaking of this loue of God, calles it, *Too much loue*, as the vulgar Latine reads it: *Deum propter nimiam charitatem*, God through his great, or too much loue, wherewith he loued vs, hath quickened vs with Iesus Christ. And this great loue of God will appeare the greater, if wee consider, that this Sonne of God, which hee gaue to die for vs, was not onely his onely begotten Sonne, which was very great, that hauing but one onely Sonne, he would giue that one, to die for vs; but was also such a Sonne, in whom onely God was well pleased, and with whom he was neuer offended, as I shewed vnto you before.

And as the Father shewed, *Tantum charitatem*, so great loue, in giuing his Sonne to die for vs; so the Sonne shewed the like equall loue, in being so willing as he was to suffer for vs: for in the beginning, or in the volume of the Booke it is written of me, (saith Christ) *that I should fulfill thy will O God; and I am content to doe it*: That is, I am as willing and as ready to fulfill it, as thou art to conceite it; yea, I am grieved, I am pained, till I haue fulfilled it: *For it is meate and drinke to me* (saith Christ) *to doe my Fathers will*. And therefore once againe, behold the great loue wherewith Christ hath loued vs: Surely (saith Saint Bernard) *Dilexisti me magis quam teipsum, quia pro me mori voluisti*; Thou hast loued me

me more then thou didst thy selfe, because thou gauest thy selfe to die for me: *For greater love then this hath no man, that a man should give his life for his friends; especially for his enemies;* as he did for vs, *Cum inimici essemus.* While we were yet sinners, and regarded neither him, nor our selves: And therefore Saint Bernard doth most truly say, that he did this, *Tanto dignantius quanto pro minus dignis;* So much the more wonderfully worthy of loue, by how much the lesse worthy we were of his loue.

And in very deede, there is no man breathing, that is able to expresse how great was the loue of Christ towards mankind. But my conscience is my witnesse, (O my Saviour) what I haue done to thee, and thy Crosse doth witnesse what thou hast done for me; for thou wast God and I a man, and yet thou a God wouldest be made man for me; yea, to become exiled, poore, and base for vs, that were the vilest of all Creatures, poore, and base miserable sinners: And not onely so, but also to die a most cruell, bitter, and a shamefull death, to deliuer vs from eternall death. O what couldest thou haue done more for vs, that thou hast not done? The like example cannot be found in any History; for one will scarce die for a righteous man: It may be they will rise and runne to saue a good mans life; but to die for another, we shall scarce finde any that will venter it. It is true that the Curatii and the Horatii are reported, to haue aduentured their liues, for the libertie of their Countrey: And so Decius, Curtius, and Codrus did freely offer themselves to death, for to preserue their peoples life; but they did this either for ambition, to be honoured for their facts, and to be numbred among the Gods; or else in desperation of their liues, to be ridde out of their grieffe, when they saw none other helpe of their miseries; but Christ when there was no necessity to compell him, did all this, and farre much more then I haue shewed, for vs; And that not onely, *Sine nostris meritis, sed cum nostris demeritis;* When we deserued no good, but especially when we were worthy of so much euill at his hands, as was due to most deadly enemies; as Saint Bernard saith.

John 15. 13.

Rom. 5. 8.

Bern. de Cana
Domini Ser. 13.No Creature
able to expresse
the great loue
of Christ to
mankind.

Rom. 5. 7.

Titus Liu. De-
cad. 3. l. 2.
Val. Max. l. 5.
c. 6.Bern Ser. 15. in
Cana.

CHAP. III.

Of the small causes why Christ suffered, both in respect of Men, and in respect of God himselfe.



AND so you haue seene the *instrumentall* causes of Christ his death; and you heard the *efficient cause*, why God punished Christ, for vs, and for our sinnes; and why for vs; because he loved vs with a great, exceeding, incomprehensible loue: And how this should teach vs, that as our hearts doe hate *Indas & Pilate*, and all the rest of our Sauiours bloudie persecutors, which were but the *Instruments* of his death; so much more should we loath and detest our *owne sinnes*, and wickednesse, which were the *maine principall cause*, that moued God thus seuerely to punish him. And now it reth-eth, that we consider the *small cause* thereof; and I finde that to be two-fold.

- { 1. In respect of Men. }
{ 2. In regard of God. }

First, In respect of Men, I finde it likewise to be two-fold.

- { 1. The saving of all the Elect. }
{ 2. To make the reprobate without excuse. }

For the first, Our Sauiour saith, *That he came to giue his life a rancome for many, and to saue those that were lost*; And so Saint Paul saith, *That Christ was made vnder the Law, to redeeme them that were vnder the Law*; and that *Iesw Christ was sent into the World to saue sinners*. Now wee must know, that as *Bellarmino* noteth, there are diuers kinde of redemption; as,

First, By *Manumission*, as when the Lord did willingly of his owne accord let his slaues goe free.

Secondly, By *permutation*, as when one prisoner was exchanged for another.

Thirdly, By *force*, as when by their friends they were rescued out of the hands of their enemies.

Fourthly, By a *rancome*, as when a price, thought counter-uaileable

The final cause
of Christ his
death.

1. In respect
of Men.

Math. 20. 28.

Gal 4. 4.

1 Tim. 1. 15.

That there
were diuers
kinde of re-
demption.

3. Part. *The Passion of the Messiah.* Christ his suffering.

301

unailable to the prisoners, was paid for the deliuerance of the Captiues. And thus Christ redeemed vs: for we had solde our selues (or rather giuen away our selues; because we doe it for such trifles, for nothing, that it deserues not the name of a sale,) vnder sinne; and we had *past away* our selues vnto Sathan, and he would neuer suffer vs *freely* to be freed out of his hands, neither was there any *force* nor *friends* that could any wayes *restore* vs vnto our former dignitie; and therefore Christ came to *repurchase* vs; that is, to buy vs backe againe vnto God: And though we sell our selues for *nothing*, yet Sathan like a cunning Merchant, that knowes well the worth of Soules, would not part with vs at *any reasonable rate*; and therefore Christ was faine to pay for vs, not gold, or silver, or any such like corruptible thing, but his owne deare and precious blood: So dearely was he faine to pay for vs, so dearely it cost him to *redeeme* our soules.

And so Christ came and offered himselfe, vpon the Altar of the Crosse, as a sufficient sacrifice to pacifie his Fathers wrath, and to satisfie his iustice to saue our soules; yea, the soules of all them that beleueed in him from the beginning of the World to this present day, and so forward to the finall period of all flesh: For, *It was not the blood of Goats, or Calues, that was the true propitiatory Sacrifice, for the sinnes of the Fathers that liued vnder the Law; but it was the blood of Iesus Christ, that was onely figured and signified by these Leviticall shadows, by the Paschall Lambe, by the Brazen Serpent, and by whatsoeuer else that was giuen them as a Schoolemaster to bring them vnto Christ, which purged their consciences from dead workes, to serue the liuing God: For he is said to be the Lambe slaine, that is, slaine in the figure, slaine in the purpose of God, and slaine in the vertue of his passion, to euery one that beleueth him to be slaine for him, from the beginning of the World: And therefore, all those that went before, and all those that came after, cried; Hosanna to the Sonne of David. For as the looking to the Brazen Serpent, was the onely meanes to saue all those people from death, which were bitten by the fierie Serpents, whether they were before it, or behind it, or on either side of it, nurre it, or farre from it; so the beleeuing in the death of the Sonne of God, was, and is the onely meanes to preterue all men from the sting of sinne; as well those that went*

1 Pet. 1. 18.

How deereley it cost Christ to redeeme vs.

That the blood of Christ was the price to saue all men, as well before his coming, as now after his coming. Gal. 4.

Renel. 13. 8.

Math. 21. 9.

Numbers 21. 9.

*Et unde mundi
Philosophus eru-
buit, ut Apo-
stolus thesaurum
reperit, & quod
illi visum est
sultitia, Aposto-
lo factum est sa-
pientia.*

Quest.

That the mer-
it of Christs
suffering, de-
pends vpon
the worthi-
ness of the
person.

Resp.

Heb. 7. 26.

1 Pet. 1. 19. 2.

22.

Aug. l. 13. c. 14.
de trinitate.

*Maxim. qua-
drages. Scr. 1.*

Acts 20. 28.

That the sole
sufferings of
Christ, is fully
sufficient to sa-
tisfie for all
sinnes.

before him, as those that doe come after him: And therefore,
Quod est grande ludibrium impijs, est grande mysterium pijs; The
death and passion of Iesus Christ, which is foolishnesse vnto the
World, is the sole comfort and consolation of all Christians, as Saint
Augustine doth most sweetly comment vpon those words of
the Apostle, God forbid that I should reioyce in any thing same in the
Crosse of Iesus Christ. Gal 6.

But here it may be demanded, how the sufferings of Christ
being but of short continuance, should be of that worth and dig-
nitie, as to be a sufficient price for our eternall deliuerance, and
to make a plenary satisfaction for the sinnes of the whole
World.

To this I answere, that the merit of his suffering, depends
not vpon the quantity of paine, or the continuance of time, but
vpon the worthinesse of the sufferer; and that in two respects:

First, Of his Innocency, for he was holy, barmelesse, and undefil-
ed; a Lambe without spot, in whose mouth was found no guile:
And therefore, *iustum est*, saith Saint Augustine, It is a most iust
and a righteous thing, that the debtors should be set free, be-
cause he which owed nothing, did pay all our debt.

Secondly, Of his Excellency; for he was not onely a most in-
nocent man, *Quem nullum maculauit delictum*, But he was also a
most omnipotent God, as the Apostle sheweth, when he bid-
deth vs, *To take heede vnto the Flocke, which God hath purchased
with his owne blood*: And therefore, as the Father is infinite, which
was prouoked, so the Sonne is infinite, which made the satisfaction;
that for an infinite offence, there might be an infinite attonement;
and so the person dying, being both God and Man, his death
must be of a greater value, then the deaths of all the men of
tenne thousand Worlds: And therefore Saint Cyprian truly af-
firmeth, *Modicam guttam sanguinis Christi propter unionem hy-
postaticam, pro redemptione totius mundi sufficisse*; That the least
droppe of the blood of Christ, by reason of the union of the Dei-
tie vnto the Manhood, to make but one person of Christ, is of
full sufficient value, to make satisfaction for the sinnes of the
whole World.

And this doth sufficiently confute all those that ioyne the
afflictions of the Saints, with the sufferings of Christ, as a
part,

3. Part. *The Passion of the Messias.* Christ his suffering.

503

part, or the accomplishment of the price of their redemption, as if with Christ alone there were not as the Prophet saith, *plena-
oni redemption*: for though the Apostle saith, *I reioyce in my
sufferings for you, and fill up that which is behinde of the afflictions of
Christ in my flesh, for his bodies sake which is the Church*; yet this
is not to be vnderstood of the propitiatory sacrifice for sinne;
for so Christ onely suffered all that was to be suffered for our
sinnes, as both the Prophet *Esay*, Chap. 53. 4. 5. 6. and the holy
Apostles of our Sauour Christ, Saint Paul, and Saint Iohn, doe
most fully and sufficiently declare; He, that is, He *non inuictus* by
himselfe, hath purged our sinnes, and as David onely entred the
lists against Goliath, when all the *Israelites* were but meere specta-
tors; So did Christ alone vndertake the combate against Sa-
tan, and hath troden the Wine-presse alone, as the Prophet spea-
keth: and therefore Christ said, *All is finished*, that is, not onely
all that is written of me, is now fulfilled, or all the ceremonies of
the Law are now ended; but especially all that is to bee suffered
for the sinnes of men, is now fully accomplished: But the suffe-
rings of the Saints doe profit the Church, not by way of satisfac-
tion for their sinnes, but by way of example and consolation, to
strengthen them in their faith, and to confirme them (saith the
Glosse) *In gratia dei, & in doctrina Euangelij*; In the grace of
God, and in the doctrine of the Gospel: and they are called
the rest of the afflictions of Christ, not because the sufferings of
Christ were imperfect, or not sufficient to satisfie for all sinnes,
but because of that sympathy and fellow-feeling that Christ hath
of all the sufferings of his Saints, in which respect he saith vnto
Saint Paul vnconuered, *Saul, Saul, why persecutest thou me?* be-
cause he accounteth all euill or good done vnto them, to be as
done vnto himselfe; and therefore though we should reioyce in
our afflictions, because he doth account vs worthy to suffer for the
name of Christ; yet seeing the suffering of all the miseries that
can befall a man, cannot make vs worthy of this glory of Hea-
uen, as Origen saith; we should wholly relie vpon the all-suffici-
ent merits of Christ his sufferings, for the saluation of our soules;
because all sacrifices ended in this selfe-sufficient sacrifice, which
was not onely the abolishment of all other oblations whatsoeuer,
but was also the most perfect and most absolute holocaust, yea and

Psal. 130. 7.

Coloss. 1. 24.

Esay 53. 4. 5. 6.

Heb. 9. 26.

1 Iohn 2. 2.

Eccl. 1. 3.

Esay 63. 3.

*Ille solus sordes
omnium potest
abluere.*

Aug. hom. 108.
de tempore.

Aquinas par. 3.
sum 9. 48. art.
pauit.

How the suf-
ferings of the
Saints doe pro-
fit the Church.

All 9. 4.

Rom. 5. 3.

Al. 5. 41.

Suet. in vit.
Aug. Casar. i.

the one onely *hyasficall* and *propitiatory* sacrifice that was to be offered for the finnes of the whole world.

Suetonius tels vs that when *Augustus Casar* either out of Humility or Policy, desired that the Senate would *adorn* two Consuls with him for the gouernment of the State; the Senate answered, that they held it a *diminution* of his dignity, & a *disparagement* of their owne iudgement, to ioyn any one with so worthy a one, as *Augustus* was: and surely it would much more *derogate* from the worth of our Sauours sufferings, and shew vs to bee meereley *fooles*, if with the *invaluable* sufferings and sacrifice of Christ, to satisfie the wrath of God, we would ioyn the *momentarie* affliction of any man.

The sufferings
of Christ com-
forteth and
confirmeth
all Christians.

And as this Doctrine of his suffering for the satisfaction of all finnes doth *confute* all them, that ioyn the *afflictions* of the Saints, with the *sufferings* of Christ, for the making vp of the price of our redemption; so it doth sufficiently *confirm* and *comfort* all those that do most faithfully put their *trust* in Christ. For though our finnes be very great, and though we *haue sate* in *darkenesse*, and in the *shadow of death*; yet seeing Christ hath suffered for vs, both what God in *Iustice* could require, and what our finnes could *iustly* deserue, we should not *despaire*, wee should not *fear*; because the *bloud* of Christ, as the Apostle *noteth*, *speaketh better things* then the *bloud* of *Abel*, that, crying for *vengeance*, this, for *pardon* vnto his brethren.

Heb. 11. 24.

And as it serueth to *confirm* vs against *despaire*, so it may be applied to assure vs of whatsoeuer we need: for so the Apostle reasoneth, *he that spared not his owne Sonne, but gaue him for vs all to death; how shall he not with him also freely giue vs all things?* hee that loued vs so deare, as to giue vs his onely Sonne, what will he thinke too deare for vs? and therefore if we *want* any thing *let vs aske of God*, and he giueth vnto all men *liberally* whatsoeuer he seeth fit and conuenient for them.

James 1. 5.

How the death
of Christ maketh
the wicked without
excuse.

Secondly, As our Sauour dyed thus, to *satisfie* the wrath of God, for the finnes of all men, and to bring his Saints vnto everlasting glory; so he did it to *make the wicked without excuse*; because they tread vnder feet the Sonne of God, and account the *bloud of the conuenant*, as an *unholy thing*, and will not *lay hold* and *beloeue* in *Iesum Christ*.

But

But if any man should demanda whether Christ suffered and dyed for *all men* without exception, or for those *elect* Saints onely, which he had chosen vnto saluation; or whether hee dyed *sufficiently* for all, and *effectually* onely for his elect, (which in my minde is but a *poore* distinction, because it is most certaine, that his *death* and *suffering*, if it had pleased God to giue them that grace to apprehendit, and by a liuely faith to apply it vnto their soules; is of *sufficient* value to ransome the sinnes of *all men* and diuels) and many other such like questions about the *generality* and *efficacy* of Christs death, I referre him to my Treatise of the *Delights of the Saints*, where I haue handled this point more at large. And so you see why Christ suffered in respect of men.

Secondly, He suffered all this *in respect of God*, for the *praise* and *glory* of his owne blessed Name; for as God hath *made* and *created* all things, so he hath *redeemed* all men, for his owne *sake*; that his *wisdom*, his *power*, and his *goodnesse* might be *knowne* vnto men, and so *praised* and *magnified* of men for euermore. And therefore this should teach vs to doe what lyeth in vs to *glorifie* the Name of God for all these great things that Christ hath done, and hath suffered for vs.

See the *Delights of the Saints*, par. 1. pag. 30.

CHAP. IIII.

Of the usefull application of this Doctrine of the sufferings of Christ: what we ought principally to learne from the consideration thereof.



As generally this *suffering* of Christ, out of his meere *loue* to man, should moue vs all to *praise* the Lord, and to *serue* him; so more especially, it should worke in vs, these *four* speciall things.

The consideration of Christs sufferings should worke in vs *four* speciall effects.

1. To moue vs to *compassion*,
2. To make vs *thankfull*,
3. To cause vs to *loue* him,
4. To worke in vs a *readinesse* to suffer any thing with him and for his sake, that suffered all this for vs.

First, to moue
vs to compas-
sion.

Iob 10.

vers. 11. &

vers. 9.

*Omnis creatura
compatitur
Christo morienti,
sol obicitur,
&c.*

*Solus miser ho-
mo non compa-
titur, pro quo
sola deus pati-
tur.*

Hieron. in Mat.

Plinius l. 37.

c. 4.

Secondly,
To make vs
thankfull.

Gen. 2. 2.

For the first, the Prophet *David* musing of Gods great loue towards mankinde, saith, *O Lord, what is man that thou art so mindefull of him?* And to this holy *Iob* answereth, saying, *Thou hast made me as the Clay, and thou wilt bring me into the dust, and I shall be consumed as a rotten thing, and as a garment that is moth-eaten.* And yet to saue this poore, contemptible thing, Christ tooke vpon him our nature in the wombe, and vndertooke our death vpon the Crosse, yea, and whatsoeuer he suffered as man, he suffered for man; and therefore, how can we behold his head resting vpon a pillow of thornes, his hands pierced with iron nayles, and his heart bleeding for our sinnes, and not to bee moued to a godly sorrow, for those our horrible sinnes that caused all his sorrowes? It is reported in the Gospell, that when our Sauiour suffered, the Sun withdrew his light, as being ashamed to see so wofull a spectacle, the earth quaked and trembled, as it were for feare to see her Creator put to death, and the stones did cleaue in funder; yea, wicked *Indas* that betrayed and sold our Sauiour, when he saw the indignities that were offered vnto him, did repent, and grieue, that he had betrayed that innocent blond: and therefore what strange hearts haue wee, worse then *Indas* and harder then stones, if we can behold the torments of his Passion, and not be touched with compassion? The naturalist telleth vs that the *Adamant* stone is of an impenetrable hardnesse, and yet he saith, that if it be steeped in the warme blood of a Goate, it will be molified: and therefore if the blood of Christ, which is farre more excellent then the blood of Bulls, or of Goates, cannot intenerate our hard hearts, wee are worse then the *Adamants*, and no better then the *Dinels*: That Christ should bleed for vs, and we not weepe for our owne sinnes.

For the second, Our Sauiour hauing suffered all this for sin, to saue sinfull men, and to eternize mortall men; He hath broken the head of the Serpent, he hath wounded the great *Leniathan*, and by the merit of his Passion he hath subdued Hell, conquered the grane, rebated the sting of death, taken away the force and guilt of sinne, and removed those Cherubims, and that flaming sword which was placed to asfright vs, and to keepe the way of the tree of life, and he hath blotted out the hand-writing of ordinances that was against vs, and laid open vnto vs, the gates of cer-

nall

nall life; and therefore now we should all say with the Psalmist, *What shall we render vnto the Lord for all his benefites that hee hath done vnto vs?* for we must not thinke it inough to weepe in commiseration of Christ his paine, but we must be also thankfull for Christ his suffering.

Psalm 116 11.

The whole world knoweth what great loue hee hath shewed to vs, and what bitter Passion he hath suffered for vs; and therefore *ut tacentibus de te domine*; Woe be vnto them, whose ingratitude hath silenced them from praising thee; *Sed felix lingua, qua non nouit nisi de te Sermonem texere*; but most happy is that tongue which can praise thee, O Lord, though it should be able to speake of nothing else; because not onely nothing can be carried better in our myndes, nothing can be sweeter in our mouthes, nothing more melodious to our eares, as Saint Augustine saith, then *deo gratias*, to ascribe all praise, and to render thanks vnto the Lord our God; but especially, because (as Saint Bernard saith) no sacrifice can be more acceptable vnto God, for who so offereth me thanks and praise, hee honoureth mee; and nothing can be more offensive vnto Satan, then to praise the Lord; for though thou watchest, he careth not; because himselfe neuer sleepeth; though thou fastest, hee regards it not; because himselfe neuer eateth any thing; but if thou beest thankfull vnto God for his great loue to thee, then is Satan grieved; because thou being a filly worme on earth, dost performe that here in the vally of misery, which he being a glorious Angell in Heauen, could not performe in that seat of Maiestie; and therefore as the Prophet David saith, that he would rise at midnight to praise the Lord for his righteous iudgements, so with the Prophet David I wish to God, that men would praise the Lord for his goodnesse, especially for this great goodnesse, and declare the wonders that he hath done, and especially this suffering, this great suffering, that he vnderwent for the children of men; and that they would praise him from the ground of the heart.

Psalm 107 13.

And because, *virtus misericordie vilior alga*, thankfulness consisteth more in workes then in words, therefore let vs not onely with the Angels sing, *Glory be to God on high*, but let vs with the wise men, present our gifts vnto him, gold, to clothe the naked, and to feede the hungry soule; Frankysence, to maintaine the preaching

That we should shew our thankfulness to Christ by our workes.
*Luke 2
Matth. 2.*

*Macrobius. Saturn.
lib. 1. 2. 6. 4.*

Matth. 25. 40.

Thirdly, to
teach vs how
dearely and
how truly
we ought to
loue our Sa-
uiour Christ.

Marke 1. 24.

Cantic. 2. 5.

*Bern. in Ser. de
pass. dom.*

Fourthly, to
make vs wil-
ling to suffer
with Christ.

preaching of Gods Word, and *Myrrbe* to be prepared for our death, that we may liue for euer with him. *Macrobius* tells vs that a certaine souldiour of *Augustus* Band, that had often aduentured his life in *Cæsars* cause, being to appeare before those Iudges whom he feared, he desired *Augustus* for to assist him; and the Emperour presently wished him, to choose whom he would, and he would appoint him for his aduocate: but the Souldier replied, *O Cæsar*, I appointed no *Deputy*, when your life was in danger to be lost, but I hazarded mine owne life, and receiued all these scarres (which he then shewed in his body) to preserve you from all hurt, and doe you now appoint another to pleade for me? what, haue I done so much for you, and will you refuse to do so small a kindnes for me? euen so beloved brethren, Christ did not onely hazard his life, but gave himselfe to death, and suffered scarres and wounds, and the shedding of all his blood, of his dearest blood for vs; and shall wee doe nothing for him? O yes, beloved, let vs euer doe what lyeth in vs, for the poore members of *Iesus Christ*; for, whatsoeuer you doe to any one of them, you doe it vnto me, saith our Sauour.

For the third, as Christ hath so dearely loued vs, as to suffer all these things for vs, so we should truly loue Christ againe; and we should the rather loue him, not onely because hee hath done all these things for vs, but also because he requieth nothing for all these things, but loue: he exacts no tribute, hee requires no homage, he expects no requital, but loue; O then let vs not say with the vnclane spirits in the Gospell, *What haue wee so doe with thee, O Iesus thou Sonne of God?* but let vs rather say with the Church, in the Canticles, *Stay me with flagons, and comfort mee with apples, for I am sicke of lone:* and as thy loue to me, *Erat talis & tantus vt nesciret habere modum;* was such and so great, that it could not containe it selfe within the compasse of any bounds, so my loue to thee, is and shall be such and so much, as I shall be possibly able to expresse.

For the fourth, *Saint Bernard* tells vs that in the Passion of Christ, there are three things especially to be considered,

1. *The Worke.*
2. *The Manner.*
3. *The Cause.*

And

And he ſaith, that Chriſt ſhewed; firſt, in the *work*, ſingular patience; ſecondly, in the *manner*, admirable *humility*; and thirdly, in the *cauſe*, ineſtimable *charity*; and therefore if wee would truly honour God for the giuing of his Sonne, wee muſt labour what we can to *imitate* Chriſt herein.

Firſt, In patience, *Quia crux non ad impotentie documentum ſed ad exemplum patientie ſuſcepta eſt*; Becauſe (as Saint *Auguſtine* ſaith) the Croſſe of Chriſt is as a *Schoolemaſter*, to teach patience vnto all Chriſtians: And ſo Saint *Peter* ſaith, Chriſt ſuffered for vs, *leaving vs an example, that we ſhould follow his ſteps*. In the firſt of the *Machabees*, and the ſixt, It is ſaid that *Antiochus* being to fight with *Iudas*, Captaine of the hoſte of the Iewes, He ſhewed vnto his Elephants the bloud of Grapes and Mulberries, to prouoke them the better vnto the fight; and ſo the Holy Ghoſt hath let downe vnto vs what injuries, what contumelies, what torments our Sauour Chriſt did beare, and how patiently he did beare them, to incourage vs to indure whatſoeuer calamities ſhall betide vs, during this our pilgrimage here on earth: for we ſee our Sauour Chriſt; *Sine peccato uenit, & tamen ſine flagello non exiit*; Though we doe all know, that he came into the world without ſinne, yet you doe ſee, he went not out of the world without ſorrow, without ſuffering; and therefore, *Quæ nobis erit contumelia, poſtquam hæc Chriſtus paſſus eſt*? What if wee ſuffer reproaches, pouerty, ſhame, death? what matter, what ſhame is that to vs, ſeeing Chriſt hath ſuffered all thoſe things for vs? nay, what a ſhame is it vnto vs, if we will not be ready to ſuffer any thing for his Names ſake, that hath ſuffered ſo much for our finnes?

But we muſt note that our ſuffering with Chriſt, is two wayes to be conſidered.

Firſt, What we voluntarily aſſume, to be made like vnto Chriſt.

Secondly, What is maliciously impoſed, and we patiently ſuffer for the Name of Chriſt.

In the firſt ſenſe, Saint *Gregory* tels vs, that *duobus modis crux tollitur, aut cum per abſtinentiam affligitur corpus, aut cum per compaſſionem animi, affligitur animus*; Wee take vp our croſſe two manner of wayes, either when through abſtinnence, faſting, wat-

1 Pet. 2. 21.

That the ſufferings of Chriſt is an example to teach vs how to ſuffer.

1 Mac. 6. 34.

Chryſoſt. 17.
Matth.

We ſuffer with Chriſt two manner of wayes.

1 Cor. 9. 27.

That as mem-
bers of the
same body we
should willing-
ly suffer when
we see others
suffer.

Esay 53 7.
That God re-
specteth our
patience in
suffering, more
then our suffe-
ring.

*Cyprian de du-
plici Martyrio.*

That we shold
be most ready
and willing to
suffer any thing
for the Name
of Christ.

Iob 13. 15.

*ching, praying, we bring our bodies vnto subiection, that they bring not our soules vnto destruction; or else through a compasse-
mate fellow-feeling of others miseries, we make our selues co-
partners with them in all distresses: and therefore we should euer
crucifixe and mortifie all the inordinate lusts of our flesh, all our
wanton and lasciuious cogitations; and we should with all dili-
gence, fight against them, as they doe fight against our soules;*
and as members of the same body, we should all suffer inward
griefe, when we see any man indure outward paine.

In the second sense, we ought patiently to suffer, whatsoeuer
God in his wisdom, or men in their malice shall lay vpon vs;
and that not onely because we cannot auoide them, but because
we are contented to vndergoe them; for if the minde resisteth
when the body suffereth, we rebell in what we can, and we doe
onely suffer what we cannot helpe; and God respecteth not so
much the sufferings of the Martyres, though their torments
were almost intollerable, as their meeke patience in suffering;
and therefore it is noted in our Sauour Christ, that he was car-
ried as a Sheepe to the slaughter, and as a Lambe that was dumbe,
and opened not his mouth; to teach vs (as Saint Gregory saith)
that it is not the sword, or the flame that makes a Martyr; but
the patient and willing minde of him that suffereth any thing,
for the name and truth of Christ: *Quia sine ferro & flamma
Martyres esse possumus, sine patientia non possumus*; Because wee
may be Martyres without the paine of sword or stake, but wee
cannot be Martyres without patience, though wee should suffer
by the sword, or be burned at the stake, as Saint Cyprian doth
most excellently declare: And therefore seeing Christ hath
suffered for vs, and hath suffered for our example, to teach vs
how we should suffer for his sake; though the world should rage
and swell, and lay vpon vs all the waights of miseries that it could
heape vpon vs; pouerty, reproaches, banishment, imprison-
ment, death it selfe, or any kinde of death, fire, sword, or what-
soeuer, yet let vs patiently suffer whatsoeuer shall be imposed vpon
vs; and let vs say with holy Iob, *Though the Lord should kill
vs, yet will we trust in him: for seeing he suffered so much for vs, to
saue our soules from eternall death, it were a shame, if we should
be vnwilling to suffer any thing for him and his truthe sake,*
that

3. Part. *The Passion of the Messiah.* Christ his suffering.

511

that it might be well with vs, and our children for euer, and that wee might haue for our selues eternall life.

Secondly, As we are to *imitate* Christ in *patient* suffering vnto death, so we are to learne of him, true *humility*; to bee *mecke* and *lowly in heart*, throughout all our life.

Thirdly, We should imbrace that *Queene of vertues, Divine charity*, that as Christ in *loue*, and for the *loue* of man *descended* from Heauen, and *suffered* all this for vs; so we should, for the *loue* of him, *suffer* any thing, rather then to swaue a *ayles-bredth* from him, and doe what good wee can vnto all our *neighbour*s: for if we loue him, we must needs loue *one another*; And yet it is a lamentable thing to consider what *strifes* and *contentions*, what *hatred* and *heart-burning* raigeth, not onely betwixt the children of this *world*, but also betwixt *Christians* in the *Church* of God. I pray God we seeke not our *owne*, rather the things that are *Iesus Christs*, and make *Religion* to be a *colour* to make way for vs to execute our *owne greedy* mindes and desires, to commit all *wrong* and *oppression*. It was said of old, when the *Pope* sent his *Bulls* to fulfill his *owne will*, that *in nomine dei incipit omne malum*; I onely pray it may neuer be so with any *Christian soule*, that we make not the *truth* of God, (with all reuerence be it spoken) as a *Packe-horse* to support our *vile* desires. I am sure, if there were *more loue* and *charity* among *Christians*, *lesse faults*, *lesse errors* would appeare to bee in the *Church* of God, then now there seemes to be: for *charity suffereth all things, beleeueth all things*, and is euer willing to make *faults* and *errors* *lesser* then they be; whereas the *want of loue* will make the *worst* of euery thing, euery *error* to be an *Heresie*, and euery *infirmity* to be *hainous impiety*; nay, *want of loue* will make *sinnes* where God made *none*, and make *vertues* to be *vices*; whereas *perfect charity* will neuer *hate* the man, though he be *full of iniquity*; and therefore my conclusion of this point is, that as Christ hath *loved vs*, and *gane* himselfe for vs. so let vs *loue* Christ, and loue *one another* for Christ his sake, and be that doth these things shall neuer fall.

Matth. 12. 29.

That as Christ loued vs, so we should loue him, and loue one another for the loue of Christ.

How the want of loue is the cause of many mischieues in the world.

1 Cor. 13.

We ought to loue all men, and to hate all vices; in whomsoever they be.

Part. 4.

PART. IIII.

CHAP.

Of the manner of Christs suffering, how he suffered all that I have shewed, so as the Prophets fore-told, and as the Apostles had seene the same with their eyes.



Fourthly, Hauing heard of the person suffering, *Christ*; of the chiefest things that he suffered, which are recorded by the *Euangelists*, and of the necessity of that suffering in respect of those causes which did necessitate the same, wee are now to consider the manner how he suffered, exprest in the word *iota*, so to suffer that is, so humbly, so lowly, so meekely, so patiently, and so, every way in respect of himselfe, as that neither the tongues of men nor Angels are neuer able, by any like to expresse it, by any words to declare it, or by any apprehensions or thoughts of man to conceiue it. And so, in regard of men, as the *Prophets* had fore-told, and the *Apostles* had already seene; for so it pleased Almighty God before the coming of the *Messias*, to fore-tell almost every thing that should happen throughout all the whole life of the *Messias*, euen from the first moment of his conception, vnto the very last act of his Ascension, that so all men might beleeue in him, in whom they saw all those predictions fulfilled, & none other; for the Prophet *Esay* had said, that a *Virgin* should conceive and beare a sonne: *Micheas* said, that hee should be borne in *Bethlehem-Iuda*, *Hoseas* foretold of his flight into *Egypt*; and to be briefe, the place of his dwelling, in the borders of *Neptali*; the manner of his liuing, *Healing* all manner of infirmities, and preaching the glad tydings of saluation, and almost every one of the least particulars that should happen vnto him at his death; as how he should be sold and betrayed by his owne Disciple, how all his followers should flee from him, how craftily and maliciously he should be apprehended, how falsely he should be accused

The incomprehensible manner of Christ his sufferings.

That all predictions touching the *Messias*, were all accomplished in Iesus Christ.

Esay 7. 14.

Micb. 5. 2.

Hos. 1. 1.

Esay 9. 1.

Cap. 13. 4.

Zach. 2. 9.

Psal. 41. 2.

Esay 53. 10.

advised, how *basely* he should be *huddled*, buffeted, whipped, and spitted vpon, how *vnjustly* hee should bee *condemned*, and how *cruelly* he should be *fasted* vnto the Crosse, to die an *accursed* death, and as *most* accursed, *betwixt* the wicked, and how he should be *generally* mocked, his garments taken from him, and haue *Gall* to eate, and *Vinegar* to drinke, and what not? all was fore-shewed that should happen vnto the *Messias*: and therefore it *becommed* Christ so to suffer, because it was *prophefied* that he should so suffer.

And as the *Prophets* did fore-shew how the *Messias* should suffer, so the *Euangelists* and *Apostles* testifie how Christ did suffer *all* and *euery one* of those things that were written of him; for they were *eye-witnesses* of the same; and so they *testifie* vnto vs, that which was from the beginning, which we haue heard and seene, and our hands haue *handled* of the *Word of life*, that *testifie* wee vnto you; *i.e.* that all the things that were written of him which was promised from the beginning, wee haue seene them fully *accomplished* & *fulfilled* in him which liued and conquered amongst vs, and which we preach vnto you, *Iesus Christ*. *S. Mathew* recollects 32. *seuerall Prophefies* that he saw *fulfilled* in our Sauour Christ; *Saint Iohn* addes many other, and so doe the rest diuers more; So that whosoever would with the men of *Berea*, search the Scriptures, from the first Booke of *Moses*, vnto the last Prophet *Malachy*, and marke out all the things that were spoken of the *Messias*, that was *for to come*, we shall, if we doe but looke, finde them all recorded in the writings of the *Apostles* and *Euangelists*, to be most fully *fulfilled* in the person of *Iesus Christ*.

A sufficient *condemnation* to all *Iewes*, that still looke for another *Christ*; for why should not they *beleue* their owne *Prophets*? they said the *Messias* should *suffer* these things; *Christ* suffered them so, as they were *prophefied*; who then can be the *Messias*, but he, in whom all these *prophecies* were *fulfilled*? but *Saint Paul* tels vs why they will not beleue in him; because partly *blindnesse* is come vpon them, *untill the fulnesse of the Gentiles be come in*: And now Lord, if it be thy will, *open their eyes*, that they may see this truth, and *circumcise* all *infidelity* from their hearts, that they may beleue thy Sonne *Iesus Christ* to be the *Sauour* of the world.

And

1 Iohn 1. 1.

Why the *Iewes*
beleue not
in Christ.
Rom. 11.

4. Part. *The Passion of the Messias.* The necessity of, &c.

And as this condemneth all vnbeleeuing *Iewes*, so it confirmeth all true *Christians* in the faith of *Christ*: and I wish to God, that as the seeing of all these things fulfilled in *Christ*, makes vs all to beleue in *Christ*; so the suffering of all these things for vs, would make vs all to praise this our Lord *Iesus Christ* for his goodnesse, to feare him in all our wayes, to loue him with all our hearts, and to serue him truly and faithfully all the dayes of our life; O blessed God grant this vnto vs, for *Iesus Christ* his sake, To whom with thee, O *Father*, and the *Holy Spirit*, three distinct persons of that one indiuided essence, be ascribed all praise and glory, both now and for euermore. Amen.

A Prayer.

O Most blessed God, that hast giuen thy dearest, and thine onely Sonne, not onely to be made man, subiect to all infirmities, but also to suffer all miseries, throughout his whole life, and in the end to be put vnto a most shamefull, painefull and accursed death, by wicked men, for sinnefull men, that hee suffering what wee deserued, wee might be deliuered from thy wrath; we most humbly beseech thee in his Name, and for his sake, to forgiue vs all our sinnes, to accept his death as a plenary satisfaction, to acquit vs from euerlasting death, and to giue vs thy grace, that for this, and all other thy louing fauours vnto vs, we may be truly thankfull, and most dutifully obedient to please thee, and to praise thy blessed Name, for euer and euer, through *Iesus Christ* our Lord. Amen.

IEHOVAE LIBERATORI.

FINIS.

The



The Fift Golden Candlestick,
HOLDING
The Fift greatest Light of Christian
RELIGION.
Of the Resurrection of CHRIST.

MATH. 28. 4. 5. 6.

And for feare of him, the Keepers did shake, and became as dead men : And the Angell answered, and said unto the Women, feare not, you, for I know that you seeke Iesus, which was crucified ; He is not here, for he is risen as hee said, come see the place where the Lord lay.



VR blessed Lord God, and loving Father, out of his excellent providence, and secret loue to Man, hath so tempered all the accidents and whole course of mans life, with such proportion and equall counterpoise, that euer and anon ioyes and sorrows are mixt together; as wee may easily see in our blessed Sauour, for vpon Mount Thabor he was transfigured in glory, that his face did shine as the Sunne; and vpon Mount Calvary, he was disfigured in sorrow, that confusion went ouer his face; and that in him

M m

there

The coherence of this Treatise with the former.

Math. 17. 2.

Esay 53. 2.
Luke 22. 43.
Vers 44.

Math 27. 46.
Luke 23. 46.

Rom. 4. 25.

The diuision of
the Text.

there was *neither forme nor beauty*, and vpon Mount *Oliuet*, euen now, an *Angell* comforting him, and by and by an *agony* affrighting him; so vpon the *Crosse*, euen now he cries as destitute of all helpe, *My God, my God, why hast thou forsaken me?* yet by and by after, as assured of comfort, he saith; *O my Father, into thy hands I commend my spirit*: Euen so it is with vs all; *Noſte plaris tota, redeunt ſpectacula mane*; *Heauineſſe may indure for a night, but ioy commeth in the morning*: To day we may be ſicke at the point to die, to morrow wee may be reſtored to life againe, to night in priſon and in diſtreſſe, to morrow at liberty and aduanced to dignitie: And this we ſee plaine in my Text; for the laſt day was a day of *cloudes and darkeneſſe*, a day of griefe and sorrow, for the *paſſion* and ſuffering of the Sonne of God: But behold, this day is a day of *ioy and gladneſſe*, a day of Iubile, for the moſt *glorious reſurrection* of this Omnipotent Son of God; for as it be-houed him to ſuffer for our ſinnes, (as you heard) ſo is be-houed him to riſe againe for our iuſtification, ſaith the *Apoſtle*: And ſo this *Angell* ſeifiſieib that he did; *He is not here, but is riſen, as he ſaide*; Come ſee the place where the Lord lay. And In theſe words we may obſerue,

- { 1. The perſons here mentioned.
2. The action of each perſon plainly expreſſed. }

Fiſt, The Perſons mentioned, are eſpecially of three ſorts.

- { 1. Keepers.
2. Women.
3. Angels. }

Secondly, The actions expreſſed, are

- { 1. Of the Keepers watching *Chriſt*.
2. Of the Women ſeeking *Chriſt*.
3. Of the Angels, { 1. Terrifying the former.
2. Comforting the latter. }

And from all this, we may ſee theſe three things.

- { 1. The malice of the *Jewes*.
2. The deuotion of the *Women*.
3. The Office of the *Angels*. }

And the maine ſumme of all is, *The Reſurrection of Chriſt.*

PART I.

CHAP.

Of the malice of the Iewes against our Sauour Christ.



FIRST, *The malice of the Iewes against our Sauour Christ, is seene, in that they did not onely spitefully oppose themselves against him, throughout all his life, and most vniustly deliuer him to a most shamefull death, but also maliciously watched him in his graue, that he might not rise, (to shew the right perry of the wicked, not onely to throw the righteous downe, but also to keepe them downe, and to trample them still vnder feete) and to hire the Watchmen to belie both themselves and his Disciples, that the truth of his Resurrection might not be knowne and beleeued for our saluation.*

O miseri, quanta tanta insania cines! O wretched men that you are, what, is your rage as strong as death? nay, stronger then death? and longer then death? For the man is dead, and he is buried; And yet, Vos exardescitis ira, Your rage is implacable; you set armed Souldiers to watch and ward ouer this dead, harmeleffe man: And so we finde what the Scripture saith of the wicked, to be true in you, Malicia eorum excacauit ois; Your malice and your wickednesse haue blinded your eyes. Nay, but this deceiuer said (saith some of them) That after three dayes I will rise againe.

A deceiuer indeede; *Sed pius seductor*, But of them onely that deceiue themselves, either,

First, By relying too much on his mercy, and not thinking of his iustice; or,

Secondly, By fearing too much his iustice, and forgetting all his mercy: or,

M m 2

Thirdly,

Wisedome 2. 21.

How wicked
men are de-
ceiued.

Deut. 32. 43.

Psal. 22. 4.

Thirdly, By not beleeuing his power, either to saue the penitent beleeuers in him, or to punish the wicked contemners of him: for of all these and the like, the Prophet saith; *The Lord will deceine you,* (that is, suffer you to deceiue your selues,) *He will make his Arrows drunken in blond,* and hee will cause his Sword to goe through your sides: But them that truly trust in him, he will neuer deceiue, nor suffer them to be deceiued in him; For, our Fathers hoped in him, and were not confounded.

But what if you had seene him rise againe? what would you haue done? would you haue beleued in him? no surely: for you know he rose, his Disciples testifies it to your faces, and your owne Souldiers sayes it; and you are faine to hye them to say the contrary: What then would you haue done? would you haue crucified againe the Lord of life? Yes, no doubt; such is the malice of the wicked, that the death of the godly, *decies repetita placebis*, is neuer often enough inflicted. O therefore good Lord, thou King of Heauen, *Giue me any head, saue the head of a Serpent; and any malice, saue the malice of an enemy:* For death it selfe cannot hide me from these, but they will rage and rayle on my very Ghost. And so much for the malice of the Iewes.

2 Part.

PART II.

CHAP. I.

Of the number, and the names, of these Women that came to seeke our Sauour Christ in his Sepulcher.



Secondly, The deuotion of the Women is here commended, in that they are said to come early, while it was yet darke, to seeke Iesus, for to imbalme him: And for the better vnderstanding of this point, these three especiall things must bee considered.

Iohn 20. 1.

1. Their

1. *Their number.*
 2. *Their names.*
 3. *Their action.*

First, Saint *Mathew* here seemes to say, they were two; *Mary Magdalen*, and the other *Mary*: but Saint *Marke* saith plainly, that they were three; and that (as we may gather) for three speciall reasons. First, For *decency*, because it was not so fit to see a Woman gadding all alone: for it is neither *customable* nor *commendable* for Matrones, like *Dina*, to walke single.

Secondly, For *mutuall society*; *Quia vae soli*, For woe to him that is alone, especially at so *unwonted* a season as the night, so *dismall* a place, as the graue; and in so *heavy* a case as death.

Thirdly, For the *better confirmation* of the truth; for that in the mouth of two or three witnesses, *euery word shall be established*: And therefore there went three of them. And,

Secondly, They were all three called by the same name, *Mary*; *Et uno nomine censentur quia una voluntas*, And they had but one name;

First, Because they had but *one will*, they had the *same desire*, they all desired, and all sought, but onely *Iesus Christ* that was crucified. And,

Secondly, Because they all *signified the same thing*, i. e. the *Church of God* in generall, or euery *Christian soule* in particular.

For the first, the Scripture saith; *Va duplici corde*, Woe to him that goeth *two manner of wayes*; that hath *two tongues*, *two hearts*, *two affections*, *one* to seeke for *God*, and *another* to seeke the *World*; because such, in *seeking* both, doe *leese* both: for the *World* they cannot *keepe*, though they seeke neuer so much after it; and *God*, for seeking the *World*, they shall neuer *finde*: And therefore these three Women had but one *heart*, *one will*, *one desire*; they all seeke for *Iesus* that was crucified.

For the second, they all *signifie the same thing*; for *Maria* in the *Syriack* Tongue, signifieth *Dominam*, a Lady or Mistresse; and *Mara* in *Hebrew*, signifies *bitternesse*: So is the *Church of Christ*, and so is euery *Christian soule*, a *Mistresse* for her *affections*, and bitter for her *afflictions*.

Why three Women went together vnto the Sepulcher.

Haymo in possib. in die resur.

What it signifieth, that all the three Women were called by the same name.

How the
Church is to
rule her Chil-
dren.

Math. 8. 24.
How the
Church was
euer subiect
vnto afflictions.

Cant. 3. 1.

Lament. 3. 15.

Psal. 137. 4.

First, The Church ruleth ouer her *Children*, and the Soule ouer her *desires*; shee makes all her *affections* yeeld obedience vnto *reason*, and reason it selfe to *faith*: for where humane *reason* faileth, there diuine *faith* attaineth to the height of many *mysterics*.

Secondly, The Church is like that *Shippe* that was tossed to and fro, with the mightie waues, and billowes of the raging Seas, neuer at rest, vntill it arriueth at the *Hauen* of eternall hap-
pinesse: The storie of the Church doth make this plaine.

*Sanguine fundata est Ecclesia, sanguine creuit,
Sanguine succreuit, sanguine finis erit.*

And so is euery Christian soule, full of sorrowes, full of bit-
ternesse; we may see our selues as in a glasse, if wee looke into
the state of these three *filly soules* seeking Christ; for they are be-
reaued of him, whom their soules loued: And therefore, as the
Spouse saith in the *Canticles*, *In my bed I sought him, whom my
soule loued, I sought him, but I found him not*; So these Women
seeke him, whom their soules loued, and nor in their beddes, but in
the Garden; for they range, and rage, and runne vp and downe
like as it were a Lyon, or a Beare robbed of her whelpes, and yet
they finde him not; they see the nest, but the Eagle is flowne
away, and the *Waschmen* can tell no tydings of him: And there-
fore they stand *apalled*, all woe-begone with *griefe*, their hearts
are all *sobby* and *swolne*, like the lower vallies, that drinke vp the
droppe of Heauen, and for want of *teares*, to expresse their
griefes, (hauing emptied their bottles afore by continuall cry-
ing) each one of them doth now lamentingly say, *Quis dabit
capiti meo aquam?* Who will powre water into the Celterne of
our heads, that we may powre out our *plaints* like a *Nightingale*
robbed of her brood, and moune like a *Turtle* for the losse of
our dearest Lord? For hee being taken from vs, our life is *loath-
some* to vs; *Sit mihi posse mori*; It were well for vs, if we could
die; for as our names be *Marah*, bitter, so he hath filled vs with
bitternesse, and made our soules drunken with wormewood.
This is the state of these Women; and this is the state of euery
Christian soule, *Teares must be her meate day and night*; whiles
they say vnto her, *Where is now thy God?* for how shall we sing the
Lords

1. Part. *The Resurrection of Christ.* the Women.

521

Lords song in a strange Land, and whiles we are as strangers from the Lord: And so you see, why all three were called by one and the same name.

And yet we finde, that they were all *distinguished*; for the:

- { 1. Was, *Mary Magdalen.*
2. Was, *Mary the Mother of Iames.*
3. Was, *Marie Salome.* }

And this sheweth either three *speciall properties*, both in the Church, and in euery member of the Church, or else the different gifts and faculties which God bestoweth vpon his seruants, to euery one as pleaseth him. For,

First, *Mary Magdalen* was so called, *a Castello Magdalo*, from a Tower which was lostie and strong; *Marie Iacobi* was the Sister of the blessed Virgin, and the Mother of *Iames*, an *Apostle* and follower of *Iesus Christ*; and *Mary Salome*, was so called, either of her Husband, or of a Village named *Salome*, which signifieth *peaceable*: And therefore by these three Women, these three *Maries*, are signified, three *speciall properties*.

- { 1. Fortitude.
2. *Fecundity.*
3. Peace. }

So is the Church, so were these Women, and so is euery Christian soule. For,

First, *Salomon* saith of the fortitude of the Church, *Sicut turris David celsum tuum*; Thy necke is as the Tower of *Dauid*, that is as high as Heauen, and so strong, as that the gates of Hell can neuer preuaile against it: And in these Women here, we finde a peerelesse paterne of Christian fortitude; for though they were the weaker Sexe; yet I finde them stronger in affection then Men; for the *Apostles* ranne, and out-ran the these Women, yet was their deuotion sooner spent, and themselves sooner out of breath: for they stayed not, but these Women, as they had formerly come vnto the graue, so now they stand longer at the graue; for so it is said of *Mary Magdalen*, *Quod stetit*, That she stood still, and stood to it: And so no doubt they did all, nor like *Peter*, who fearefully following a farre of, and warming his

M m 4

hands

How the three *Maries* were distinguished, and knowne the one from the other.

Three speciall properties signified, by the three women.

1. Fortitude.
Cantic. 4. 4.

Math. 16. 18.

How fearelesse the Women were in seeking Christ.

Iohn 20. 11.

Math. 26. 58.

hands in the High Priests Hall; benumbed his heart for want of faith; nor yet like *Ioseph of Aramathia*, who secretly forfear of the Jewes, begged of *Pilate* the body of Iesus: but like the stoutest *Heronikes* steeled with a manly resolution, they feare not death it selfe; And as the Poet saith of that valiant *Scena*,

Lucan. 1.6.

Quia non mille modis mortis. &c.

So these fearelesse Women feared not a thousand sorts of death: So should euery Christian soule be vnwearied to seeke, and vndaunted to professe our Lord and Sauour *Iesus Christ*.

Marke 8. 38.

For whosoever will be ashamed of him here on Earth, he will be ashamed of him before his Father which is in Heauen.

2. Fecundity.
How these
Women la-
bour to in-
crease the
number of true
beleeuers.

Secondly, For the fecundity of the Church, there is like *Sara* that bringeth forth more fruite in her age, then she could doe in her youth; her seede is as the sand of the Sea, which cannot be numbred: So these Women, they runne and tell his Friends and Disciples, that *Christ* is risen from the dead; and so by this means, they doe what lyeth in them, to increase the number of Gods Children; and so should euery man doe; when he is confirmed, to strengthen his brethren: for it is our dutie to incite all others to beleue in *Christ*, and to declare *Christ* vnto them, That they also may haue fellowship with vs, in the fellowship which we haue with the Father, and with his Sonne *Iesus Christ*.

1 Iohn 1. 3.

3. Peace.
How peacea-
bly the women
came to seeke
for *Christ*.

Thirdly, For the peaceablenesse of the Church, the Scripture saith, that it is a vision of peace, the Daughter of peace, and the Mother of peace: So these Women, they came peaceably, not armed like the Souldiers, but harmelesly like *Noahs* Dove, with nothing in their hands but sweete flowers, nothing in their mouths but sweete words, good Sir, If thou hast tidder him away, then tell vs where thou hast laide him, and as the Church saith, *Vbi pascit, vbi cubat in meridie*; That wee may know where he is, where he lyeth: So should euery Christian man lay aside all bitterness, all malicioufnesse, and put on the garment of meeknesse, and gentlenesse: for seeing God is a God of peace, and the Church a vision of peace, a City at vnitie within it selfe; that man can neuer be the Sonne of God, which is not the Childe of peace. And so you see, that as these Women, so euery man or woman that seeketh *Christ*, must be valiant, fruitfull, and peaceable. And yet,

Iohn 10. 15.

Euery Son of
God, must be
the Childe of
peace.

Secondly,

Secondly, As these *Women*, though they had each one of them *all these graces in a good measure*, yet each one of them had not these, or the like graces in the *like measure*; for as *Mary Magdalen* was lesse *fearfull*, so *Mary Iacobi* was more *fruitfull* then the rest: So God distributeth his gifts and graces even as pleaseth him, to one he giueth the gift of *prophecying*, to another the gift of *healing*; to *Iohn* the gift to speake of his *Divinity* against *Ebion*; to *Marke* the gift of handling his *humaneity* against *Marcion*; to *Saint Peter* the gift to worke *mightily* in the conuersion of the *Iewes*; to *Saint Paul* in the conuersion of the *Gentiles*, to some he giues the gift to be *famous Orators*, excellent in *persuasions*, like *Apollo*; to others to be *indicious expositors* of more *positiue instructions*, as *beneficiall* vnto the Church, though perhaps more *preiudiciall* vnto themselves; to some he giues the gift like *Mary Iacobi*, to be *fruitfull* in number, to preach often, and to bring forth many *Sermons*; to others like *Mary Salome*, to be more *peacefull*, yet *not lesse faithfull* then the rest; to doe it *seldome*; yet to doe as well as their fellowes.

And so in all the rest of Gods *graces*, hee giues not the same gifts to all persons; for *Lactantius* was good to *confute* the *Gentiles*, but hee was not so good to *confirm* the *Christians*; *Origen* was famous in the *mysticall* interpretation; but not so *indicious* in the *literall* exposition of the *Scriptures*: *Saint Augustine* most excellent to *discusse* *controuerlies*, to *confound* *Hereticks*, and most *indicious* to interpret all *positiue* points; but he was not so *misiludius* in his exhortations; so among the *practitioners* of Religion, some are *faithfull* to suffer, some are *painefull* to worke, some *zealous* to pray, some are *desirous* to heare, some like *Mary Salome*, blessed *peacemakers*, others like *Mary Iacobi*, *painefull enlargers* of Gods Church, and others like *Mary Magdalen*, *faithfull sufferers* for Gods truth; all good, but not all the same gifts: for as among *Dauids Worthies*, all reached not to the first three, so among the *Worthies* of Christ, all have not the same *measure* of grace.

And this should teach vs, every man to be contented with those gifts; and with that *measure* of grace as God hath given him; and every man to labour according to the grace he hath receiued in his owne element, whereto he is most *inclined*, and

not

How God bestoweth his gifts diuersly vnto men.

How God bestoweth his gifts diuersly vnto men.

How God bestoweth his gifts diuersly vnto men.

How God bestoweth his gifts diuersly vnto men.

That every man should be contented with the gifts that God doth giue him.

James 2. 1. 5

not in other mens *straine*, whereto perhaps he is more affected: for the *fruits* of *affection*, can neuer be so *swete*, vnto the palate of another, as are the *fruits* of our speciall *inclination*. And this should teach vs all, so to *affect* one grace, as not to *reiect* the other; so to *magnifie* one man, *indued* with such *gifts*, as not to *vilifie* another, *inabled* with some other *gifts*: for this were to *receiue* the faith of our Lord *Iesu Christ*, with *respect* of *persons*; and it is not in man to haue what *gift* he *pleaseth*, but it is God that *distributeth* and *disposeth* of his *graces*, *euen* as it *pleaseth* him.

CHAP. II.

Of the action of these Women, which was a right seeking of our Saviour Christ.

Three properties required to make euery action good.



Hirdly, The action of these Women is here expressed, according to those three essentiall properties of euery good and godly action.

- { 1. The matter iust.
2. The manner lawfull.
3. The end pious. }

All men are euer seeking for some thing.

First, The *matter* and *substance* of their worke, is said by the *Angell* to be an *inquisition*, a seeking; *ye seeke* (saith he) and so we doe all seeke: for since *Adam*, like a griping *Vsurer*, who *extorting* more then his due, leeseeth *principall* and all, desiring to be as *God*, *losth* both *God* and *himselfe*; the whole *World* is at a *quere*, and in a continuall seeking; but most of vs doe seeke *amillie*. For,

Some seeke for wealth.

Some seeke for *wealth*, *Quarenda pecunia primum*; And they preferre that before the *health* of their *soules*: And therefore surely they may well *fear*, because they carrie two heavy *burthens* vpon their *backes*; the one is *deliciarum putredo*, the rust of their couetous desires; and the other is *Curarum magnitudo*, The greatnesse of worldly cares; *Quorum unumquodq. ad subigendum nauigium sufficit*, Whereof each one is able to *sinke* a *Ship*: the *rust* of our riches to be a *witnesse* against vs, and the cares of this *World* to *choake* vs, and *drowne* vs in *perdition*.

Some seeke for *vaine-glory*, which is an intollerable drunkennesse

ness of the minde, as Saint *Chrysostome* saith: And I feare that many of our selues in seeking *Christ*, doe seeke for this; and we seeke for it after the basest manner; for as the olde *Monkes* were proud of *humility*, so many of vs would be accounted most learned, by shewing no learning at all: And therefore I thinke, that the Prophecy of *Esay* is now fulfilled; *Like people, like Priests*; for in the *Primitive Church*, the *Priests* were better then the *People*; and in the times of *Popery*, the *People* were better then the *Priests*: *Ideo non potuit dici, vis est populus ita est sacerdos*. Therefore it could not be said, As is the *People*, so is the *Priest*, because the *People* were not *halfe so bad* as the *Priests*: but now they are all alike; the *People* for *fancy* will *heare* but whom they like, and *beloeue* but what they *list*; and the *Priest* for *aduantage*, will *speake* but what may *please*. O Lord deliuer me from the number of these men, and into their counsell, let not my soule come.

And so some seeke for *pleasure*, where the best *Ale* is, where the strongest *Wine* is, and where the fairest *Woman* dwells. Some seeke for *honour*, some for *pride*, some for *revenge*, some for *one thing*, and some for *another thing*; *Et nemo Christum quat*; And to seeking their owne, they seeke not that which is the Lord *Iesuu*: And therefore these *seekers* may all *sware*, least finding these things, they *leese* themselves.

But these women seeke for a better thing, they seeke for *God*; and to doth euery man; for though we found all other things that we seeke for; yet all things cannot content vs; vntill wee finde our *God*; for the heart of man being as a *triangle*, and the whole world being *round*, and a *round* thing cannot possibly fill a *triangle*; therefore it is impossible that any thing should *satisfie* and content the heart of man, but onely the *blest Trinity*; and therefore Saint *Augustine* truly saith; *Irrequietum est cor nostrum, donec reuertatur ad eum*. That as the heart of man proceeded from *God*, so it can neuer be *quiet* vntill it be with *God*: and therefore all seeke for *God*, but all doe not seeke *aright*; because they seeke him not in *Christ*; for none commeth vnto the Father but by me: And therefore these women seeke for *Iesuu*; and so likewise many seeke for *Iesuu*, and yet finde him not; for so the Scriptures say, they shall seeke me, but they shall not finde me, they shall call vpon me, but there shall be none to answer; and so the Church

Some seeke
for vaine-glo-
rie.

Gen. 49. 6.

The godly doe
onely seeke for
God.

Aug. in confess.

Iohn 14. 6.

Many seeke
for God but
not aright.

Many seeke
Christ amisse.

How we ought
to seeke for
Iesus if we
would find
him.

Rom. I. 16.

Church saith, *In my bed I sought him whom my soule loneth; I sought him but I found him not;* because shee sought him *amisse*, in her bedde; at her ease, shee sought him *drowsily* at home, and not *carefully* both at home and abroad: so many shall seeke Iesus, but shall not finde him; because they seeke him *amisse*; for some faine vnto themselves a *false Iesus*, and seeke not the *true Iesus*, which is able to saue their soules: and therefore these women goe one step further, and seeke Iesus of Nazareth (as Saint Marke saith) the true flower of Iesse, and because many seeke for Iesus of Nazareth; and yet faile of their felicity, as those that sought him for their bellies sake, to be fed by him, but not to feede him in his members; to be cleansed by him, but not to serue him; as those nine lepers that came with reuerence to be healed; but gaue him no thanks when they were cleansed: therefore these women proceede to the highest staffe of Iacobs ladder, and seeke not onely Iesum Nazarenum, i.e. *Iesum floridum*, Iesus in prosperity, for prosperities sake, but they seeke Iesus that was crucified; for all those that can be contented to eate the sweet bread in the Passener, and not to taste of the soure herbs; or with Saint Peter to build Tabernacles on Mount Thabor, and to forsake and forswear him in Mount Caluarie, i.e. to professe his Name in the times of peate and delectation, and to *stare aside* like a broken bow in the dayes of persecution, they may well seeke Christ, but they shall hardly finde any benefit by Christ, because this is to seeke their owne, and not to seeke that which is Christ Iesus.

And therefore as these women sought Iesus that was crucified, and the Apostle saith, God forbid that I should glory in any thing saue in the crosse of Iesus Christ, i.e. in the power of his Passion, and in the benefit which I reape from the sufferings of Christ. *Quia non sinestris arbor sed virtus crucifixi salus nostra;* Because it is not the wooden Crosse, but the grace and vertue of him that suffered vpon the Crosse, that is the cause of our saluation; so let every one of vs, seeke Iesus that was crucified, & reioyce in nothing but in that Crosse, that Passion of Iesus Christ; and though this be to the Iewes a stumbling block, and to the Grecians foolishnesse, yet to them that beleene both of the Iewes and Gentiles, It is the power of God vnto saluation: So you see what they sought

sought for *Iesus of Nazareth, that was crucified.*

Secondly, For the manner of their seeking of him, it is here many wayes expressed.

First, They seeke him early, while it was yet darke, saith the *Euangelist*, they came in that time vnto the graine, when by course of nature they should haue been in their beds, and so they take away from nature to giue to grace; and perhaps all that night, they gaue no sleepe vnto their eyes, nor slumber vnto their eye-lids, for missing of him, who neither slumbereth nor sleepe; but their eyes, like the morning watch, did continually watch for the morning, that they might seeke him early whom they loued so intirely. So should we seeke Christ betimes, in the dayes of our youth, else if we neuer seeke him vntill wee haue giuen ouer seeking all things else, we may iustly feare to misse him; because it is iust with God, that they which neuer sought him in their youth should neuer finde him in their age.

Secondly, They seeke him earnestly, euen as *Salomons* Scholars sought for wisdom, or as *Sampson* sought for drinke; that is, with all diligence, for they came often vnto the graine, they inquired often for him; *Et discipulis recedentibus, mulieres non recedebant*; And though *Saint Peter* the Disciple that is said to loue Christ best, and *Saint Iohn*, that is said to be best beloued of Christ departed, and went their wayes, yet would not these women goe, but still stayed to seeke him, vntill they should finde him; for as *Wormewood* is good for ill stomackes, saith *Marke* the Heremite) because it stirreth vp the appetite vnto a desire of meate; so the sorrow and bitterness of these women, for the losse of Christ, did the more eagerly stirre and promote them to search and seeke for Christ: so should we most earnestly seeke for Christ as for hid treasure, till we finde him.

Thirdly, They seeke him mournfully, with watered eyes; and with heavy hearts; for so *Iohn* saith, that *Mary stood without at the Sepulcher weeping*; and surely not without cause doe they deplore his absence, in whose presence is the fulnesse of ioy; for the losse of him is more then the losse of all the world: and therefore they seeke him sorrowing; so should wee; for if we put on mourning robes, and weepe for our ordinary friends departed, how should

First, that wee seeke for God betimes.

Eccles. 12. 1.

Prouer. 2. 4.
Judg. 15. 18.
Secondly, that we should earnestly seeke for Christ.

Marcus heremita l. 2. de legi spirituali.

Iohn 20. 11.
Thirdly, That we should seek Christ sorrowing till we finde him.

Luke 2. 48.
Bernard. Ser.
2 de alt. & bass.
cord.
Fourthly, that
we should seek
for nothing
but for Christ.

Should we weep and waile, when *Christ* for our sinnes is parted from vs?

Fourthly, They seeke him *only*, for wee doe not finde that they inquired for *any* thing, so as for him, nor any thing *beside* him, nor any thing *after* him, saith S. Bernard, so should we seek for *Christ*, and for *Christ alone*; for as the Poets say of the *Chlorian* well,

*Clitorio quicunq; sitim de fonte lauarit,
Vina fugit, gaudetq; meris abstemius vndis.*

Whosoever drinks of it, will neuer drinke *Wine* after it; so the Scriptures say of *Christ*, *Whosoever eateth his flesh, shall neuer hunger, and whosoever drinketh his blood, shall neuer thirst*; therefore as *Iacob* said, when he heard that *Ioseph* was aliue, *I haue enough*, so will euery Christian say, *I haue enough*, that I haue *Iesus Christ*.

Iohn 6.

Gen. 45. 28.

Fifthly, that we
should neuer
leauē seeking
Christ till we
finde him.
Psal. 105.

Fifthly, They seeke him *continually* vntill they finde him; to teach vs, that we should seeke the Lord and his strength, and seeke his face *euermore*.

Thus these women sought him, and thus wee should seeke him; and thus we are taught to seeke him; and I thinke, neuer people more *faithfully* taught then we be: and yet alas, I feare that as *Plinie* saith, There be certaine trees, which he calleth, *Indociles arbores, quia in alienas non comeant terras*; Indocible trees, because they will grow no where, but where they are bred, so there be too too many of vs, that will not be taught to seeke after God; but as they are bred of the earth, so they will seeke for nothing but *earthly things*.

Plin. l. 14. in
praem.

To what end
the women
sought for
Christ.

Thirdly, For the end of their action, and the very depth of their intention, it is here said to be, not as the Souldiers sought him in the Garden of *Gethsemane*, to crucifie him, but to *imbalme* him; not because they could adde any sweetnesse vnto him, which was *ἰατρικὸν ἰσχυρὸν*, wholly delectable, and, *ἡλιόφωρον*, sweetnesse it selfe (as *Nazianzen* calls him;) but because they would shew their loue and affection vnto him: So should wee seeke him, to *imbalme* him, i.e. to pray vnto him, and to praise his Name; *Quia aromata mulierum significant preces sanctorum*; Because their *balmes* signifies our prayers, saith a Father: And therefore we should seeke for him with these women, to *imbalme* him

him with our prayers : and finding him , wee should say with King David, *Let our prayers be directed in thy fight ; as the incense ; and the lifting up of our hands ; as the evening sacrifice :* And so you see the deuotion of these women , here , accompanied with euery circumstance of a most iust and holy action.

But here it may be some will *awe* , how came these women now so deuout , so zealous , and so religious , to seeke , and so earnestly to seeke for Iesus that was crucified ? for not long before , one of them was most sinnesfull for life , and most hatefull for her luste ; *prostituta* , an *unchaste* Lady , nay a *common* *Curtizan* , and a most *publique* *Publican* , liuing in all kind of lasciuious *luxury* , how then comes she so suddenly so deuout ?

Alas beloued , they runne farre that neuer turne : It is true , that she was plunged in sinne , and possessed of Diuels ; and all that while , shee neither sought God , nor confessed Christ ; but when she was conuerted , and had her eyes opened , then she hated her sinnes , and forsooke all wantonnesse , and began to seeke Christ ; and most earnestly to loue her Sauour.

I , but how came shee to forsake the one , and to follow the other ? or how came she then , and not before then to doe it ?

I answere , that as *Adam* neuer sought God , vntill God first sought him , and cryed , *Adam where art thou ?* so this daughter of *Adam* , this *lost* *sheepe* had neuer sought for this now *lost* *sheepheard* , had not this shepheard formerly sought for this long wandering *sheepe* ; for it is most certaine , that all our power and ability to come to him , proceeds from him ; his Spirit must *spirare* , breathe vpon vs , before we can *aspire* , aspire to him : and his hand must moue the golden Cymbell before we can yeelde any pleasant note : And so Saint Bernard saith , *Nemo domine requere valet nisi qui prius inuenierit* : No man , O Lord , can seeke for thee , but he who hath first found thee , *i.e.* when thou hast first found him.

And we haue examples enough for the illustration , and apparant proofes for the confirmation of this truth. For ,

First , When Saint Peter denyed Christ , Peter neuer repented , vntill the Cocke crowed , & Christ looked on him , *i.e.* looked outwardly , and moued him inwardly to goe out , and weepe bitterly : and the poore blinde man , that was blinde from his birth , had

Psal. 142. 2.

Quest.

Mary Magdalen was a sinnefull woman.

Resp.

How we can neuer find , nor seeke after God , vntill God seeke after vs.

Bern. de delig. deo.

God is the first authour of our conuersion.

John 9. 16.

neuer scene Christ, had not Christ as he passed by, scene him, and had compassion on him; so Saint Paul had neuer asked the Lord, *What wilt thou haue me to doe?* had not the Lord said first, *Saul, Saul, why persecutest thou me?*

John 6.44.

Secondly, Christ saith expressly, that as *No man commeth vnto the Father but by him*, i.e. as he is a Mediator betwixt God and man; so, *no man commeth vnto him*, i.e. to beleeue in him, to be his Sauour, except the Father, drawe him, doth draw him; and so the Church saith, *Draw me and I will runne after thee*: where you see, grace is promised, and then the action is performed: So when the Spirit said vnto *Esayas*, Cry, he knew not what to cry, vntill the Spirit had first taught him; so when the Spirit said vnto *Ezekiel*, *Sonne of man stand vpon thy feet*, the Spirit himselfe did set him vpon his teete, before he could stand; and so the Prophet *Jeremy* saith, *Turne vs, O Lord, and we shall be turned*; and so the Apostle, after he had said, *Worke out your owne saluation with feare and trembling*, lest that any man should mistake him, and thinke that he hath any manner of power of himselfe to doe the same, hee sheweth immediately that all such power is from God; because it is God that worketh in vs both to stand, ut stamus, to will and to effect: and so Saint *Augustine* saith, *Da domine quod iubes, & iube quod vis*: Giue vs O Lord, power to performe what thou commandest, and then command what thou wilt: and so I might heape a cloud of witneses to proue, that neither this woman could nor any other man can turne to God, or performe the will of God, vntill God himselfe doth enlighten them, assist them, enable them, and draw them to doe it.

Cant. 1.4.

Esay 4.6.

Ezech. 2.1. 2.

Lam 5.1.

Phil. 2.13.

That we can doe no good but what God worketh in vs.

That God compelleth not his seruants to doe any good.

How God worketh our willingnesse to doe good.

And yet we must not so vnderstand it, as that he doth it violently by way of coercion, but sweetly and gently by way of insinuation, for he draweth vs, *Lewi spiritum non dura manu*, by an inward sweet influence, and not by any outward extreame violence; for the will is no will if it be compelled; and therefore as Satan cannot force vs to sinne, but onely by way of suggestion; so God will not compell vs to grace, but onely by way of inclination, and a sweet secret operation of his Spirit vpon our wils and affections, without which notwithstanding, as I shewed you before, wee shall neuer be able to seeke for Christ to come to God; and therefore to expresse both the necessity of such helpe, and the

MANNEY

manner of Gods working it in vs; our Church excellently saith; *Lord haue mercy vpon vs, and incline our hearts, not to compel them, but incline them to keepe this Law: And therefore hence it is apparant, that the reason why all men doe not seeke for Christ, and serue their God, is, because God in Iustice leaues them, and doth not thus incline their hearts to seeke for him; for if he did it, how could they withstand it? for who hath euer resisted his will?*

Why the wicked seeke not God.

Rom. 9. 19.

If then you will say the fault is in God, that all men doe not seeke for God; because hee doth not *move* and *incline* their hearts to *seeke* after him.

Ob,

I answer, that this is a false conclusion, laide vpon no good foundation; for in the actions of the wicked he doth not *drive* them to sinne, nor hath the *least* finger in their iniquity; but he onely *leaueth* them to their owne inuentions; and so the Prophet saith, *Thy destruction is from thy selfe*; and he is a debtor to no man, that he should be bound to sustaine him: and therefore, if to the one, he sheweth *fauour*, and doth *incline* his heart to *leave* his sinnes, and to *seeke* for Christ; *Illis facis indebtedam misericordiam*; He doth it freely out of his mercy: if to the rest hee doth not this, he cannot be reproofed of any fault, *Quia illis facis debitam iustitiam*; because he doth but *justly* leave them.

Sol.

Hosea 13. 9.

And therefore I cannot sufficiently wonder at those men, eminent in place, and excellent for words, that lessening this helpe and fauour of God, which is the α and ω , the beginning, continuing, and finishing of all the good things that are in the Saints of God; would, I know not for what cause, ascribe more power and ability vnto man, then is in any of themselves.

And yet, I may cease my wondring, because as the Sodomites groped for the doores in the cleere day; and the Iewes notwithstanding all the *inuinible*, and *unanswerable* apparant arguments to proue the *comming* of the *Messiah*, would neuer beleue it to this very day: So that *subtile* Serpent, still striueth to *darken* our eyes, many times, that we cannot see the *cleere*st light: And so you see the *action* of these women, and how they came to be so full of zeale and deuotion. Out of which we may obserue these two speciall points for our instruction.

Gen. 19. 12.

Two speciall obseruations from the former doctrine.

That many Women haue beene found most zealous, and reli-

First, that many women were made Instruments of great goodnesse.



2 Ep. Iohn v. 1.

Prou. 31. 30.

Esay. 3.

Psal. 45. 14.

gions in the seruice of God: for though *Sathan* hath much *be-
mish*ed the beauty of this *Sex*, by making them his often *In-
struments* to worke *mischiefe*, as *Eua* to seduce *Adam*, *Dalila* to
intrap *Samson*, *Iezabel* to infatuate *Achab*, and many others,
to further many *Heresies*; so hath God much *honoured* them, in
making them partakers of great mercies, and often *instruments*
of his *glory*; as *Mary* to conceiue him, *Elizabeth* to prophesie of
him, *Hanna* to reioyce to see him, *Mary Magdalen* to annoint
him, *Martha* to entertaine him, and these three *gracious Women*
to be the *first seekers*, and the *first seers* of him after death, and the
first witnesses of his *Resurrection* vnto life. I might reckon many
other women that *trusted* in God, and were *famous* in their *ge-
nerations*, and as *Lamps* shining in the world, whereof some
were *faithfull Martyrs* of *Iesus Christ*, some *bountifull entertainers*
of the seruants of *Christ*, some able to *conuert* their *vnbeleeuing*
Husbands, and some to *instruēt* their *Houholds* in the *fear* of
God; as that *elect Lady*, vnto whom *Saint Iohn* writeth: And I
might speake of *Sara*, *Rebecca*, *Debora*, *Indub*, *Abigail*, *Bash-
sheba*, *Hester*, *Dorcas*, *Loyse*, *Phoebe*, *Clandia*, *Maxima*, *Monica*,
Pulcheria, *Gorgonia*, *Trasilla*, and many more. But seeing, when
it was granted to no man to be the *father*, God vouchsafed to ac-
cept a woman to be the *mother* of *Christ*, this *onely* thing is *suffi-
cient* to shew, how abundantly he *loved*, and how *worthily* hee
deserueth the *loue* of women.

Wherefore *elect* and *blessed Ladies*, *deare* and *Christian wo-
men*, let vs *blesse* that God, which hath so *honoured* and *blessed*
you; let vs remember that *honour* is *deceitfull*, and *beauty* is *vani-
ty*, but the woman that *fear*eth the Lord shall be *praised*: and there-
fore *imitate* not that *gracelesse Iezabel* that *paint*ed her face with
diuers colours, and *defiled* her minde with *hainous sinnes*, nor
those daughters of *Ierusalem*, which the Prophet *Esay* descri-
beth, and who tooke such delight in their *tinckling ornaments*,
and *trumperies* of vanities, and did loue to sit at ease in *Sion*, but
imitate that good daughter of *Sion*, whose *beauty* and *glory* is
within, and those *Elect Ladies*, and *blessed women*, whose *praise* is
in the *Gospell*.

And if at any time *heretofore*, you haue followed *Iezabel*,
and those *dainty Dames* in *transgression*; doe you now and

euert

cuer hereafter follow *Mary Magdalen* in your true conversion, to *reſt loue much*, becauſe much was forgiven her, and ſhe liued moſt ſtrict and religiously in her age, becauſe ſhee had liued ſo looſly and ſo diſſolutely in her youth: for as *Dionisius* and *Egeſippus* doe record, ſhe betooke her ſelfe to a moſt ſolitary life, ſequeſtered from all worldly pleaſures, in the mountaine *Balma*, full thirty yeares together, in all which time ſhee gaue her ſelfe to meditation, faſting, and prayer; and as *Iosephus* writeth, could neuer indure any company; for now ſhe had giuen a perfect bill of diuorce vnto all wantonneſſe, and had diſrobed her ſelfe of all her ſumptuous weedes and alluring paludaments, and choſe rather to ſuffer a ſhort affliction, and to endure a hard penance with the Children of God, then to enioy the pleaſures of ſinne for a ſeaſon.

Secondly, That ſeeing the grace of God to moue and incline our hearts muſt be the firſt agent in the conuerſion of our ſoules, and that God hath his owne times and houres, and moments, to call vs into his Vineyard, ſome at the ſixth, ſome at the ninth, and ſome at the eleuenth houre, we ſhould not deſpaire of the conuerſion of any one; for as to commit ſinne is the death of the ſoule, ſo to deſpaire, is the ſtepping downe to the loweſt Hell: and therefore ſeeing God is *multus ad miſericordiam*, of much mercy, to forgiue many ſinnes, and of great mercy, to forgiue great ſinnes, let vs neuer deſpaire of the eternall and omnipotent mercy of God; for though thy ſinnes were as haynous as *Mary Magdalens*, yet one word of Chriſts mouth is able to caſt out all Diuels, though they were as odious as *Peters*, yet one looke of Chriſts fauour is able to worke grace and repentance in thy ſoule; and though they were as many as *Maniſſes*, and as red as ſcarlet, yet one drop of the bloud of Chriſt, is able to waſh them all away, and to make thy crimſon ſoule as white as ſnow, and therefore returne, O *Shunammite*, returne, and call to God for grace; ſay vnto the Lord, that is in time that he haue mercy vpon thy ſoule, yea, the time is come. And ſo much for the deuotion of the women,

Luke 7.47.

Heb. 11.25.

That we ſhould neuer deſpaire of any mans conuerſion.

Iſidor. de ſummo bono.

Eſay 55.

Part. 3.

PART. III.

CHAP. I.

Of the Angels service unto Christ, and how terrible they be to the wicked.



Thirdly, The Office of the Angels is here plainly expressed; for though Saint Marke saith, hee was a *young man*, yet Saint Matthew saith, he was an *Angell*: for Angels many times assumed outward formes, to performe some offices, and deposed the same againe, after the finishing of their worke, and so they used those formes as one useth his garments, to put it on and off at his pleasure, and not as our Sauiour did: for Christ really vnited himselfe to the forme that he assumed, and assumed it, neuer to depose it: and therefore they are said onely to *appeare like men*, but Christ is said to be *made many*.

This *Angell* then being sent to comfort, and not to astonish these women, he tooke vpon him the forme of a man, which is a forme most *customable*, that he might not affright them, and hee tooke the forme of a *young man*, which is a forme most *amiable*, that he might delight them: and he is called an *Angell*, *Ab officio, non natura*: In respect of his office, not of his nature, *Nam ex eo quod est, spiritus est, ex eo quod agit, Angelus est*; For in that which he is, he is a *Spiris*, in that he is sent as a Messenger he is an *Angell*, saith Saint *Augustine*: and therefore hee is a *Spirit, ab essentia*, in respect of his being, he is a *young man, a forma*, in respect of the forme wherein he appeared, and hee is an *Angell, ab officio*, in respect of that duty and office which he was now to discharge: And I finde the same here to be three-fold.

1. In respect of Christ.
2. In respect of the Keepers.
3. And principally in respect of the Women.

First,

The Angels
often appeared
like men,
but were neuer
made men.

Aug. in Psal.
104.

The office of
the Angell
here expressed
is three-fold.

First, The *Angels* are excellent in all things, but for three things most excellent.

First, *Purity* of substance, for they alwayes behold the face of God into whose presence no impure thing can approach.

Secondly, *Readiness* of obedience, for the Prophet speaking of their service, saith, *He rode upon Cherub, and did flie, hee came flying upon the wings of the winds.*

Thirdly, *Ferventness* of charity, for, *hee maketh his Angels Spirits, and his Ministers a flame of fire*; whereby they burne in love, not onely one towards another, but also towards vs poore miserable men; for they reioyce at our conversion; and being converted, they become our *Guardians* in our conversation; to preferue vs in all our wayes, *that we dash not our foot against a stone.*

And these three things were shadowed in those *Cherubims*, made by *Salomon* to ouer-shadow the mercy seate, for they were made of *fine gold*, to note their *purity*, with their *wings spread*, to note their *celerity*, and with their *faces looking one towards another*, to note their *charity*.

And yet for all their excellency, when God brought his first begotten Sonne into the world, he commanded them all to doe him service, saying, *Worship him all yeo Angels*; and so they did: for when he was to be conceived, the *Angell* brought tydings vnto that blessed Virgin; when he was borne, the *Angels* sold the same vnto the shepheards; when his life was sought for by *Herod*, the *Angell* reuealed the same vnto *Ioseph*, and warned him to flie into *Egypt*; when *Herod* was dead, the *Angell* bad *Ioseph* returne into the land of *Iury*; when *Satan* had left tempting him, the *Angels* came and ministered vnto him; when his soule was exceeding sorrowfull vnto death, the *Angels* attended to comfort him: and here, when his Body was to be rayssed from death, the *Angel* descended to rolle away that mighty stone which his aduersaries had laide vpon his graue; *Non propter impotentiam Christi, sed propter obedientiam Angelis*: Not that *Christ* was unable to doe it himselfe, (for he that is able to shake the earth, and of the stones to raise vp children vnto *Abraham*, shall we thinke him unable to lift vp a stone?) but to declare his soueraigne authority over these creatures of soueraigne dignity, he needs but

Math. 18. 10.

Psal. 18. 10.

Heb. 1. 7.

Luke 15. 10.

Psal. 91. 11.

1 Kings 6. 23.

2 Chron. 3. 12.

Heb. 1. 6.

How the Angels alwayes did seruice vnto our Sauiour *Christ*.

Luke 12. 48.

How the Angels punish wicked men.

Caietan. in Math. c. 28.

Psal. 98. 18.

Gen. 19.

Exod. 12. 29.

2 Kings 19. 35.

Gen. 2. 10.

Reuel. 19. 6.

Psal. 103. 20.

Reuel. 10. 1.

say vnto his Angel, Doe this and so doth: And therefore if the Angels which neuer offended him, be euer so ready to doe him service, how much more willing should we be to serue him for so whom much is giuen; of them much shall be required; and wee know he gaue more to vs, for he gaue his Sou vnto vs, and he did more for vs, for hee dyed for vs; and hee shewed more love towards vs, for he was made one with vs, then euer hee did vnto the Angels: and therefore I say no more, but wee are obliged to the more thankfulness.

Secondly; The Angel here descended, to affright and terrifie these wicked Keepers; and therefore the Keepers at the sight of him, *Intus timens exterius concutiantur, ut serē exanimē redduntur*; were astonied, and became as dead men: for though they haue a charge to cherish the godly, and to preserve them so, in all their wayes, that they dash not their foote against a stone; yet they are likewise charged to punish the wicked, and to dash them in piēces against euery stone, and therefore they consumed Sodom, they plagued Egypt, they destroyed 100. 80. and 5000. men, in the hoste of the Assyrians; and here the very countenance of one Angel doth so terrifie these wicked men, that they are astonied and become as dead men: and no maruell, for his countenance is admirable, it was like lightning; and his garment white as snow, their voyce is terrible, as the voyce of God; and I heard thy voyce, (saith Adam vnto God) and I was afraide: for as it is *Vox suauiter dulcis & dulciter suauis*; a voyce like the sweet and melodious voyce of Harpers, harping with their harpes vnto the godly; so it is *Vox mirabiliter terribilis, & terribiliter mirabilis*; a voyce like the sound of many waters, that is, wonderfully terrible vnto the wicked, it shaketh the Cedars of Libanus, and terrifieth the very hearts of the vngodly, and their power is incredible, *Te Angelus eius*, (saith Daniel) *isban exalt in strength*.

O therefore sencelesse, godlesse men, will ye not feare him, that as he hath his army of little ones, that are able to destroy the greatest Potentates of the world, as the frogges, flies, and caterpillars subdued Pharaoh and all his kingdom; so he hath his Army of great ones, of these mighty Angels, as the Apostle calleth them, to fight against you, poore silly wormes of the earth?

if

1. Part. The Resurrection of Christ. terrifying the wicked.

537

if their countenance be so *admirable*, their voyce so *terrible*, and their power so *incredible* (as I shewed before,) what shall you do, when they shall haue a power *superadded*, a power *giuen* them to destroy the earth, & a *shaking* blade put into their hands, not onely to *keepe the way of the tree of life*, but also to *cut downe* the wicked like *grasse*, and to *cast* them forth into *eternall death*? O consider this you that forget God, lest hee reare you in *pieces* while there is none to helpe you: for this is a *dolfull* and a *fearfull* case; a most *griuous* curse pronounced by *Dauid*, To haue those things which should be for your *aduantage*, an occasion of *falling*, to haue those glorious *Angels* which are appointed by God to *saue* and *preserve* you, if you *serue* God, to be transmuted by your *sinnes* to *destroy* and *consume* you: and therefore, *Kisse the sonne*, lest hee bee *angry*, for if his *wrath* be *kindled*, yea, but a little, *blessed* are all they that *trust* in him.

Thirdly, This *Angell* here descended in respect of the *women*, and that for two speciall ends.

- 1. For their consolation. }
- 2. For their instruction. }

That it is vn-possible to e-scape the hands of any destroy-ing Angell.

Psal. 69. 23.

CHAP. II.

How the Angell comforteth these women diuers wayes.



First, The *Angell* comforteth these women many wayes, but especially,

- 1. By the manner of his apparition. }
- 2. By his kinde and friendly allocation. }

How the An-gell comforteth the Wo-men.

First, He appeared vnto them, not in a *blacke* mournfull robe, but in a *garment white as snow*, which signifieth *purity*, and is the ensigne of *ioy* and *felicity*; and he assumed the shape of a *yong man*, whose forme must needs be *amiable* vnto all men; and he sat on the *right side*, which signifieth a *successfull* happinelle vnto their intentions: All good signes, all signes of *comfort*. But,

Secondly, As these *dumbe* shewes, doe a *little* console their *affrighted* soules; so his *gracious* speech, doth *wholly* expell all *fears* and *sorrow* from their afflicted hearts: for he said vnto the wo-

Marke 16. 5.
Haymo in *postil*.
super Euangel.
die pasche.

men, Feare you not, for I know that you seeke Iesus that was crucified, Wherein is intimated three especiall things.

- { 1. Whom we ought to feare.
2. Who ought, and who ought not to feare.
3. How we ought to feare. }

That we need
not feare men,
Angels, diuels,

Matth. 10. 28.

Rom. 8.

First, We need not feare *Men, Angels, Diuels* : for that is the meaning of the *Angels* words vnto the women ; you need not feare the *lesies*, you need not feare me, you need not feare the *very Diuels* ; for they are but your fellow seruants, and the greatest of all these can (and without the leaue and permission of God they cannot) but *confiscate* your goods, and *cast* your bodics into the fire ; for when they haue done so, they can doe no more, saith Christ ; but *God can cast both body and soule into Hell fire* : and therefore as wee should haue nothing but *sinne*, because *nothing* but sinne makes vs to be hated of God ; so wee should feare none but God ; because, if *God be with vs*, none can hurt vs, nothing can harme vs.

Ob.

But against this it may be objected, that we should feare our *superiours*, as *Kings, Magistrates, Parents, Preachers*, and such like, therefore *others* besides God, are to be feared.

Sol.

I answer, that our *superiours* haue a power and authority ouer vs ; but first it is *potestas data, non innata* ; a power *giuen* them from aboue, and not *inbred* in themselves ; for (as our Sauour saith vnto *Pilate*), there could be *no power* in man, *except it were giuen him from God* : and secondly, it is *potestas limitata* ; a power *limited*, so farre as God permitteth and no further ; for God saith vnto them, as he doth vnto the sea, *Hitherto shalt thou goe, and no further, here shalt thou stay thy proud waves* : and therefore I conſelle that they are to be feared, *nam*, in respect of that *conceſſed* and *receined* power which they haue from God ; and so indeed we feare *not* them but the *power* and *authority* of *God in them* : but not *absolutely* ; because they haue not *absolute* power ; but God hath *all* and *absolute* power, a power both of *body* and *soule* : and therefore God *onely* is to be feared *absolutely*, in all respects. But then,

In what ſenſe
and how farre
parents, and
magiſtrates
are to be
feared.

Secondly, It may beſaid, that *obſectum timoris malum* ; The obiect of feare is *euill*, for we *loue* and *deſire* the *good*, and we *fear* *onely* ;

onely that which is *euill*: And therefore, how can it be, that we should feare him, which is the *chiefest good*?

I answere, That it is true, that the *object* of feare is *euill*, and that *euill* to come; for what is past, we call *τὸν λόγον*, *Heauineſſe*, which is the relique and the effect of that euill which we haue suffered: but that which is to come, we call *τὸν φόβον*, *Fear*. And yet I say, that wee may feare that which is good in two respects.

First, We may feare that which is good, *Ne bonum a nobis per malum auferatur*, Left that *good* be taken away from vs, by reason of our *euill*; So the *body* feareth *death*, lest by that death it should be *deprived* of the fruition of the *soule*: So we feare *God*, that is *good*, lest that for our *euill* he will *leane* vs, and *deprive* vs of the fruition of his most blessed Societie.

Secondly, We may feare that which is good; *Ne per bonum propter malum, malum nobis inferatur*, Left that which is *good*, should inflict some *euill* vpon vs, for our *euill*: So the *Malefactor* feareth the *Iudge*, lest the *uprightnesse* of the *Iudge*, should cause *punishment* to be inflicted vpon him, for his *euill* *deedes*; So we feare the *good God*, lest he should *punish* vs for our *euill*: And so in very deepe, the thing that we feare, is not his *goodnesse*, but the *iust* *desert* of our owne wickednesse: For to speake properly, God, as he is *φιλάνθρωπος*, a *louer* of man, and the *chiefest good*, cannot be feared; but he is onely to be feared as he is a *iust Iudge*, which rendereth vengeance to them that know not God. And therefore, though the *object* of feare be *euill*, yet in these respects, we ought while we liue on earth, (for in Heauen there is no feare, because *perfect charity* expelleth feare) to feare God, the *chiefest good*: And blessed is he that alwayes feareth; for he that feareth the Lord, will doe no *euill*; But as the banks of a Riuer doe bound in the waters from ouer-flowing, so doth the feare of God hedge in our affections, that it suffereth not our soules to sinne; whereas the *banks* being broken and troden downe, the waters then *Velut agmina facto*, Will rush in heapes, and soone couer the whole face of the plaines: So the feare of God being once *reuelled*, *Bloud* *rougheth* *bloud*; as the Prophet saith, and all finnes and wickednesse will be committed euen with greedinesse.

In what sense we may be said to feare God, which is the chiefest good.

2 Theſſ. 1. 3.

1 Iohn 4. 18.

Hosea 4. 2.

Secondly,

Secondly. The *Angell* doth herein denotate, who *ought*, and who *ought not* to feare; for he saith vnto the *Women*, *Fear* you *not*, because you *seeke Iesus of Nazareth that was crucified*; which is all one, as if he said, They that *seeke Christ*, or goe about to doe the *will of Christ*, to honour him, to *imbalm* him with their odoriferous *prayers*, and the sweete swelling flowers of pious and religious *workes*, as you doe, they neede not *fear*; no *euill* can happen vnto them, because God is vnto such a most *louing Father*, that will doe them *good*, and not *euill* all the dayes of their life: but they that *seeke to presse him downe*. and to *trample him vnder feete*, like the *Tyrans*, or to *suppresse his truth*, like the *Hereticks*, or *seeke him not crucified*, but to *crucifie him againe*, and to make a *mocke* of him, by their wicked *sinnes*; as the *Apostle* saith; They may well, with these *curfed Keepers feare*, and *tremble*; because God will be vnto such a most *iust Iudge*, that will render vnto euery one according to his *deedes*. And so you see, who neede not *fear*; those good and godly *Saints that seeke for Christ*, that *liue like Christians*, for the more godly we are, the lesse we neede to feare: If we had no *sinne*, we had neede of no *fear*; for in *Heauen* among the *Saints*, there is no *fear*, because there is no *sinne*; but there is *perfect loue*, and *perfect loue expelleth feare*; because *feare* is the *desett* of loue, and the *essett* of *sinne*: for if *Adam* had neuer sinned, *Adam* needed neuer to haue *feared*; but when he had once *transgressed*, then alsoone as euer he heard the *voyce of God*, he *feared*: For so he saith, *I heard thy voyce in the Garden, and I was afraide*.

But they that goe on in *sinne*, and drinke iniquity like water, they may well *fear* and *tremble*, and the more they *sinne*, the more they should *fear*; because the *Lord* *bateth all them that worke wickednesse*, and it is a *fearefull thing* to fall into the hands of the *liuing God*: And therefore *Saint James* saith, *That the Diuels feare*, and *tremble*; and no doubt but their *feare* is exceeding *great*, because their *sinnes* are *great*. And therefore, *Fear* not, O *Iacob my seruant* (saith the *Lord*) *but reioyce O ye Righteous*, and be glad all ye that are true of heart: For the more you *feare*, the lesse you neede to *fear*; the more you *feare* your *selues* to fall to *sinne*, the lesse you neede to *fear* my *wrath* to *punish* you for your *sinnes*, this blessed *feare* to *sinne*, expelleth *feare* of *vengeance*:

But

Heb. 6. 6.

Rom. 2. 6.

Sinne brought
feare into the
World.

Gen. 3. 10.

Psal. 5. 5.

Heb. 10. 31.

The more sin-
full we are, the
more we ought
to feare.

But goe-to now you carelesse wicked wretches, weepe and howle, for your miseries that shall come upon you! For seeing you haue no feare to sinne, you should feare and tremble at the consideration of that punishment which you must suffer for your sinnes: for so our Sauour saith, *You should feare to haue both body and soule cast into Hell fire*; As if he said, Though you feare not to sinne, yet you may and should feare this punishment for sinne.

Thirdly, The *Angell* (perhaps) herein, would intimate how we ought to feare; for there is too little feare, and this proceedeth, *Ex carentia fidei*, through want of faith; and there is too much feare, and this springeth, *Ex superabundantia spei*, through too much confidence and excelsse of hope; and both these sorts of men *Tum sperando tum desperando misere pereunt*, By hoping vainely, or fearing desperately, doe miserably perish: And therefore the *Angell* might well dissuade these *Women* from both these kindes of feare, and say, *Fear you not*: Too little you doe not, for I see you affrighted; and too much, you may not, you neede not, because you seeke Iesus that was crucified, but in a meane, and a middle sort, you may, and you should feare: for, *Blessed is the man that alwayes feareth*; Because there bee three states of a Christian man,

{ 1. Of grace.
 2. Of laps.
 3. Of recovery. } and,

Feare must be wanting in none of these. For,

First, In the state of *grace*, we must feare to leele the goodnesse of God: for so the *Apostle* saith, *Thou that standest by faith, be not high minded, but feare.*

Secondly, In the state of *laps*, wee must feare to leele the iniustice of God: for so the good thiefe said vpon the Crosse, *Feardest thou not, seeing thou art in the state of condemnation?*

Thirdly, In the state of *recovery*, God must be feared, for his double fauour; for so the Prophet saith, *With thee there is mercy, that thou maist be feared*: That is, Mercy to forgive, that we may bee afraide to offend. And thus Saint Bernard saith, *In statu gratie time, ne non digne opereris ex ea*; In the state of Gods fauour feare, lest thou turne the graces of God into wantonnesse; as the false Steward,

Lames 3. 1.

Luke 12. 5.

How, or after what manner we ought to feare God.

That God ought to be feared in euery state.

1. Of Grace.

Rom. 11. 20.

2. Of Laps.

Luke 23. 40.

3. Of Recovery.

Psalm. 130. 4.

Luke 16. 7.

Math. 25. 18 &
25.

Iames 2. 19.

Iohn 11. 9.

Euery benefice
requires a du-
tie.Aristot. ethic.
l. 5. 5.

Steward, that *wasted* his Masters goods, and the *sloughfull* seruant, that *hid* his Lords Talent: *In statu lapsus time, quia reliquis te custodia tua spiritus Deus, & Angeli Dei;* In the state of *sinne* feare, because God hath forsaken thee, and the *Angels* of God haue no charge of thee: *In statu restitutionis time, quia deterius est recidere quam incidere;* In the state of *restauration* feare to relapse, because *recidation* is farre more dangerous then the first transgression.

And so you see the meaning of this *Angels* consolatorie words vn- to the women, *Feare you not;* That is, not me, not men, not devils: for they *feare* themselves, and *tremble*, and they cannot hurt you, because you *seeke* Iesus that was crucified, and you *walks* in the light, therefore you cannot *stumble*; for he that *walketh* in the light, *stumbles* not, saith our Sauour: but you may, and should *feare* God, with a *filiall* feare; that is, To stand in awe to offend his blessed Maiestie, for this expelleth all sinne and wickednesse from vs, and *continues* the loue and fauour of God vnto vs. And so much for the *Angels* comforting of these weake and comfortlesse Women.

Secondly, This *Angell* doth not onely *comfort* and shew *benignity* vnto these Women; but he doth also *instruct* them, and require a *duty* from them, *Quia beneficium exigit officium.* Because euery fauour *shewed*, requires a *willingnesse* to haue our seruice performed; and as *Aristotle* saith, ἀντιπροσπίπτει τὸν τοῦ χάριτος αἰὶν ὡς πάλιν αὐτὸν εἶναι χάριτον; It behoueth the party gratified, to be proportionably seruiceable to him that did him kindnesse, so that euery good turne in nature is *obligatory*, and whatsoeuer benefite *pro facto* bindeth: And therefore this *Angell* letteth downe vnto these Women, two especiall lessons.

{ The first of Theorie, which they must know. }
{ The second of practice, which they must doe. }

CHAP. III.

How the Angell informeth the Women of the Resurrection of Christ many wayes, and how the vbiq̄uity of Christ his Body is here confuted by this Angell.



O R the first, In the lesson of *Theorie*, this Angell sheweth vnto these Women the Resurrection of Christ, and that as you may see three especiall wayes.

1. By way of Negation, He is not here.
2. By way of Confirmation, For he is risen.
3. By way of Illustration, For he is risen, as hee said, and as you may see; Come see the place where the Lord lay.

First, The Angell saith, *Christ is not here*; that is, in respect of his corporall presence: for otherwise as he is God, he was there, and in all other places of the World; but as he is a man, consisting of a true naturall body, defined and measured with quantity, and bounded with the limits of his trinary Dimensions, bredth, length, and thickenesse, and all other properties of a true body, he was gone, and was not there: And therefore this onely place of Scripture, if there were none other, is sufficient to disprove all the vbiq̄uitaries in the World; for if his body was in euery place, how could the Angell say, that he was not in that place?

It is true, that *Christ* may be said to be euery where, and that the *Virgins Sonne* may be said to haue created the World, but how? *Non per proprietatem naturarum, sed per communicationem proprietatum*. Not by the propriety of Natures, but by the communication of properties, and that not as transfused, the properties of the one Nature into the other, but as predicated of whole *Christ* in respect of the personall vnion of the one Nature with the other: For though the *Apostle* saith, *That in him dwelleth the fulnesse of the God-head bodily*; yet we must note a difference betweene *Diuinitatem communicari humanitati*, To communicate the *Deity*, and all the diuine properties vnto the humanitie, *Et diuinitatem inhabitare in humanitate*, And to haue the *Diuinity*, and all

The Angell sheweth the resurrection of Christ, three manner of wayes,

That this assertion of the Angell quite ouerthroweth that doctrine of the vbiq̄uity of Christ's Body.

Bonauent. l. 3.
sent. dist. 22.
q. 2.

Coloss. 2. 9.

Bellar. de incar.
Christi. l. 3.
c. 16.

How Christ
may be truly
said to be eu-
ery where,

In what sense
the manhood
of Christ may
be said to be
every where,

Bellar. de in-
car. l. 3, c. 12.

Luc. 24, 6.

all the diuine properties to *dwell* in the humanity, and so to dwell, not as he doth in vs, by his *grace*, but by a *personall vnion* vnto his Nature: And therefore as a House, by reason of a mans dwelling in it, cannot be said to goe or to speake, but the man dwelling in the House may be said to doe the same; so the *body of Christ*, by reason of the *inhabitation* of the *Deity*, cannot be said to know all things, or to be *everywhere*; but the *God-head* that dwelleth in that body, *may be*, and is every where: for though the humanity of Christ *subsisteth* in the person of the Sonne of God, (and in that respect may be said to be every where, because that hauing no subsistence of it owne, it subsisteth in a person that is every where,) yet in respect of its *Essence*, being a *finite creature*, it is no wayes capable of the diuine properties: And therefore though Christ *personally* may be said to be in all places, or the *Body of Christ* virtually, *respectu virtutis seruatricis*, that is, in respect of his *sauiing* vertue, as the *Sunne*, which is *essentially* in Heauen, but *vertually* in all inferior bodies, may be said to be *every where*; yet the *Body of Christ* locally, or the *manhood* of Christ solely considered, must needs be in one place: Otherwise how could his manhood be contained within the *straights* of the Virgins wombe, if his manhood was every where? How could his body be *nayled* to the Crosse, *wrapped* in clothes, *laide* in the Sepulcher, if that his body was so *spacious* as that no limits could containe him? Or how could the *Angell* say, *He is not here*, if he was every where? Surely this would euert *all the Articles of our Faith*, that we doe professe touching the *humanity* of our Sauour Christ, and make Christ indeede to be no Christ at all.

Secondly, The *Angell* confirmeth his assertion of Christs not being in his graue, by a sufficient reason: *For he is risen*; for if he had said, *But he is risen*, (as Saint Luke saith it) it had beene a further affirmation of his Resurrection; but saying, *For he is risen*, it is likewise a confirmation of his former assertion, *He is not here*: And the reason is *naturall*, and in nature it is *unanswerable*. He is *risen*, and *gone to another place*, therefore hee cannot be *here*, in this place; he is alie on *Earth*, and therefore not dead here in the *grau*e: And therefore, *Why seeke ye the liuing among the dead*? why seeke you Christ where he is not?

A doctrine

A doctrine surely to be well obserued, *Not to looke for Christ where he is not,*

either in respect of $\left\{ \begin{array}{l} 1. \text{His spirituell} \\ 2. \text{His corporall} \end{array} \right\}$ presence.

First, For his *spirituell* presence, we know where he is, *In summa matris Ecclesie*, In the bosome of our Mother the Church: For where two or three are gathered together in my name, there am I in the middest of them; And therefore, If thus we would finde Christ, let vs not with Ioseph and Mary seeke him among our Kinsmen, and Acquaintance, and worldly Friends; Nam quomodo, O bone Iesu, inter cognatos meos te inueniam, qui inter tuos minimè es inuentus? For how is it possible, O sweete Iesu, saith Saint Bernard, that I should finde thee among my Kindred, when thy Mother could not finde thee among thine owne Kinsmen? (and I would to God, all the Bernards of our time would thinke on this,) but let vs with the Church in the *Canticles*, follow the foote-steppe of the Flockes vnto the Tent of the Shepheards; that is, *Vestigia fidelium ad sedes doctorem*, The foote-steps of the faithfull to the seats of the Doctors and Teachers of Iesus Christ: There he was found by his Mother, and there he is still to be found of his Children. And,

Secondly, For his *corporall* presence, we know where he is, sitting at the right hand of God in Heauen, not in Earth; for, the Heauens must containe him vntill the restitution of all things: Indeede Mary Magdalen, and the rest of these Women here, thought him to be in his graue; but as yet he had not ascended into Heauen, and they knew not what was become of him: And therefore their ignorance may be excused, for seeking Christ where he was not; but we know where he is, and therefore our negligence and preposterousnesse must needs be condemned; and our selues shall be found void of all excuse: *Si queramus in tumultu, quem adorare debemus in celo*, If we seeke him not where he is, and not still looke for him where he is not.

Our Sauour tells vs, (and I cannot here omit it,) That there should arise false Prophets, and they should say vnto you, *Loe here is Christ, or loe there is Christ*; but he aduiseb vs to beleene it not: And surely wee haue many such false and decciussull Prophets,

cuen

Gregor. moral.
li. 18. c. 15.

Matth. 18. 20.
Luke 2. 44.

That Christ is
no where to
be found but
in the Church.

Lyra ad loc.
cant. 1. 8.

That Christ is
no where cor-
porally but
in heauen.
Act. 3. 21.

Aug de tem-
pore Sermon 133.

Looke Doctor Sheldon in a Sermon preached before the King, intitled, *Christ sitting on his throne and not in popish secrets*, where this is largely handled.

Aug. l. de vnit. eccl. cap. 3. Aquinas in cat. sup. Matth. c. 24.

That Christ warneth vs to beware of the that would seeme to teach the true Christ.

That Christ warneth vs to beware of the that teach his bodily presence any where, but in heauen.

euē all the patrones of *transubstantiation*, that teach vs to seeke for Christ *where he is not*: for I doe assure my selfe, (as Master Doctor Sheldon hath most *learnedly* and *largely* proued) that the prediction of Christ, concerning the practise of those pseudochristians, whereof he speaketh *Matth. 24. 26.* saying, that they should say vnto vs, *behold, he is in the secrets*, is principally to be vnderstood of these men. For,

Although diuers of the ancient interpreters, as *Origen*, *Saint Augustine*, *Aquinas*, and others, doe expound those words of Christ *mystically*, of the *private communicles* of hereticks, that doe challenge vnto themselves only the *spirituall* presence of Christ; and I confesse this to be true, yet I say, that this is not all the truth; nor yet the chiefest intention of our Sauour Christ: and it is no maruell that the Fathers attained not vnto the full meaning of our Sauours words; because, euery prophesie is, as a riddle, or a booke sealed vp, hard to be interpreted, as *Ireneus* saith, *contra heres. lib. 4. cap. 43.* but I say, that Christ forewarneth vs to take heed of such, as would pretend to teach him, the true Christ to be *personally* present, in most *hidden* and *secret* places, wherein I beseech you to obserue these three particulars.

First, that I say, Christ forewarneth vs to take heed of such as pretend to teach the true Christ; for he saith, that these *false* prophets shall preuaile so farre in their perswasions, as that the very *elect* shall be in danger to be *seduced* by their *subtilties*; and therefore this doth plainly proue to me, that they shall not denie the true Christ, nor pretend to preach any other Christ, (for if they did so, the *elect* might be said to be more in danger of persecution then *seduction*) but that they should with lying arguments, out of Christ's owne words, and in Christ his owne name (as they will professe in the latter day) teach and seeke to proue him, the true Christ, to be in *secrets*; that is, in those places, *where he is not*.

Secondly, that I say, Christ forewarneth vs to beware of such as teach him, the true Christ, to be *personally* and *corporally* present in those *secret* places wherein they auouch him to be; for Christ bidding vs, *not to beleue*, that hee is in such secrets, setteth downe these two reasons to shew why we should not beleue it.

First,

First, because that *as the lightening commeth from the East and shineth unto the West, so shall the coming of the sonne of man be*: which is all one as it he had said; when they shall tell you that I am personally present in any place, belecue it not, because I shall neuer come personally. (spiritually I doe euery day) vntill I come *as a lightening*, i. c. suddenly, gloriously, manifestly, which shall be his coming to iudgement.

Secondly, because that *wherefoeuer the body is, thither will the Eagles be gathered together*; for though Origen senseth the body, to be the Church, the Eagles to be the Doctors; and their gathering together, to be their harmonious and ioynt-consent in truth; and though Saint Ierome, Theophylact and others, do by the body conceiue Christ crucified, by the Eagles all the Saints, and by their gathering together, the applying of the merits of his passion, vnto our soules: yet Saint Chrysostome, Stella, Ferus, and Adaltonate, and many more, euen of our Iesuites doe interpret these words, of Christ his coming to iudgement; and say that the body signifieth the personall presence of Christ, the Eagles the Saints, and their gathering together the meeting of him in iudgement: and therefore by this reason, Christ doth plainly intimate, that they should not looke, nor belecue any personall presence of him in any secret places; because hee is that body, or that carkeise, as both Theophylact and Beza vse the word, *unto whom* all the Saints shall be visibly gathered together; and he at no time come bodily *unto them*, vntill they likewise come, and be gathered *unto him*.

And in both these reasons (as you see) he speaketh of a personall presence of himselfe, publicly shewed, and in this last nameth his body or carkeise; and therefore in his predictions, he forewarneth vs to belecue not them, which teach any personall or bodily presence of him in any secrets; for otherwise it had beene to no purpose to bring these reasons of his not coming bodily, vntill he should visibly come to iudgement, to dissuade vs from beleueing any his spiriual comming: for his not coming personally till the day of iudgement, doth no way proue, but hee may as he doth come spiriually euery day to bee present with his Saints in many secrets; but his not coming personally till then is a sufficient reason, to dissuade vs from

That Christ v-
seth two speci-
all reasons to
proue that hee
wil neuer come
bodily to any
secrets, till the
day of iudge-
ment.

Origen traill 30
in Maith.

Hieron. in
Maith. 4. and
Theophylact.
in Maith. 24.

That Christ
willeth vs to
beware of
them that
teach him to
be bodily pre-
sent in many
places at once.

That the de-
fenders of
Transubstan-
tiation teach
all these points
which Christ
bad vs herein
to beware of.

beleueing any *personall comming* of him in secrets. And,

Thirdly, that I say, Christ forewarneth vs to take heed of such as teach him, the *true Christ*, to be thus *personally* present, in *many* secret, vnknewne places, all at once, for the very word, which our Sauour *useth*, to expresse the subtilties of these *false* prophets, doth *prone* as much: for,

First hee sheweth vs, that they shall say, he is *in multis*: in secrets: which is a word that signifieth, a most secret, vnknewne place; a little cupboard where they use to set their bread; and so the word, vsed to expresse the same in the vulgar Latine, *in penetralibus*, doth signifie the most inward, and most hidden place of any place.

Secondly, he sheweth vs, that those *false* prophets should tell vs, that the *true Christ* is not onely *in multis*: in some one secret place, but in *penetralibus*, in secrets, i.e. in many places, and in diuers secrets all at once.

And I say, that I could neuer see, how this *prediction* can be more properly applied, to any hereticks, old or new, then to the teachers and defenders of *Transubstantiation*: for,

First, they perswade vs to beleue *no other Christ*, but onely the *true Christ* to bee there, vnder the *formes* of bread and wine.

Secondly, they perswade vs, that he is *personally* and *bodily* there, *flesh, blond, bones*, and all:

Thirdly, they teach, that he is there in *so secret, hidden, and inuisible* manner, as that it can no wayes, by any humane *sense* be conceiued, but onely by a diuine faith to be *beleued*. And I am sure no *false* prophets in the world could, or euer can teach a more *mysticall* and *secret* presence of Christ *personally* and *bodily*, then this manner is, and

Fourthly, they teach, that he is thus *wholly* and *hidde*ntly in many thousand places all at once, euen *wherefoener* any bread in the Masse is consecrated, there is Christ *personally* in all such *secrets*; according to their ancient distich:

Constat in altari, carnes de pane creari;

Hic panis Deus est, qui negat hoc, reus est:

(breath,
The bread on th'altar, as wee say, is turned by the Priest his
To be Christs flesh; who euer saith nay, is guilty of his death.

And

And therefore seeing the *prediction* of Christ concerning the practise of the *false* apostles, is to plainly *seene* to be *fully* accomplished in these *deceined* and *deceitfull* teachers; I aduise all men to follow our Sauiours counsell, *beleene them not, beleene them not*; for, though we doe acknowledge, a *true, reall, sacramentall* preience of Christ, *effectually* and *really* working, by a true and lively *faith* in all the worthy receiuers of that blessed bread; because, as the *Angells* are said *truly* and *really* to be, not only where they *dissimulately* are, but also where they doe *effectually* worke; and as the *Sunne* is said *truly* and *really* to be, not onely where he is *locally* fixed in heauen, but also where it doth *virtually* shine, and worke here on earth; so the *bodie* of Christ may be said to be *truly* and *really*, not onely in the heauens, where it is *locally* present, but also here in the sacred mysteries, where he *effectually* worketh in all the worthy receiuers of the same; yet for any other *reall* *bodily* presence of Christ, in the bread and wine, we *vitterly* deny *he is not here*; for the *same* reason that the *Angell* vseth to proue, hee was not in his graue; because *he was risen*, and gone to another place; so we say, *he is not here*; because we know he is in heauen, where he sitteth *on the right hand of God*, and from thence he will not come *personally* into any *hidden* and *secret* place, vntill hee comes *apparently*, like the *lightening* that commeth from the East, and suddenly *shineth vnto the West*, as himselfe doth testifie. And so much for the confirmation of this *Angells* assertion, that Christ was not *there*, in the graue; because hee was *risen*, and gone to another place; and so likewise of my application and inference thereupon, that we are *not to beleene* Christ to be in the *secret* places of bread and wine; because hee is *ascended* to another place, where he sitteth on the right hand of God: *He that hath eares to heare, let him heare*; for here I doe professe, before *almighty* God, and before his sonne *Iesus Christ*, that in all my poore reading (which I desired might be so much as my time and ability would giue mee leaue) I did neuer finde a point, more *contrary* to the truth, more *derogatory* to the honour of God, more *destroying* the nature of Christ, and more *dangerous* vnto men in all the writings of our aduersaries then is this *incredible* and *impossible* point of Transub-

How the body of Christ may be said to be truly and really in the Sacrament.

What the Author thinketh of transubstantiation.

stantiation: loe, I haue told you what I beleeue.

And here likewise we must further note, that (as I shewed vnto you before) Saint *Luke* saith, *He is not here, but he is risen*; to teach vs that these words are so excellently couched by the *E-uangelist*, as they might serue, both for a confirmation of his former speech, *he is not here*; and also for an assertion and declaration of the chiefeft matter that the *Angell* intended to instruct these women in: that is, *the resurrection of Christ: for he is risen.*

CHAP. IIII.

That the Messias was to rise againe, and why: Certaine obiections answered: and why he was to rise againe the third day.



Hirdly, the *Angell* doth not onely affirme, but he doth also illustrate and confirme this assertion of Christ his resurrection, by two infallible arguments.

First, *a priori*, from those typicall instructions, and Propheticall predictions, which foreshewed that the *Messias* must rise againe.

Secondly, *a posteriori*, from those cleere demonstrations that doe proue this *Christ* to haue risen againe.

For the first he saith; that, *Christ was risen as he said, i. e. formerly by his Prophets, and lately by himselic*; for the resurrection of Christ was not onely prefigured by *Adams* sleepe, by *Isaacs* laying vpon the Altar, by *Iosephs* imprisonment, by *Sampsons* breaking of the gates of *Gaza*, and such like, but in a more plaine and speciall manner, it was prophesied and foretold by *Moses*, *Dauid* and others of the Prophets, which speake of the resurrection of *Christ*, and so likewise by our Sauour *Christ* himselic.

And the reason why the *Messias* was to rise againe is specially three-fold.

First, in respect of *Satan*, that his subiection might be manifested, for he had said, that the Prince of this world was to be cast forth, this Prince was conquered at his passion, but this conquest was manifested at his resurrection.

Secondly, in respect of *sinners*, that we might bee assured of our deliuerance from sinne and *Satan*; and of our iustific-
cation

Three speciall reasons shewing, why Christ was to rise againe.

First, to manifest Satans conquest, Secondly, to assure vs of our deliuerance.

cation before God; by the ~~dead~~ *verine* and power of his passion; for if Christ be not risen from the dead, our faith is vaine, our hope is vaine, our religion is vaine, and wee of all men most miserable: for in this *only* point, consisteth the greatest difference, betwixt vs and the *Iewes*, and all other vnbeleeuing *Gentiles*: Nam *Christum esse mortuum ratio humana concedit*, for they will yeeld that Christ was dead, humane reason might proue that vnto vs; *sed cum esso suscitatum ex mortuis omnium fidei rationis excedit*, but that hee should rise againe from the dead, they cannot thinke, they will not beleene; because this exceeds the reach of reason: and therefore Saint Ambrose saith, that although *sibi cur resurgeret rationem non haberet*, he had no reason to rise in respect of himselfe, yet, there was great reason that hee should rise for the confirmation of our faith: and so Saint Paul saith, that hee rose againe for our iustification; not that any part of the price of our redemption was unpaid at his passion, but that the euidence of our deliuerance was not manifested vntill his resurrection: for as hee died to deliuer vs, so he rose againe to shew that he had deliuered vs.

Thirdly, in respect of himselfe, that he might shew himselfe a victorious conqueror of all his enemies, and a trampler of hell, sinne, and Satan vnder his feet; as of those that could detain him no longer in their hands: and that he might shew himselfe to be the Sonne of God, coequal and coeternall vnto his Father; for as he was to declare himselfe, truly to be the sonne of man, by yeelding vnto death; so he was to declare himselfe mightily to be the Sonne of God, by the resurrection from the dead; and as he should be led (by *Esayas* prophetic) as a *sheepe to the slaughter*, when he was to be crucified; so he should come from the spoile, (by *Iacobi* prophetic) as a *Lions whelp*, when he was to rise from the dead: and therefore Saint Bernard saith, that he, *Qui agnus extiteras in passione, factus est Leo in resurrectione*, which stood as a *lambe* at his passion, to take away the sin of the world, became a *Lion* at his resurrection, to spoile all principalities and powers, and to make an open shew of them.

But here it may bee some will say, doth resurrection from the dead declare a man to haue conquered death, hell and Satan, and proue him to bee the eternall and omnipotent Sonne of

Ambros. l. 24. c.
16. in Job.

Rom. 4. 25.

Thirdly, to shew
himselfe a most
victorious conqueror of all
his enemies.

Esay 53.

Gen. 49. 9.

Colos. 2. 15.

1 King. 17. 22.

Marke 5. 41.

Luke 7. 14.

Iohn 11.

God? why then the widdowes sonne of *Sarepta*, the sonne of the *Shunamite*, the daughter of *Taimor*, the widdowes sonne of *Naime*, *Lazarus*, and all that did rise with Christ, and appeared to their friends in *Ierusalem*, may be said to be the conquerors of death and the eternall sonnes of God: but this is most absurd, and therefore resurrection from the dead is no sufficient argument to proue the conquest of our enemies, and the diuine omnipotency of our Sauour Christ.

Sol.

I answer, *Quod hi resurrexerunt mortui, sterum mortui*, that these men rose when they were dead, to die againe, after they wereraised; but Christ being raised from the dead, dieth no more (saith the Apostle) death hath no more dominion ouer him.

Rom. 6. 3.

Secondly, I say, that all those were raised *virtute aliorum*, by the vertue and power of others, as the widdowes sonne of *Sarepta* was raised by *Elias*, the *Shunamites* sonne by *Elizans*, and they did it *potestate precaria non propria*, by a power obtained by prayer, not proper in themselves; a power *non innata, sed data desuper*, not their owne naturally, but supernaturally giuen them from aboue; and therefore though in their life time, they raised others, yet being dead, they could not raise themselves; but our Sauour Christ did not onely raise others in his life time, but also being dead, laid in his grave, pressed with stones, sealed by the Priests, watched by the Soldiers, and sought to be detained by all the power of darkenesse; yet hee, *virtute propria ut uictor prodijt de sepulchra*, as a most inuincible conqueror, by his owne proper power, raised himselfe to life; and by the strength of his owne arme, hee caused all things, to make way vnto himselfe. And this the Prophet *Esay*, in the person of Christ clerely expresseth, saying, *I have troden the wine presse alone, and of the people there was none with me; and I looked, and there was none to helpe; and I wondered that there was none to uphold: and therefore mine owne arme brought saluation vnto mee, and my fury it upheld me; for as no man could take away his life from him, he laid it downe himselfe, as a man layeth downe his garments; so though there was none to helpe him, yet was it vnpossible, that any, or all his enemies should keepe away his life from him; hee had equall power to take it up, as hee had to lay it downe at*

That all which were raised from death but Christ, were raised by others and died againe.

That Christ raised himselfe from the dead

Bernard. de resur. Christi.

Esay 63. 5.

his

3. Part. The Resurrection of Christ. To rise againe.

513

his pleasure: and therefore St. Peter saith, that he loved the sor-
rowes of death, because it was impossible that he should be holden of it.

But against this it may be objected, that the God of our fa-
thers is said to have raised up Iesus from the dead, and so in ma-
ny places the suscitation and resurrection of Christ is ascribed
vnto the Father: and therefore Christ did not raise himselfe.

I answer that this doth not shew, he raised not himselfe,
but it sheweth that the resurrection of the manhood of Christ is
the indissoluble worke of the blessed Trinity essentially, common
to all the three persons; for as the Father raised him, so he raised
himselfe, for (whatsoever the Father doth, I doe, saith Christ;) and
so the holy Ghost raised him: and therefore this rather
confirmeth the truth of his resurrection, by his owne power and
vertue, then any waies seeme to infringe the same. Neither was
it onely prophesied that he should rise againe from the dead, but
it was also more particularly shewed, that he should rise againe
the third day: for the Prophet Osee speaking of our Sauour
Christ, saith; after two dayes hee will reuise vs, and in the third
day he will raise vs up, and we shall liue in his presence; and Christ
himselfe more plainly saith, that as Iohn was three dayes and
three nights in the Whales belly, so should the sonne of man be three
dayes and three nights in the heart of the earth.

And the reason why hee was so direclly to rise againe the
third day, may be said to be, to fulfill all predictions, that were
fore-spoken concerning him, that so the Scriptures might be
fulfilled, as our Sauour himselfe doth testifie: and so the Angell
said, that he was risen, as he said: and he said that he should
rise againe the third day. And this he said,

- 1. Formerly in the old Testament.
- 2. Lately in the new Testament.

First, by his Prophet Osee hee said in plaine termes, that in
the third day he would raise vs up, i. e. his Son vntied to vs, or else
our flesh assumed by his Son: but because as many of vs do now
beare the Sermon and hate the Preacher, praise his words, and
neuer practise the matter, so did the Iewes then, beare the pro-
phesies but kill the Prophets, retained the words, but neuer
belieued the true substance of the matter: therefore God did
not onely by these dead letters, but also by most lively figures;

Act. 2. 24.

Ob.

Act. 5. 30.

Act. 2. 24. cap.

4. 10.

Ephes. 1. 20.

Rom. 8. 11.

Sol.

Hosea 6. 2.

Matth. 12. 40.

That God fore-
shewed Christ
should rise a-
gain the third
day.

Typicall testi-
monies shew-
ing that Christ
should rise the
third day.

Gen. 22. 4.

Gen. 41. 1.

Jonas 2. 2. 10.

Christ himselfe
shewed, that
he should rise
again the
third day.

Luk. 24. 6.

expressly shew, that the *Messias*, which should be slain, should in the *third day* be raised vp: for,

First, *Isaac* going with his Father to be sacrificed, as a true type of that eternall Priest which was sacrificed for all men, vntill the *third day* was no better then a dead man; but at the *third day* he was *renewed*, restored, and as it were raised againe from the dead.

Secondly, *Ioseph* being sold to *Egypt*, and sent by God to be a ruler next vnder *Pharaoh*, (as *Christ* is vnder God his Father) that he might be a type of this eternall King, vntill the *third yeare*, was no better then a dead man, but in the *third yeare*, hee was *deliuered* and made *gouernour* ouer all the land of *Egypt*.

Thirdly, *Jonas* being sent into the land of *Ninine*; that hee might be a type of that great Prophet which the Lord our God had promised to raise vnto vs out of our brethren: for three dayes was no better then a dead man, lying all that while in the whales belly; but after three dayes he was *deliuered* out of the belly of Hell, and vomited out vpon the dry land. All these fore-told the resurrection of Christ: and therefore Christ to fulfill all these, did rise againe the *third day*.

Secondly, Neither did these preach louder vnto the *Iewes*, that the *Messias* which was to come, should rise againe the *third day*, then Christ himselfe did vnto his *Apostles* that he would rise againe the *third day*: for as soone as euer Saint *Peter*, in the name of them all, had confest that *hee was the Christ the Sonne of the liuing God*; he did presently professe vnto him and the rest, how hee must be killed and raised againe the *third day*: and therefore to performe his owne words, spoken by himselfe, as well as his Fathers words spoken by the Prophets, hee would be mindefull of his promise, and rise againe the *third day*; and this the *Angels* doe excellently note, when they said vnto the Women, Remember how he spake vnto you, while he was yet in *Galilee*, saying, The Sonne of man must be deliuered into the hands of sinnefull men, and be crucified, and the *third day* rise againe.

An exceeding comfort vnto vs all, that Christ will euer performe his word, fulfill his promise, and obserue his time to a minute; for he is not as man that he should lie: and therefore we should euer

ever giue credence vnto his words, for he will performe them all in their appointed times.

But here it may be demaunded, why God appointed and decreed this third day to be the definitive and settime of his resurrection, rather then the second, fourth or fifth, or any other day before or after ?

To this I answer, that God is *liberrimus agens*, a free worker of his owne affaires, and it is not for vs to know the times and the seasons which the Father hath kept in his owne power ; but as he doth whatsoeuer pleaseth him, so hee doth them whensoeuer it pleaseth him.

Secondly, I say that we find very excellent reasons (that it pleased God to reuile vnto vs) why Christ raised himselfe the third day : that is,

- { 1. In respect of his enemies.
 2. In respect of his Disciples.
 3. In respect of all beleeuers. }

First, His enemies, both in respect of the predictions of the Prophets, and the speeches of Christ himselfe knew, that the *Messias* should rise againe the third day : and therefore they hyred soldiers, and appointed a guard to watch, and to keepe the sepulcher, that vpon that day this Iesus should not rise ; lest if he did, he might be then thought to be the *Messias* indeed : and therefore vpon that day he did rise, that his enemies might be convicted by the testimony of their owne watchmen, and bee brought therefore, either to confesse their faults, or to remaine without excuse ; if they knowing the truth, would notwithstanding seeke (as they did) to conceale and suppress the truth.

Secondly, His friends and disciples vpon the foresaid apprehensions, did expect his resurrection vpon this third day ; for so the two disciples traueiling towards *Emaus* after they had said many things concerning him, and that they trusted it had bene hee which should haue redeemed *Israel*, they adde this, as a most speciall obseruation, besides all the rest, that to day is the third day since these things were done : and therefore to confirme their weake faith, and to comfort their disconsolate soules, hee did rise againe the third day.

Thirdly,

O's.

Sol.

That we are not curiously to search the reason of Gods free actions.

Christ raised himselfe the third day in three respects.

First, of his enemies.

Tertul. aduers. Iudeos. c. 13.

Secondly, of his disciples.

Chrysost. hom. 9. in Matth.

Luk 24. 21.

Thirdly, of all
Christians.

The Resurre-
ction of Christ
the third day
confirmeth
our faith in
four respects

How the third
day was the
fittest time for
Christ to rise
in respect of
the person of
Christ.

Psal. 16. 11.
Act. 2. 24.

Christ stayed
while the third
day, to shew
the verity of
his death, and
no longer, to
shew the cer-
tainty of his
resurrection.

Thirdly, We were all to *reape* and to *reccie* the fruits and benefits of his *resurrection*: and therefore chiefly (as hee rose) so hee rose the *third day* in respect of vs all, i.e. to *confirm* our faith, and that especially in these four respects.

1. Touching the *quality* of his person.
2. Touching the *certainty* of his resurrection.
3. Touching the *manner* of our restoration.
4. Touching the *manifestation* of our state and condition.

First, Our Sauour Christ consisted both of a *Diuine* and a *Humane* nature: *Humane*, that he might die; and *Diuine*, that he might rise againe: and to shew his death, it was requisite that he should rise no sooner then the *third day*; because in *lesse time* then that, a man cannot well bee saide to bee dead, but may bee suspected to be in a *sound* or in a fit of an *apoplexie*, or some other *fained* fit: and in respect of the *Diuine* nature, it was *impossible* that he should be held of death any longer then *three dayes*; for it is the opinion of *most*, grounded vpon *experience*, that in all *dead carcases*, and a *wounded* body especially, *putrefaction* and corruption beginneth the *third day*; so *Martha* saith of *Lazarus*, he hath beene dead *four dayes*, and he *sinketh*: then no doubt but he began to stinke the *third day*; but the *humane* nature of our Sauour Christ, in respect of its *hypostaticall* vnion with the *Deity*, euen then, when it lay in the *grau*e, could not see, much lesse feele corruption; as the Prophet *Dauid* sheweth: therefore it was *impossible* (saith *Saint Peter*) that he should bee holden of the paines of death, i.e. be stayed so long by death, vntill *putrefaction* or other like penalties and consequences of death had seized vpon him; and therefore as in respect of his *humane* nature, it was not *conuenient* he should rise any sooner: so in respect of his *Diuine* nature it was *impossible* hee should be stayed any longer.

Secondly, Our Sauour was to shew both the *verity* of his death, and the *certainty* of his *resurrection*: but if hee had risen sooner then *three dayes*, the *verity* of his death might be called into *question*; and if he had promised after a *long time* to haue raised himselfe againe, (as *Abraham* said, that after *300. yeares* he would reuiue and reuise his *Sarazons* againe) then might the

the *fallhood* thereof lurke in the *length* of time; and indeed if he had *laid* in his *grau*e any *whit longer*, then he *died*, it might be easily *obiected* and with some probability, by his *aduersaries*, that there was no *certainy* of his *resurrection*, whether it was be that was *crucified* had *raised himselfe*, or some *other* that appeared in his name; or whether he had *raised the same* body that was *buried*, or had *assumed* some *other* body, like vnto the same: because the *countenance* of a *dead* body is *soone* changed, and our *memory* and *knowledge* of such is *soone* stupified, as we see these *three* *dayes* time, made most of them, that they knew him not, *prima facie*, vpon the *first* sight: therefore *Christ* to shew the *verity* of his *death*, stayed while the *third* day; and he would stay *no longer*, to shew the *certaintie* of his *resurrection*.

Thirdly, *Christ* in our redemption was to *parallell* our creation; and in many things this second *Adam* was to *resemble* the first *Adam*; for Saint *Paul* speaking of Gods *economie* and *dispensation* of his grace vnto vs, sheweth, how Almighty God purposing to redeeme mankind, did so sweetly dispose of the manner of our redemption, that as by man came death, so by man came the *resurrection* from the dead: and so a due *proportion* and *resemblance* should be in many things betwixt the first and second *Adam*.

But we finde that the first *Adam* was formed out of the earth, as from a *sole* mother without any Father, by the *Word* of God, and was both created and fallen in the *sixt* day, the day before the *Sabbaoth*: therefore the word *God*, in the *sixt* age of the world, was made the second *Adam*, of a *sole* mother, without a father; and in the *sixt* day of the weeke, the same day wherein *Adam* was created, and transgressed, and about the same hower that the first *Adam* sinned by eating the fruit of the forbidden tree, was this second *Adam* crucified vpon a tree, and in the same place (as some doe thinke) wherein the first *Adam* was buried: and as the *Father* after his creation, rested vpon the *Sabbaoth*; so *Christ* after our purchase and redemption, rested in his *grau*e all the *Sabbaoth*; and then as his *Father* vpon the *first* day of the weeke, had begunne the world; so *Christ* vpon the *first* day of the weeke did beginne to renue the world, and caused, as *Lactantius* saith: *Omnia cum domino dona redire*

Christ rose
the third day
might parallell
our creation.

Amb. l. 5 ep. 19.

3. Part. *The Resurrection of Christ.* Why Christ rose

redere suo; All graces to bee *renued*, all men that *beleue*d in him to be *renued*, and now to beginne againe to liue a new life vnto God with him.

Leuit. 23. 11.

Verf. 5.

And this was *prefigured* in the Law, where *Moses* sheweth, that the sheafe of their *first fruits* was to be brought vnto the *Priest*, and the *Priest* was to *wane* the same before the Lord, *on the morrow after the Sabbath*, which was the *Sabbath* of the *Passeouer*; to note vnto vs, that Christ which is the true *first fruites* that is offered vnto God for vs all, was to be *waned* and *raised vp* the *immediate morrow* after the *Passeouer*; that as *Adam* was created the *last day*, and then dyed, and so begat *Ecclesiam morientium*, a Congregation of sinners, all subiect vnto death; so Christ the *first day* of the weeke was *raised vp*, and liues for euer, to beget *Ecclesiam resurgentium*, a Congregation of beleeuers, that through him might liue to God and with God for euer.

Christ rose
the third day
to be a pat-
terne of our
condicion.

Fourthly, Christ by his example, was to set downe a *pattern* and a *sampler* of our *state* and *condicion*: and we are all to learne of him, and to doe as he did, if we desire to be happy where hee is; but here we see Christ had his three *dayes* and no more: and therefore we must haue the *same* three dayes, and the same *like* to *his*, if we would be Christians *like* to *him*.

Now these three dayes of Christ were thus *distinguished*: the first day was called the day of *preparation*, and this was the day of his *Passion*: the second day was called the *Sabbath*, and this was the day of his *rest*, and the third day was called the *first day* of the weeke, and this was the day of his *resurrection*; and so must our three dayes beare *equipage*, and proue to be *like* his, if we would be his.

The first day
is a day of
Passion.

The first is a day of *preparation*, a day of *Passion*, a day of *cloudes* and *darkenesse*, wherein with strong *cries*, and *teares*, and *prayers*, we must commend our selues vnto the tuition and protection of God; for in this day we must *strine* and *struggle* against sinne and Satan; wee must *suffer* all their *bitter* darts against vs, and we must fight till we die against them: and though this bee a day of *sorrow*, yet wee haue some *comfort* in this day; for as this his *first day*, was the *shortest* of all his three dayes; so is our *life* but a *day*; *gine vs this day our daily*

daily bread, and this day is but a *span long*, the shortest time that may be, like vnto a *dream*, or a *tale* that is told: and therefore we should be the more ready, and willing to beare our *croffe*; because the time of our suffering is but very *short*.

The second is a day of *rest* in our graues, where our *flesh* shall rest in hope, to be raised vp at the last day. And,

The third is a day of *resurrection* vnto glory, the first day of the weeke, and the first beginning of a neuer-ending world.

But as Christ could not haue *risen* in glory, had he not *rested* in hope, neither could he haue *rested* in hope, had he not *suffered* and *died* in faith; so cannot we attaine vnto a *ioyfull* resurrection vpon our *third* day, *vnlesse* we rest in hope in our *second* day; neither can we rest in hope in our graues the *second* day, *vnlesse* we doe valiantly *fight* and *suffer* vnto death on the *first* day; for this is the *order* that Christ tooke, and the *Disciple* is not *aboue* his *Master*: and therefore if any bid vs *come downe* from the *Crosse*. let vs stoppe our eares, like the *Cockatrice*, and let vs bide on still with *Iesus*, that so we may rest and rise with *Iesus*: And so you see *how*, and *why* our Sauour Christ was to rise againe the *third* day.

But here it may be some will say (as they *qui disputare malent quam credere*, which had rather dispute about his resurrection, then beleue in his resurrection,) that he was not only to rise the *third* day, but also to *remaine* three dayes, and three nights in the heart of the earth: and yet we finde that he was buried by *Ioseph* and *Nicodemus* about three houres before Sunne-set on *Good-friday*; and rose againe about foure or fiue a clocke on *Sunday* morning, which maketh not in all about thirty sixe, or thirty eight houres, or not about forty houres. if wee cast it to the highest account; and therefore how could hee bee three dayes and three nights in the heart of the earth?

To this *Leo* answereth, that Christ, left his long *absence* should too much *perplexe* the afflicted mindes of his Disciples, *Denuntiata tridui morans tum mira celeritate breuiavit, &c.* Did so exceedingly *shorten* the fore-spoken three dayes space, that while the *last* part of the *first* day, and the *first* part of the *last* day is numbred with the *second* day, the time is onely *shortned*, but

Our suffering is but short.

The second day is a day of rest.
The third day is a day of resurrection.

Ob.

How Christ remained three dayes in his graue.

Sol.

Leo Ser. 1. de resur.

but the *number* of the dayes is not *diminished*: and so Saint *Augustine* saith, that the *last* part of the *first* day, is taken for the *whole* day, and so likewise the *first* part of the *last* day, is taken for the *whole* day.

Ob.

But then, though this taking of *part* for the *whole* might bee sufficient to proue his being *three dayes* in the earth; yet this is *deficient*, to shew how he was *three nights* as well as *three dayes* in his *grave*; for our Sauour saith, *It must be three dayes and three nights in the heart of the earth*: whereas by this reckoning wee finde but *two nights* in all: and therefore to say what I thinke,

Matth. 12. 40.

Sol.

John 11 9.
How Christ remained three dayes & three nights in his grave.

I answere, that *twelue houres* was the *Iewes* perfect day, according to that saying of Christ, *Are there not twelue houres in the day?* and the very same *twelue houres* in the opposite Region of the Heauens, is a *perfect night*, and wee finde that Christ remained in his grave, *three whole twelue houres*, cast it how you will: and therefore thus he may be truly said to be *three dayes* and *three nights* in the heart of the earth: Or else,

Gen. 1. 5.

I say secondly, that if wee *measure* the time according to Gods measure of a day in the beginning, *i.e.* from the *beginning* of the *Euening*, vntill the *Euening* returned againe; as the *Euening* and the *Morning* was the *first day*, *i.e.* the *Euening* of the night, and the *Morning* of the day, was the *first day*: then I say, that vnder these *parts* of the *first* and *last* day, must be (as there in *Moses* it is) vnderstood the *nights* also: for as *Moses* reckoneth the *Euening* and the *Morning* of the day, for the *day* and *night*; so must we here vnderstand these *three dayes*, for *three dayes* and *three nights*; and so Christ remained *three dayes* and *three nights* in the heart of the earth. And thus wee see both by *types* and the *predictions* of the *Prophets*, and by the *assertion* of Christ himselfe, that the *Messias* and *Sauour* of the world should be *slaine*, and must *rise* againe the *third day*,

CHAP. V.

Of the Iewes reasons why they beleene not Iesum the Sonne of Mary to be the Messiah, and why they thinke he raysed not himselfe from the graue.



Econdly, For the confirmation of this point, *a posteriori*, From the apparant prooffe of the fulfilling of the same truth in the person of any one that was *fluine*, and did rise againe the third day, The question is betwixt vs and the Iewes; whether Iesum the Sonne of Mary, whom they crucified and buried, and whom we preach and beleene in, be the true Messiah or not, and whether he raysed himselfe from his graue, yea, or no.

To both these the Iewes answered no: Not the Messiah, not raysed from the dead.

First, Not the Messiah, because *hee came not downe from the Crosse*, when he was fast nayled vnto the same: for, *If he be the King of Israel*, (said the chiefe of them, their high Priests and Elders of the people,) *Let him now come downe from the Crosse, and we will beleene in him.*

Ah foolish Nation, a Nation void of vnderstanding, and Children of your Father the Diuell, *Namq. haud tibi vultus humanus, nec vox hominum sonat*: For here you sing the same song, and you harpe vpon the same string as he did; *If thou beest the Sonne of God, cast thy selfe downeward*, saith the Diuell; and *if he be the King of Israel, let him come downe from the Crosse*, say these Children of the Diuell: So you see the one would haue him to descend from the Temple, the other from the Crosse, the one from serving God, the other from suffering for man; and both to descend, whereas God made man to ascend.

Os hominis sublime dedit calumnia, tueri insit.

And of all his Creatures, he made him onely straight, to looke vp towards Heauen, and bids men alwayes to haue *Sursum corda*, Their hearts like their heads, lifted vp, their thoughts in Heauen, and their conuersations in Heauen: And therefore whensoever

The question
betwixt vs and
the Iewes.

Matth. 27. 42.

Matth. 4. 6.

Chrysost. hom. de
cruce.

God made man
to ascend.

Phil. 3. 20.

whensoever we are inticed to *descend* from the *heights* of Gods seruice, or *suffering* vpon our Crosse, and to settle our *affections* here vpon the base things of this *World*, let vs know, it is the voyce of *Satan*, not of *God*.

Math. 27. 42.

I, but let him *come downe*, and we will belecue in him, saith this people; and let vs enioy the pleasures and the vanities of the Earth, and we will serue him, saith the generation of this World.

Luke 16. 31.

But as our Saujour saith vnto them, in another case, *If you will not beleue Moses and the Prophets, neither will you beleue though one should arise from the dead*; So Saint Bernard saith in this case, If now you will not beleue in him that *rayed* himselfe from the *grane*. you would neuer haue beleueed in him, if he had then *descended* from the *Crosse*. *Quia plus erat de sepulchro surgere, quam de cruce descendere. Et plus mortem resurgendo destruere, quam vitam descendendo seruare*; Because it was a greater matter to raise himselfe from the *grane*, then to descend from the *Crosse*; and a farre more excellent argument of inuincible omnipotency, being dead, to destroy death, by rising againe from the dead. then being aliuie, to saue his life by descending from the *Crosse*: And so I say to the base descending worldlings, if they will not stay vpon the *Crosse*, to suffer with *Christ* here, they are not worthy to be exalted to raigne with *Christ* hereafter; and if they will not beleue in him, and serue him for the hope of the ioyes of Heauen, they are not worthy to be receiued into the number of his seruants; because such men loue the World more then God, and will not loue God but for the Worlds sake: Like vnto the Woman, *Qua non maritum amat, sed aurum mariti*; Which loues her Husbands wealth more then her Husband; or not her Husband, but for his wealths sake.

Greg. Hom. 21. in Euang.

That it was a greater matter to rise from the dead, then to come downe from the *Crosse*.

August. de ver. Dom. Sermon.

Secondly, They say he *rayed* not himselfe from the *grane*, but his Disciples came by night and stole him away: and if this be true, he could not be the true *Messias*.

Whether the Disciples stole away *Christ* from his *grane* or not,

But what? his Disciples that forsooke him, and forswore him while he was yet aliuie, and could, if he had would, haue rescued himselfe out of the hands of all his enemies: *Alas*, poore men, durst they now, silly Fishermen, thrust themselves among the

the pikes of armed Souldiers, to steale away a dead carcasse, that could neither helpe himselfe, nor them? No, no, they were readier to hide themselves in graues, then to aduenture to take him out of the graue: And therefore *Mary Magdalen*, that knew his Disciples did not, nor durst not take him away, thought rather, (when shee found him not in his Tombe) that they which left him *no rest* in his life, did also take him and tolle him now out of his graue.

— *Sic multum terris iactatus & alto.*

And so left him not, neither in life nor death: *Dementia insanabilis*; So implacable was their rage against him.

But though shee was in the right, that his Disciples did not meddle with him, yet herein shee was deceived; *Putando Christum sublatum esse de monumento*, When shee thought that the Souldiers had removed him, (saith Saint *Ambrose*;) because this victorious *Lyon*; did *Sampson-like*, carrie away the gates of *Gaza*, and burst open the doores of his Sepulcher, that his glorious Body might come forth; yet the Womans weakenesse may be excused, *Quia cum pietate sociatus est*; Because her error proceeded of ignorance, and was accompanied with an vp-right conscience: but who can extenuate, or who will not aggravate that extream folly, and horrible impiety of this wretched and malicious people? For they not onely refused to receiue him for their Sauiour, and said; *Nolumus hunc regnare super nos*, Wee will haue none of this man, we will haue none other man but *Caesar* to be our King: But they did also persecute him, as a seducer, and crucified him as a false vsurper, and then buried him without honor; There were no Widowes to make lamentation, nor any of his friends that durst shew it, and being buried, they locked fast his Sepulcher; *Adolemas & montes in super altos imposuero*, They prest him downe with a mighty stone, and they hired a band of armed Souldiers to watch him, that he should neither rise himselfe, nor his Disciples come and take him away: And therefore his Disciples that were so lately amazed at his passion, were now so stupefied at this obignation, this sealing, and watching and warding of him, that they durst not once passe out of doores to looke after his Resurrection, vntill these three Women, (which esteemed themselves more free from violence, and thereupon presumed

Ambrosius hunc locum luce.

Iudg. 16:3.

How the High Priests did what possibly they could to hinder the Resurrection of Christ.

Eccles. 9. 4.

first to see the Sepulcher) had informed them, that *this one had chafte a thousand*, and had put all that band of men to flight.

Or if their hearts had serued them, to aduenture so great a danger, and that they had recollected more courage now after his death, then euer *Peter* the boldest of them had, during his life, (which all men will say, is most *unprobable*, because a *living Dogge is better then a dead Lyon*; and therefore *Christ* being *alive*, might animate the vilest coward-like *Thirsites*, to be more valiant and aduenturous for his defence, then now being dead he could doe to the most heroicke *Achilles*;) yet is it any wayes *likely*, or could it possibly be, that his *Disciples* should come thither, breake vp the Monument, tumble away that great stone, take vp his body, bestrip him of his winding sheete, lay all his *linnen cloathes*, wherewith he was wrapped, so orderly by themselves, (a signe they had *leisure enough*, and were in no danger at all, or else they were very fooles, that they did not suddenly snatch him away, and take some other time and place to bestrip him,) and then carrie him away, neuer after to be *seene* or *sound*, without the *espiall* of some one or other, among so many that attended there? *Ideo mentita est iniquitas sibi*: But the Iewes answer, that as the *foolish Virgins*, (whereof our Sauour speaketh) so these foolish and sottish Souldiers, they all *slumbered and slept*; and then while their *Argos* eyes were *sleeping*, his *Disciples* came, those poore fresh-water Souldiers, and their committed charge was stollen away.

The absurdities following the High Priests saying.

But then I replie, first, with *Rhemigius* out of Saint *Augustine*, If they all slept, *Quomodo furtum viderunt*? How can they tell his *Disciples*, and not others, *tooke* him away? Might not God take him as he did *Enoch*, or the *Angels* burie him and hide him, as they did the bodie of *Moses*? or how can they tell who *tooke* him away? for they *slept*; and therefore surely no credit to be giuen vnto them: If they had said, *We slept*, and therefore we cannot tell what became of him, this might haue some *likelihood* of truth: but to say, *We slept*, and his *Disciples* stole him away, this must needs be *apparently false*.

Secondly, If they *slept*, why did the *High Priests* giue them money, large money (saith the Text) for their negligence, and not rather *punish* them for their slothfulnesse? must men be so *largely*

largely rewarded for euill doing? especially in so weighty a cause, as, not the losse of a Citie, or a Kingdome, but the losse of saluation to the whole race of mankind; all depended vpon this one point; for if he rose againe, he was the Saviour of the World; if not, he was but an impostor: Why then would they not watch? or if not, why not severely punished? and no punishment too great for so great a negligence?

Thirdly, if they were *awake*, why did they *hire* them to say they were *asleepe*? This may be answered: They knew *money* deliuered him into their hands, and therefore they thought that *money* would conceale the truth from the people; for as the Poet saith;

— *Quid non mortalia pectora cegit*
auris sacra fames? —

What *wickednesse*, is not done for money? These *Souldiers* had beene *Preachers* to publish this *truth* vnto the World, had not their mouthes beene *stoppt* with siluer; for as this *opens* the mouthes of many, to *bruite* forth and to *testifie* many lies; so it *shuts* the mouthes of as many, to *conceale* and keepe secret many *truthes*; and therefore the high Priests did giue *large* money to these *Souldiers*, to *conceale* this truth, and to *belie* themselves, to say that they were *asleepe*.

Well then, if they were *asleepe*, how can they tell, *what* became of him, and why did the *chiefe Priests* giue them such *large* summes of monies for their negligence? or if they were *awake*, why did they *hire* them so *dearely* to say they were *asleepe*? To all this they must answer *now* to vs, as they did *heretofore* in another case to Christ; *Wee cannot tell*: But then *O foolish Iewes*, if you cannot tell, why will you not *beleene* that your *Messias* is alreadie come, and that God hath *raysed* him from the dead? Saint Paul tells vs why, *Because partly obstinacy is come vpon them, untill the fulnesse of the Gentiles be come in*. O Lord if it be thy will, doe thou *open* their *eyes*, that they may see the *truth*.

How the loue
of money ma-
keth many
men to doe
any thing.

Matth. 21. 27.

Rom. 11. 25.

CHAP. VI.

Of the testimony of the Angell, and the manifold apparitions of Christ after his Resurrection, to prove the truth and certainty of his Resurrection.



O V see then, how the *Jewes* are *blinded*, to destroy themselves; but on the other side, we doe know, and beleue, and teach this *Iesu* the Sonne of *Mary*, whom the *Jewes* haue crucified, to be the true *Messias* and the Saniour of the World, not onely because hee liued without sinne, and died without cause, (on his owne behalfe;) but especially because that he being dead, and laide in his grave, did declare himselfe mightily to be the Sonne of God, by his Resurrection from the dead: And this Resurrection of him, we doe most faithfully beleue, and as constantly teach, for these three especiall reasons and respects; and a three-fold cord is not easily broken.

Rom. 1. 4.

That we beleue the Resurrection of Christ, for three speciall respects.

Math. 28. 1.
Luke 24. 4.

First, The Angels testifie the Resurrection of Christ.

1. In respect of this Angelicall assertion.
2. In respect of his personall apparitions.
3. In respect of many other circumstantiall demonstrations

First, the Angell said vnto the women, *why seeke yee the liuing among the dead?* he is not here but he is risen, *Et si non credideritis oraculo credite oculo*, and if you will not beleue vs, beleue your owne eyes, for you may see the place where hee lay. And this was spoken vnto two women, as Saint *Matthew* sheweth, and by two Angels, as Saint *Luke* saith; and therefore if *Diues* thought that the words of one man coming from the dead would bee sufficient to make all his brethren to beleue the torments of hell, why should not the words of these heauenly Angels bee alonely sufficient to make vs to beleue this diuine truth of the resurrection of the Sonne of God? for the Angels though they be *mutabiles natura*, mutable in respect of their nature, yet are they now, *confirmati per gratiam ne à veritate voluntatem auerterent*, so confirmed by grace,

grace, that they shall neuer evert themselues from the truth, saith *Isidorus*.

Isidorus de summo bono.

Secondly, as the *Angels* had testified, that he was not there in the graue among the dead, but was *risen* and aliue among the liuing: so *trinitis* selfe confirms this truth vnto vs, by those manifold apparitions that he made after his resurrection, during the space of forty dayes, that before he ascended into heauen, he walked here on earth. And these (if I be not far deceived in my reckoning) were at least *twelue times*, according to the number of his *twelue Apostles*.

That Christ appeared twelue seuerall times after his resurrection. Marke 16. 9.

First, he appeared vnto *Mary Magdalen* apart; where wee must obserue, that he appeared *first* vnto a woman, that no woman should thenceforth be any wayes reproached by any man, for their first transgression, and seduction of man; *quia ut culpam viro transfudit, transfudit etiam & gratiam, veterisq; lapsus erumnam resurrectionis indicio compensauit*, because that as a woman was the first instrument of death, so she was the first messenger of life, and brought the first tidings of the resurrection of Christ, which is the surest argument of the saluation of man.

First, to *Mary Magdalen* and why.

Ambros. l. 10. in Luc. 24. Beda in cap. ult. Luc

And hee appeared to this woman, first, *quia Dominum praeceteris dilexit, ideo praeceteris videre meruit*, because she loued him above all, therefore she obtained to see him before all: She loued much, saith our Sauour, and she saw him first saith the *Euangelist*: and therefore no doubt, but he shewed himselfe to her first, because shee loued him most: whereby wee see that with God there is no respect of persons, no difference of *sexes*, but whosoever loueth him, man or woman, young or old, that person shall be respected of him; for I will loue them that loue me, saith the Lord, and therefore whosoever feareth God and worketh righteously, whosoever loues him most, and seekes him first, he may be sure he shall be first found of him. And secondly, he appeared to this woman, first, because this woman was most memorions and mindfull of him, and of all those mercies and benefits wherewith Christ had enriched her soule, and therefore he was most mindfull of her.

August mediat. cap. 35.

But who this *Mary Magdalen* was, it is easier questioned then answered; for *Theophylact*, *Strapentensis*, and others, doe a-uouch that there were three *Mary Magdalens*; *Saint Ambrose* saith there were two: *Albertus*, *Aquinas*, in *Iohn 12.* and *Rof-*

Hieron. ep de quest bedibia,

Ambros. l. 10. in Luc. 24. Albertus in Luc. 7.

Whether there
were more
*Mary Magda-
len*; then one.

Sensu, de tribus Magdalenis, do constantly affirme there was but one: and saee they say, was a Noble woman, one of the blond-royall of the Tribe of *Juda*, the daughter of one *Syrus* and *Eucharis*, a sister vnto *Lazarus* and *Martha*, which diuided the inheritance of their father betwixt them three; *Lazarus* had all the possessions that were in *Ierusalem*; *Martha* had *Bethany*; and *Mary* had *Magdalmum Castrum*, the Castle of *Magdala*, from whence she was called *Mary Magdalen*.

Ioh. 20. 1. 11. 18.

For my part, I confesse *curiositie* is to be auoided; yet the truth is to be embraced, and *Maries* face is not like *Moses* face, so veiled with *mysteries*, but that wee may without danger inquire who she is; and therefore to say what I thinke, I am of *St. Ambrose* minde, that (at least) there were two (if there were no more) *Mary Magdalens*: for *Saint Iohn* saith, that *Mary Magdalen* stood at the Sepulcher weeping, and that *Iesus* appeared vnto her, and said touch mee not: here is a *Mary Magdalen* all alone: and *Saint Matthew* saith, that *Mary Magdalen* and the other *Mary* came vnto the Sepulcher, and were instructed by the *Angels* that *Christ* was risen, and therefore they departed and went away with ioy; and it is not said that *Mary Magdalen* staid behinde, but that both went (for he names but two) and as they went to tell his Disciples, *Iesus* met them, and they came and held him by the feete, and worshipped him: and therefore no doubt, but there must be two distinct *Mary Magdalens*, for shee whereof *Saint Iohn* speaketh, was alone, and staid by the Sepulcher weeping, and was denied to touch *Christ*, because (as *Saint Ambrose* saith) she doubted, and did not as yet fully beleene the truth of his resurrection; but shee whereof *Saint Matthew* speaketh, was accompanied with the other *Mary*, and returned with the other *Mary*, and met him in the way, and held him by the feet, and worshipped him, *Christ* suffering her to doe this, because she beleued him to be risen from the dead.

Matth. 28. 1. 9.

Why *Mary
Magdalen* was
not suffered so
touch *Christ*.

Marke 16. 9.

Now which of these *Mary Magdalens* was the woman to whom *Christ* first appeared, *Saint Marke* plainly sheweth, that it was she out of whom he had cast seven devils: a great sinner, and a great louer of our Sauour *Christ*, the chiefest sinner of all these women, and the first seeker of our blessed Sauour; for she

she came alone, while it was yet darke, before the day light, by the light of grace; but the other *Mary Magdalen* came with *Mary* the mother of *Iames* and *Salome*, at the rising of the Sun, long after her. A great comfort and a rare pattern for all sinners; her *sinnes* repented of, and relinquished, were no hindrance of her to see our Saviour first: but because her *sinnes* were great, we see her repentance was very great, her care was great, her loue was great; for shee wept and washed our Saviours feet with her teares, and wiped them with the haire of her head, a true token of inward sorrow; she poured a boxe-full of precious ointment upon his head as hee sat at meate, an apparant argument of her outward works; shee rose early, shee sought him carefully, and she wept bitterly, not with those vndiscreet women for *Thammys* which was a brazen image with leaden eyes, that being molten with heate, did seeme to weepe, and so caused the women to sympathize in teares, and to weepe (as is thought) for *Adonis*: but shee weepes for *Adonis*, for her Lord and Saviour *Iesus Christ*, a rare example of great pietie; and therefore though shee had offended much, yet because shee sorrowed much, shee loved much, she had much forgiven her, and much loue shewed vnto her; for he which is first and last, did shew himselfe first vnto her: O that they which walke in her *sinnes*, would tread in the same steps of her repentance.

Secondly, he appeared to all the women together, as they returned homewards from the Sepulcher; to teach vs, that neuer any truly sought for Christ, but with these women, they should be sure to find him.

Thirdly, he appeared to *Simon Peter* alone, the first among the men saith *Chrysostome*: for when the women told the Disciples, that *Iesus* was risen, *Peter* and *John* ranne both vnto the Sepulcher, and though *John* came there first, yet *Peter* entred first; to note vnto vs, not onely that mysticall truth, which diuers of the Fathers haue obserued, viz. that the Synagogue of the Iewes, like *John* that came first to the monument, but would not enter, had the first meanes to come to Christ, and yet refused to come vnto him; for it commanded the precepts of the Law, and it heard the Prophecies of the Gospell concerning the incarnation and the passion of the *Messias*, and yet quene-

John 20. 1.

Mark 16. 2.

The great care
and diligence
of this *Mary*
Magdalen.

Exch. 8. 14.

Secondly, to
the three wo-
men returning
homeward.

Thirdly, to *Si-
mon Peter* a-
lone.
Chrysost. 1 Cor.
15. 5.

longa lateꝛ prophetauit, presentem uidit & recipere remisit, whom they long expected and much desired, and ranne fast to see him, when they come vnto him, or rather when hee came to them, they quite reiected him, and would not beleue in him; and the Church of the Gentiles, like Saint Peter that came last, yet entred first into the Sepulcher; though they had the last and the least meanes to come to Christ, yet would they first beleue in Christ crucified, according as it was prophesied of them, as soone as they shall heare of me they shall obey mee; but also that historicall truth, (which Chrysostome obserueth) that as Saint Peter first entred into the graue, so he should first see him that was laid and raised out of that graue, and that for these three especiall reasons.

Why of all the
Apostles he
appeared first
to Saint Peter.

*Idem hom 38. in
1 Cor. 15.*

First, lest that if hee had appeared first to others, Peter should thinke Christ had reiected him, as hee *worthily* deserued, because hee had so vniustly denied Christ, *ideo Petro apparuit primum*, therefore hee appeared first to Peter, lest otherwise he should giue offence to Peter, and seeme still to be *mindfull* of his offence, saith Theophylact, and Saint Chrysostome.

Secondly, because Saint Peter was a most *faithfull*, and a most *worthy* witnesse, such a one as would so *willingly* and so *manfully* as he did in all places *testifie* and lay downe his life for the *testimony* of Iesus Christ.

Thirdly, because Saint Peter was the *first* and the chiefest Apostle whom he called first, and who confest him first to be the Sonne of God: and therefore he doth appeare first vnto him, and biddeth the women tell his Disciples and Peter, *i. e.* and Peter especially, that he was risen, and went before them into Galilee.

Theoph. in Mar.
cap. 16.

Fourthly, to
the Disciples
trauelling to
Emaus.

*Luc. 24. 13.
Theoph. sup. Luc.*

But when or where, or after what *manner* hee appeared thus first vnto Peter, because the Scripture doth not *expresse* it, we can no wayes *determine* it, as both Theophylact and Gregory doe obserue: and therefore it being a question, *plum subtilitatis quam uisitatatis habens*, that hath more *subtile* scrupulositie then any comfortable *uisity*, I will peaceably *asse* it ouer.

Fourthly, hee appeared to the *two Disciples* iourneying towards Emaus; the name of the one was Cleophas, and many thinke the other to bee Saint Luke himselfe, who out of his
modesty

modesty concealeth his owne name, saith *Theophylact*: It is certaine that they were none of the *Apostles* but some of the leuenty two Disciples (as *Nicholau de Gorham* well obserueth,) for they came to *Ierusalem*, and found the eleuen *Apostles* gathered together: and therefore these two could not be any of the twelue, because they found eleuen together, and *Iudas* was hanged, and *Matthias* not elected: and the manner how he appeared vnto them, is largely and plainly set downe by the *Euangelist*, and how he was knowne of them in breaking the bread: whereupon Saint *Gregory* hath left these two excellent morall notes and obseruations.

First, that these two, *fugientes ciuitatem sanguinolentam statim inueniunt Christum*, flying this bloody city, did presently finde their Sauour; to shew vnto vs, that while we liue among the wicked, we shall liue separate from God; but as *Elias* when hee left *Iesabell* was presently accompanied by the *Angell*, so these two, and all those that forsake the world, or shun the wicked, shall presently finde their God.

Secondly, That they which knew him not by the expounding of the Scriptures, doe know him by the breaking of the bread; to teach vs, that we shall be more illuminated by him, for the doing of his will, then for the hearing of his Word: It is true, that the hearing of his Word, did inflame their hearts within them, and moued them, no doubt, exceedingly to loue him, and to perswade him earnestly to stay with them; but their eyes were opened, and their vnderstanding enlightened by the breaking of the bread: for it is most certaine, that the practicke knowledge is the surest knowledge in the World; and to practise any thing, is the chiefeest way to attaine vnto the knowledge of that thing: And therefore *Dauid* saith, *He was wiser then his Teachers, because he kept the Commandements of God.* It may be his Teachers knew them as well, if not better then he, else how could they be his Teachers? yet herein hee was wiser then they, because they perhaps knew them, and taught them, like the *Pharises*, and did them not, but he learnt them, and kept them; and therefore he was wiser then his Teachers, because hee kept the Commandements. And as it is the chiefeest way for vs to get the knowledge of any thing, by the practising of the same; so are they the onely men which God chiefe

doth

To flie the world is the next way to finde God.

That we shall sooner know God, by doing his will, then by the learning of his word.

Psal. 119.

The keeping of Gods Law made *Dauid* wiser then his teachers.

Psal. 50. 23.

doth illuminate, which doe give themselves to the prattising and performing of his will: For, *To him that ordereth his conversation right, will I shew the saluation of God*; saith the Prophet. So here Christ, though he would not let these Disciples know him, while they talked with him, yet *Dignatus est cognosci dum pascitur*; He vouchsafed to open their eyes, and to make himselfe knowne vnto them, when they sed him. And therefore, if wee would know God, and be knowne of God, let vs not onely heare his Word, and talke of his will, but let vs also performe his will, and keepe his Commandements; let vs feede him in his members, and he will feede our Soules with that foode which perisheth not.

Fifthy, To the eleuen Apostles together.

Fifthy, He appeared vnto the eleuen Apostles, and all the rest of the Disciples that were with them, when the doores were shut, and standing in the middest of them, he said, *Peace be vnto you*: to shew, that he was *The Prince of Peace*, which had now purchased their peace indeede; and he demanded, why thoughts should arise in their hearts, to shew vnto vs, that he was a God, because he knew the very secrets of their hearts; and then to shew that it was himselfe, and none other, he sheweth them his hands and his feete; and he did feede with them, and fedde them also with the Word of God, opening to them the Scriptures concerning him, and opening their vnderstanding, that they might vnderstand the Scriptures.

Sixtly, To the same company, when Thomas was with them. Job. 20. 24.

Sixtly, Because Thomas was not with them, when he appeared vnto them before, therefore he appeared to the same company againe within eight dayes after when Thomas was with them, (saith Saint John;) and then hee suffered his body to be handled, and hee shewed vnto them the wounds of his body, which he kept (saith Saint Augustine) *Non necessitate, sed potestate*; Not for any weaknesse in himselfe, that he could not heale them, and whole vp those wounds that he receiued, but through his power he reserved them.

Why Christ reserved still his wounds.

First, to shew the greatnesse of his lone, that would suffer so much of wretched, and for wretched men.

Secondly, to shew the greatnesse of mans malice, that would, *Diomedes-like*, so cruelly deale with so mercifull a God.

Thirdly, to strengthen the weak faith of his waning seruants, *Ut vulneribus corporis sanaret vulnera incredulitatis*; That they

they seeing the wounds of his *body*, might thereby haue the wounds of their *unbeloeuing soules* healed.

Fourthly, to shew the *certainty* of his *Resurrection*, when they saw he had the *same Body*, which was crucified and pierced by his enemies.

But against this it may be objected, that *Thomas* was with the rest of his *Apostles* the very *first time* that hee appeared vnto them; for so *S. Luke* saith, that the *two Disciples* returning to *Ierusalem*, found the eleuen gathered together, and as they spake, *Iesus* himselfe stood in the midst of them: Therefore it seemeth strange, that *Saint Iohn* speaking of this very selfe-same apparition, which was the *first* immediate night after his *Resurrection*, (as both *Saint Luke* and *Saint Iohn* doe accord) should notwithstanding say, that *Thomas* was not with them; for *Saint Luke* saith, eleuen were there, and as yet there were but eleuen in all; because as I told you, *Indas* was hanged, and *Matthias* was not elected.

I answer, that *Saint Luke* putteth downe eleuen in a certaine number, for all of them that were there; because there were eleuen of them in all: And so he putteth all that were there, for all that were of them; As if in a Court where there be foure appointed *Iudges*, I should say, I brought my cause before the *foure Iudges*, though but three of them should sit when my cause was heard: Or else I say, that *Saint Luke* and *Saint Iohn* may very well thus be reconciled; that when the two *Disciples* came, *Thomas* might be with them, and all the eleuen might be together, and when *Iesus* came, *Thomas* might be absent: for *Saint Luke* doth not say, that *Iesus* found the eleuen together, but that the two *Disciples* found the eleuen together, and so they might be; and yet *Saint Iohn* might say true, that *Thomas* was not with them, when *Iesus* stood amongst them; because he might depart after they came, before *Iesus* appeared vnto them: for the *Euan-gelists* doth not say, how *soone* or how *late* *Christ* came, after the *arrivall* of the two *Disciples*, but that he came *that night*, as they were talking of him; and it is very *probable*, it was a good while after the comming of the two *Disciples*; for, before *Iesus* is said to stand amongst them, it is said, that those two *Disciples* had tolde their fellowes what things were done in the way, and how

he

O.

Whether *Thomas* was with the eleuen, the first time *Christ* appeared to them,

Sol.

Thomas was there when the two *Disciples* came, but was gone before *Christ* came:

he was knowne of them in breaking of the Bread; all which declaration could not be deliuered without some length of time, in which time *Thomas*, and others perhaps too, might take his leaue for that night, and depart: And so I say, *Thomas* was there when the two Disciples came, but was not there when our *Saviour* came.

Seauenthly,
to 7 Men together.

Iohn 21.2.

Ob.

C. 21.

V. 14.

Seauenthly, He appeared to *Peter*, and *Iohn* and *James*, *Nathaniel* and *Didymus*, and two other Disciples, when they were a fishing at the Sea of *Tyberias*: And there he proued vnto them the verity of his Deity by that miracle of prouiding Fishes for them for to cate; and the truth of his humanity by eating meate with them.

But here it may be objected, that Saint *Iohn* saith, this was the third time that hee shewed himselfe to his Disciples, after his resurrection: I therefore how should it be the seuenth time?

I answer briefly, that Saint *Iohn* speaketh of his publike apparitions, to his Apostles and Disciples, and not of any of his apparitions to the Women, nor of any private apparition vnto any particular persons; for so the words are, *This was the third time that he shewed himselfe to his Disciples*; i. e. Solemnely and publicly, making himselfe knowne vnto them, which he did not vnto the two Disciples going to *Emaus*: And so we finde, that this was the third time that he publicly appeared vnto all, or the most part of his Apostles.

Eightly, To S.
Iames.

Hieron. in Catal.

1 *Cor.* 5.7.

Luke 24.41.

Eightly, He appeared vnto *Iames*, the brother of the Lord; i. e. the Cosen-Germane of *Christ*, according to the Flesh; being the Sonne of *Mary*, that was sister vnto the Virgin *Mary*, (as Saint *Hierome* saith,) and not the Sonne of *Ioseph* by another Wife, (as some would haue it,) and hee was called *Iames*, the inst. in regard of his vpright and innocent life: Saint *Paul* particularizeth this apparition vnto *Iames*, as a most speciall appearance, saying that hee was seene of *Iames*: but when this apparition was, wee finde not exprest; yet Saint *Hierome* saith, it was within a very short time after his resurrection; because (as he saith) this *Iames* at the receiuing of the Pasleouer, vowed that he would neither cate nor drinke vntill he saw *Christ* risen from the dead: And therefore, when *Christ* came vnto his Disciples, he called for meate, and did cate before them, and gaue

it

it likewise vnto *Iames*, that he might now *eate*, as *Saint Hierome* saith.

Ninthly, He appeared to the *eleuen Disciples* at one time vpon Mount *Thabor* in *Galilee*; and this *Saint Mathew* intimateth, when hee saith, that *Iesus* bade the Women tell his brethren that hee was risen, and that they should goe into *Galilee*, and there they should see him.

Tenthly, He appeared to more then *five hundred brethren* at once.

Eleuenthy, He appeared to all his *Apostles* and *Disciples* vpon Mount *Oliuet* by *Ierusalem*, when in the presence of them all he ascended vp into Heauen.

Twelfthly, He appeared vnto *Saint Paul* traueilling to *Damascus*, as vnto one borne out of due time, as him selfe confesseth.

Thus hee did appeare vnto his *Apostles* and *Disciples*, and faithfull *Seruantes*, which were appointed afore of God, to be witnesses of his resurrection; and thus they haue testified vnto all men, those things which they haue heard with their eares, which they haue seene with their eyes, and which their hands haue handled, of the Word of life: And if there were nothing else in the World, to moue and perswade men, to giue credit vnto their testimony; yet me thinkes the plainenesse of their declaration, and the smallnesse of their expectation of any manner of profit or reward in the World, for the testifying of these things, should be sufficient to make all men beleue them: For,

First, All the World may see, they sought not with any tricks of wit, to set a faire die vpon a bad cloth; nor with any glosing speeches, fine sentences, subtile arguments, or any such like sophisticall wayes, to procure credit vnto themselues, and to draw men to beleue fabulous inuentions; but their proceeding is plaine, carrying nothing with it, but a declaration of simple truth, nakedly reported, without any manner of humane subtilty, to confirme it. And,

Secondly, All the World may see, they looked for no game in the World, but the game of Soules, no credit by their writing, no profit by their preaching, but onely that men would beleue the truth, to saue their owne soules: If the man whom they had affirmed to be dead, and to haue risen againe to life, had still con-

Ninthly, to the eleuen Disciples on Mount *Tabor*.

Mathe. 28. 10.

Tenthly, To more then 500 brethren at once.

1 Cor. 15. 6.

Eleuenthy, To all his Disciples on Mount *Oliuet*.

Mathe. 28. 16.

Twelfthly, To *S. Paul* going to *Damascus*.

Two speciall things should make all men beleue the testimonies of the Apostles,

First, Their plainenesse.

Secondly, their desire, what they aimed at by their testimony.

inued

tinned with them, and had beene in expectation to be some great Monarch of the world; it might be said, they auouched his rising from the dead, in hope to be raised by him to some eminent place in the world; but you see they looke for no such thing, neither by their testimony to raise him to any humane honour, nor by him to be raised, or to be any wayes rewarded in this life themselves, vnlesse it be to be afflicted and persecuted vnto death, for this testimony of Iesus Christ. This was the best that they could expect: and therefore the testimony of these men must needs be faithfull and true, to proue more then abundantly sufficient, that Iesus is the true *Messias*, and that being dead, he raised himselfe to life againe the third day. And yet,

CHAP. VII.

Of many other circumstances that doe infallibly prooue the Resurrection of Christ, and so consequently this Iesus Christ to be the true Messias and Saniour of the world.

The circumstantiall proofes of the Resurrection of Christ.

First, the great earth-quake. Caetan in Maib. 28.

Secondly, the sudden courage of the Apostles.



Hirdly, Besides all this, there be many other circumstantiall proofes and declarations of this same truth: God not desirous to make men beleue so great a matter, as is the eternall saluation of all the world, without more then abundantly sufficient witness. And therefore,

First, At the very instance of his Resurrection, and descending of the Angels, (as Caetan saith) there was a very great earth-quake, the earth either dancing for ioy that Christ was risen, or trembling for feare that men would not beleue this Resurrection of Christ.

Secondly, The Apostles and Disciples *beats* were presently changed; for whereas a little before they durst not peepe out of doores, because they did but *waiveringly* thinke that this was hee, which should haue redeemed Israel, they doe now courageously compasse the whole world, and confidently teach and auouch, there

3. Part. The Resurrection of Christ. Christs Resurrection.

577

there is no other name giuen vnder heauen, wherby men may be saved, but the name of Iesum.

Thirdly, *Many* that were dead, rose from their graues, and appeared vnto many of their acquaintance in *Ierusalem*, to testifie vnto them, and to assure them of the Resurrection of *Christ*. *Dimes* thought if *one* was sent from the dead, his brethren would beleue him; and behold here are *many* sent, and yet the *Iewes*, the brethren of *Christ*, will not beleue them.

Thirdly, the apparitions of the raised bodies.

Fourthly, *Pilate* himselfe that condemned him to death, did testifie of his Resurrection vnto life, in a letter that he wrote vnto *Tiberius Caesar*: and therefore *Tiberius* desired the Senate, to admit *Christ* into the number of their gods, for it was their custome (saith *Tertullian*) *Vt nisi homini deus placeret, deus non esset*; That God should be no God, vnlesse he were approued of men; and because they refused to receiue him, (God not suffering the *Arke* and *Dagon* to stand together vpon the same Altar, nor *Christ* and *Beliiall* to be worshipped together in the same Temple,) *Tiberius* was incensed against the *Romans*, (God working all things together for the best for them that loue him) that he gaue free leaue and liberty vnto all Christians, to beleue and profess the Name of *Iesum Christ*.

Fourthly, the testimony of *Pilate*.

Tertull. l. cont. gentes c. 5.

Fiftly, *Iosephus*, the most learned among the latter *Iewes* saith, that *cum Pilatus eum in crucem agendum decreuisset, &c.* After *Pilate* had crucified him, he appeared vnto his followers the third day, according as the Prophets had fore-shewed.

Fiftly, the testimony of *Iosephus*.

Iosephus antiq. l. 3 c. 9.

Sixtly, the sufferings of the Martyres.

Sixtly All Martyres haue most boldly confessed this truth, and haue most constantly suffered in defence of this truth: *Tertullian* doth most excellently shew the difference betwixt the Martyres and Malefactors, saying; *Ad aliis apparere deuotant, deprehensti trepidant, accusati negant, condemnati merent*; Euill doers are loth to be seene, being taken they tremble; being accused they deny it, being condemned they deplore themselves: but with the Martyres there is no such matter, for they are neither ashamed of their profession, neither doe they griene at their apprehension; but if they be noted for Christians, they reioyce at it; if they be accused, they confesse it, if adiudged to die, they deeme it better then life: and therefore (saith he) *Quid hoc mali est, cuius rem gaudet, cuius accusatio votum est, & cuius pana felicitas?* What

Zephan. 2. 11.
Seauenthly,
the confession
of Christ his
enemies.

Eightly, the
heavy punish-
ments of
Christs per-
secutors.

Ioseph. antiq.
l. 18. c. 11.

Cap. 17.

Cap. 18.

*In aureo tracta-
tu Rabbi Sam.
de misericord
statu Iudeorum.*

What euill is this, when the *guiltie* of the fact *reioyceth* in his accusation, and is made happy in his condemnation?

Seauenthly, The very *enemies* of Christ, yea, and his greatest *aduersaries* did *confesse* and *iustifie* this truth of Christ; for as the Prophet said, that the *Messias* should *satisfie* all the gods of the earth; so Christ did *spoyle* them all, and *stopped* the mouthes of all *infernall* spirits, that by their *lying* oracles, they could *speake* no more, but against their wils to *confesse* that hee was the *Holy One of God*, and that this *Galilean* had overcome them all, as *Nathan* that great *Apostata*, to his great cost at last, *confessed*, saith *Nacphorus*.

Eightly, The great *plagues* and *punishments* that were presently *insisted*, and haue still to this very day *continued* vpon all the *persecutors* and *denyers* of Christ, doe sufficiently *prone* the *Resurrection* of Christ, and that *Christ* to be the true *Messias*; for *Pilate*, being accused by the *Iewes*, was enforced to appeale from *Vitellius* the chiefe *Gouernour* of *Syria*, and to goe to *Rome*, to defend himselfe before *Cesar*, who before *Pilate* came there, was dead; and therefore he had *none* other remedy, but to *wander* as a *Pilgrime* and a *forlorne* creature, till hee ended his dayes in *extreame* miseries: so *Agrippa* suffered *insolerable* calamities: so *Hemod* the *Tetrarch*, was *spoiled* of his goods, *deprived* of his *Kingdome*, and *banished* from his *Country*: So *Herod* that killed *James*, was miserably eaten vp of *loathsome* wormes, and to the *Iewes* was *measured* the same *measure*, as they had *measured* vnto Christ before; for as they had sold him for *thirty pence*, so *thirty* of them were sold for *one peny*; and *five hundred* of them were *nayled* to *Crosses* in *one day*, in so much that *nee locus sufficeret crucibus, nec croces corporibus*: there was not *place* sufficient for the *Crosses*, nor *Crosses* enough to *nayle* them on: It were too too *lamentable* to relate more of those *dolefull* Tragedies, which *Iosephus*, *Ensebius*, *Euagrius*, and others, haue written of them, and what they suffered at the *small ruine* and *destruction* of *Ierusalem*, and what heavy *bondage* (farre worse then that *Egyptian* slavery) they haue endured to this very day: Hence it is that *Rabbi Samuel*, about sixe hundred yeares agoe, writ a *tractate* in forme of an *Epistle*, vn-
to *Rabbi Isaac*, Master of the *Synagogue* of the *Iewes*, in *Subin-*
meta,

meta, a Citie of *Morocco*, wherein he doth excellently *discusse* the cause of their *long* captiuitie, their *great* blindnesse, and *extream* misery: and after that hee had proued that this *punishment* was inflicted vpon them, for some *great* and *griuous* sinne, he sheweth that sinne to be the same whereof the Prophet *Amos* speaketh; For three transgressions of *Israel*, and for foure, *non transferam eo*: I will not turne away the punishment thereof, because they sold the righteous for siluer. And though he saith that their *Rabbies* doe vnderstand this righteous to be *Ioseph* that was sold by his brethren vnto *Egypt*, yet because the Prophet putteth this for the fourth sinne, and the greatest sinne of *Israel*; and because he cannot finde any three sinnes of the sonnes of *Israel* before the selling of *Ioseph*: therefore he maketh the selling of *Ioseph*, to be the first sinne of *Israel*, the worshipping of the *Calice* in *Horeb* to be the second, the abusing &c the killing of Gods Prophets to be the third, and the fourth to be the selling of *Iesus Christ*: For the first, they serued foure hundred yeares; for the second, they wandred forty yeares in the *Wildernesse*, vntill they that came out of *Egypt* were all consumed and brought to nothing, excepting onely *Caleb* and *Iosuah*; for the third, they were held Captiues seauenty yeares in *Babylon*; and for the fourth, the said *Rabbi Samuel* confesseth that they were held in most pittifull Captiuitie to this very day: because hee was most vniustly sold, and most shamefully deliuered to death, as he sheweth in the seauenth Chapter of the said Tractate.

Much and many more *circumstantiall* proofes and demonstrations of his *Resurrection*, to shew him to be the true *Messias*, might be produced; but I hope these will serue, I say not to make vs to beleue this truth, (for to that end, I hope we neede not bring any proofes at all, because we doe fully and vndoubtedly beleue the same already) but to shew that our fore-fathers haue not, or we doe not beleue these things without more then abundant and vnsufferable proofes thereof; and to conuince that malicious obstinacy and infidelity of all those, whether professed *lawes*, or seeming Christians, which notwithstanding such an Army of arguments, and such a cloud of witnesses, will still continue blinded and hardened in vnbeleefe. It were strange there should be any *Atheists* amongst vs; yet I thinke it was not

Amos 1.6.

What Rabbi Samuel saith concerning Iesus Christ.

Why the Author did so prosecute the proofes of Christs Resurrection.

without cause, that Dr. *Fotherby* writ his large and learned discourse against *Atheisme*; and questionlesse they that deny God, will neuer belecue in Christ; and therefore as that booke shall be a witness against all *Atheists* in the latter day, to condemne them; so shall this which I haue written, be an *accuser* of all those that will not beleue in *Iesus Christ*.

CHAR. VIII

Of the place from whence our Saniour rose, both in respect of his body and soule.



Now hauing scene that the *Messias* when hee should come, was to rise againe the *third day*, and that our Lord and Saniour *Iesus Christ* is that true *Messias*, because he did rise againe vpon the *third day*, I must yet intreate you to consider (that so you may haue the full knowledge of this point) these two especiall things.

1. *The place from whence he rose.*
2. *The manner how he rose.*

First, We must vnderstand that as Christ in respect of his humane nature, consisted both of *body* and *soule*; so his *Resurrection* must needs be considered, both in respect of his *body* and *soule*.

First, The *Resurrection of the Body*, was that, whereby hee raised the same from the graue, a dead carkasse, to be a *living* and a most *glorious* body, neuer to die againe.

Secondly, The *Resurrection of his Soule*, must be from some *infernall* place, or else it must be a *descention*, and not a *Resurrection* of his *soule*: and therefore, as in our *Creede* we professe to beleue that he descended into *Hell*; so we must likewise confesse that he raised himselfe from *Hell*: but here vnawares, I am fallen into an *Ocean* of contention. For,

First, Some say this *Article* of our *Creede*, crept in by negligence, and therefore would haue raised it out againe: but, that would proue a want of Gods *providence*, that would suffer his whole

Arſatius in poſtilla ſer. de reſurrect. fol. 122.

The place from whence Christ raised his soule,

whole Church, to erre so grossely in the chiefe lumme of her Christian faith: and if such things might creepe into our Creede, which is but the abstract of our faith, then much more might easily creepe into our Scriptures, which is so large an expresse both of faith and manners; but the Spirit of Christ is alwayes with his Church, to guide it into all truth, and the Church of Christ is the Pillar of truth, and a most faithfull preserver of all truth: and therefore this opinion is most absurde.

Secondly, Others still retayning the words, cannot agree vpon the meaning of the sentence, and of these I finde foure severall expositions.

The first is, that the *soule of Christ* suffered the paines of Hell vpon the Crosse.

But this cannot stand: first, because we must bring in such a sense as will agree with the words after his buriall; for that being dead and buried, he descended into Hell: and secondly, because (as that worthy Bishop of Winchester hath most excellently shewed) there bee eight speciall things in Hell paines, which the *soule of Christ* could not possibly suffer. As,

First, An outward and inward darkenesse, for, *Christ was Light, and in him was no darkenesse at all:* saith the Evangelist.

Secondly, Destruction of body and soule.

Thirdly, The Lake burning with fire and brimstone, which is the second death, *Et quia sicut nullorum est bonorum, ita nullis bonis est;* And which, as it is the place of none that is good, so it is good to none: and therefore either Christ was not good, or hee tasted not of this second death: or if he did, then not vpon the Crosse; because the first death, must precede the second.

Fourthly, The Worme of conscience, continually afflicting them for their sinnes; but, *in Christ there was no sinne;* and therefore in him, there could not be any touch of conscience accusing him for sinne.

Fifthly, Rejection from the presence of God.

Sixtly, Malediction.

Seauently, Vengeance of fire.

Eighthly, Continuance for ever; All set downe in this one sentence, *Depart from me ye cursed into everlasting fire.* And neither of these can be laid vpon Christ without great blasphemy.

Foure expositions of that article of Christs discention into Hell.

That Christ suffered not the tormentes of the damned.
Iohn 9.

Matth. 10.
Apoc. 20.
Aug de ciuit.
l. 13. c. 2.

Matth. 25.

That Hell in
this article
signifieth not
the graue.

That this ar-
ticle signifieth
not the state
of the dead.

Iob 11.

Psal. 139. &
8.9.

Matth. 11. 23.

That the foule
of Christ after
the separati-
on from the
body, descen-
ded into
the place of
the damned.

Three dread-
full enemies
of man.

mie; and therefore he cannot be said to suffer the *paines of Hell* vpon the Crosse, without great *Herese*.

The second exposition is, that *he descended into Hell*, signifies *Christ* his *buriall*; because *Sheol* commonly signifieth the *grau*e: but this cannot stand; first, because it were an *absurd* thing, in a *briefe* reherfall of the *summe* of faith, to haue *one Article* twice repeated; and to haue the *plainest* one, *hee was buried*, expounded by a *darke* and *enigmaticall* exposition, *he descended into Hell*; secondly, because it is not said, that *hee was laid in Sheol*, but *he descended into Hell*; which signifieth a *voluntary motion*, and therefore cannot signify his *buriall*.

The third exposition is, that it signifieth the *state of the dead*: but this likewise cannot stand, first, because this exposition cannot auoide *Lymbus Patrum*: for if *Hell* signifie the *state of the dead*, the place of the dead can neither be *Heauen* nor *Paradise*: secondly, because wherefoeuer *Hell* is named, as an opposition to *Heauen*, it signifieth the *place of the damned*, euen in the *Old Testament*, and in the *New Testament*, but descending, is a *plaine* opposition to *ascending*; as it is said, that *Lazarus* was caried *vp* to *Abrahams* boosome: and therefore if *Sheol* should signifie the *state of the dead*, it should haue beene said, that *hee ascended vp into Sheol*, which is most ridiculous.

The fourth exposition is, that *hee descended into the place of the damned*; for the words of the *Creeche*, *He descended into hell*, must neither be *allegorized* nor *confounded* with the former words, but they must be vnderstood as they are spoken: *Hee descended into hell*: And that for three speciall reasons.

1. *Necessity* requireth it.
2. *The Scripture* prooueth it.
3. *All antiquity* confirmeth it.

First, *Necessity* required, that *he should descend into Hell*: for man being inuironed with *three* dreadfull enemies, *viz.*

1. *Sinne during life.*
2. *Death shortning life.*
3. *Hell tormenting after death.*

And the *Resurrection* of *Christ*, being the *full conquest* of all
our

our enemies, he must ouerthrow *Sinne, Death, and Hell*, or else we doe but vainely boast of *releasing vs* from sinne, or *despising death*, if the *right* and *power* of *Hell* doe still *remaine* ouer vs: and therefore *Christ* must ouercome *Satan*, and destroy his *Pallace*, before we can be *freed* from his *prison*. And this *Christ* hath done three wayes;

- | | | |
|------------------------------------------------------------------------------------------------------------------------|---|--------|
| $\left. \begin{array}{l} 1. \text{ By subduing} \\ 2. \text{ By tying} \\ 3. \text{ By spoiling} \end{array} \right\}$ | } | Satan, |
|------------------------------------------------------------------------------------------------------------------------|---|--------|

For our Sauour testifieth, saying, *When a strong man, armed, keepeth his pallace, the things that he possesseth are in peace, but when a stronger then he commeth, he taketh his armour from him, he bindeth him and then he spoyleth his house*: And therefore *Christ* entred into *Hell*, the pallace of *Satan*, as a conqueror, he tyed him as the stronger, and he spoyled him as the right owner of that which hee *unjustly* detained from him: and this is shewed by the *Apostle*, where he saith, that *Christ* *spoyled powers and principallities*, and made a shew of them openly, triumphing ouer them in his owne person: for this triumphing cannot be vpon the *Crosse* (though there it was obtained) because the conquest ouer *Satan*, was not to bee by *resisting*, much lesse by *suffering* the paines of *Hell*; but by treading his aduerlaries vnder his feete, that so he might be truly called a conqueror: And therefore we must not thinke, that all his conquest was, at length to repell them, and with mighty feare, and strong cries to escape them; when the *Apostle* saith, *He spoyled them and made an open shew of them*: but it was a binding of them, and a trampling of them vnder feet; and the same was manifested to be thus fully accomplished at his *Resurrection*. And this necessarily, not onely of *suffering* vpon the *Crosse*, but also of *conquering* *Satan* in his owne house, *Irenaeus* sheweth, saying, *Si homo non vicisset inimicum hominis; non iuste victus esset inimicus*; If man had not ouercome the enemy of man, the enemy of man had not bene iustly conquered.

Secondly, The Scripture proueth the same thing; for the Prophet *Dauid*, speaking in the person of *Christ*, saith, *My flesh shall rest in hope, because thou wilt not forsake my soule in Hell, nor suffer thine holy one to see corruption*; but here to take the soule for the body, or hell for the graue, (as some doe,) I see no reason;

Q q 2

Q n a

Christ destroyed *Hell* three wayes.

Matth. 12.

Luk. 12. 29.

The conquest of *Christ* was not only by suffering, but also by trampling *Satan* vnder feet.

Irenaeus 1. c. 20

That the Scripture proueth the soule of *Christ*, to haue descended into the place of the damned.

Tertul de carne Christi.
c. 13.

That all antiquity teacheth the same truth.
Luc. 10.
Euseb. l. c. 23.
Ignatius ad Trall.

Aug. ep. 99.

Hilarius de trinit. l. 2. c. 10.
in Psal. 138.

Fulgent. ad Tras. l. 3. de resurrectione domini.

Zach. 9. 11.

Quia cum Scriptura dimidis species, carnem & animam, duo ostendit; For when the Scripture speaketh of soule and body, it must needs signifie both, saith Tertulian: and therefore Damid in his predication, and S. int Peter in his exposition, speaking both of the soule and body, two names, and two natures, and naming a distinct place for either of them, they must needs signifie two distinct and diuers things, and most cleerely shew vnto vs, that when his body was laid in his graue, his soule descended into Hell.

Thirdly, The whole classie of antiquitie confirms the same: for Thaddaeus, one of the seauenty Disciples, taught the Citizens of Edeffa, how Christ was crucified, and descended downe into Hell, and broke downe that wall that was neuer battered down before, Ignatius confessed, how he suffered *ubi uertitur in aditum*, and descended alone into Hell, and brake downe that Rampier wall, which had stood from the beginning of the world: Athanasius in that Creede which wee doe professe, saith, that Christ suffred for our saluation, descended into Hell, and rose againe the third day from the dead; this is the Catholicke faith, which except a man beleue faithfully he cannot be saued. Saint Augustine saith, that Christ in soule was in Hell, the Scripture doth sufficiently declare; so prophesied by the Prophet, so understood by the Apostle, and so expounded vnto vs: and therefore, *Quis nisi Infidelis negauerit fuisse apud inferos Christum?* Who (saith hee) but an Infidell will deny Christ to haue beene in Hell? Saint Hillary saith, that because the Law of humane necessity was such, that when our bodies were buried, our soules were to descend into Hell; *Ideo istam descensionem dominus ad consummationem veri hominis non recusauit*; Christ himselfe did not refuse to descend into the same place; Pope Leo saith as much; and Fulgentius is as plaine as any of them all. I might reckon many more, but my purpose is not to say what I could in this point: onely I say that he descended into Hell, not to suffer, for that was finished on the Crosse, but for the subiection of Satan, and the deliuerance of men; not of those that were in Hell, but of vs, that we should not goe to Hell; for how can we be deliuered if Satan be not destroyed? how is he destroyed, if hell be not vanquished? for that is the Pallace of his pleasure, and the horrow of our soules, the pit wherein there is nowater: but for as much as this

this is the *condemnation* of man, and the Law of humane necessity, that the *body* should to the *grave*, and the *soule* to hell for sinne; it remained for the full effecting of our *Redemption*, that Christ should *thither* descend, whither man *fell* by default of sinne; that is, into *Hell*, where the *soule* of the sinner was wont to be *tormented*, and to the *grave* where the *flesh* was wont to be *corrupted*, that by the death of the *just*, *temporally* dying, *eternall* life might be given to our *flesh*; and by the *soule* of the *just* descending into *Hell*, the *torments* of *Hell* might be abolished, saith *Fulgentius*.

And so I beleeve this for mine exceeding comfort, that now I need not feare any enemy; because *Christ* suffered for my sins, destroyed all mine enemies, descended into *Hell*, vanquished the *Diuels*, and rose againe the *third day*: to make an open shew of this his most *victorious* conquest, and blessed bee his name for the same.

Fulgen. quosupra. Athanas. de incar. hach the like saying.

CHAP. IX.

Of the manner how Christ rose, and of the particular application thereof vnto our selues.



Secondly, we are to consider the *manner* how our Sauiour rose, and many other particulars concerning his *resurrection*, but chiefly we should obserue that his *resurrection*, was

- | | | | | | |
|---|-------------------------------------------|---|--------|---|-------------|
| { | 1. in respect of the place: from the dead | } | it was | { | 1. true |
| | 2. in respect of the time: carely | | | | 2. perfect |
| | 3. in respect of his person: | | | | 3. glorious |

I will not stand vpon these particulars: but to apply all vnto our selues, that we may reape some fruit by all, I must intreat you to remember what the *Apostle* saith, *If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him from the dead, thou shalt be saved; for as I told you before, that the resurrection of Christ is the only maine,*

The application of the resurrection vnto our selues.
Rom. 10. 9.

3. Part. *The Resurrection of Christ.* The manner how

unanswerable argument to proue *Christ* to be the *true Messias*, and the *Saniour* of the world; so heere you see the *Apostle* putteth the *true belife* in our *Saniours resurrection*, as the onely chiefest point that is *nesseary* and sufficient for our *saluation*: and therefore it is not *without cause*, that the doctrine of the *resurrection* should be *insisted vpon*, to be *preached* and *manifested* by vs, and to be *learned* and *belieued* by you.

That it is not the Theoricke, but the applicatiue knowledge of Christ's resurrection that will helpe vs.

Philip. 3. 10, 11

Rom 8. 11.

That the resurrection of Christians is twofold.

But here wee must know, that it is not the bare *Theoricke*, and intellectuall knowledge, that *Christ* is *raised* from the dead, at *that* time, from *that* place, and in *that* manner, as I haue shewed vnto you before, is *sufficient* for our *saluation*; for so the *devils* know it, and beleue it too; and yet they receiue no *fruit* nor benefit thereby; but it is the *practicke*, *experimental* and *applicatiue* knowledge and belife in the *resurrection* of the sonne of God, that is *effectuall* for the *saluation* of man. And therefore *Saint Paul* prayes, that *Hee may know Christ*, and *finde in himselfe the vertue and power of the resurrection of Christ*; for as the rising of the head doth euer cause the rising of all the *parts* of the body, which is vnited vnto the head; so the *resurrection* of *Christ* doth euer worke a resurrection of all the *members* of *Christ*; for so the *Apostle* teacheth vs; *If the spirit of him that raised vp. Iesus dwell in you, he that raised vp Christ from the dead shall also quicken, and so raise vp, your mortall bodies, by that spirit which dwelleth in you.*

And we finde this *resurrection* of vs that are his members to be two fold,

1. from sinne, and from all the vanities of this world.
2. from death, and from the corruption of the grane.

First, if wee be the *members* of *Christ*, then certainly wee are *risen* with *Christ*; risen I say, from the death of sinne, vnto the life of righteousnesse; and if wee bee *risen* with *Christ*, then doth our hearts wish and desire those things that are *aboue*, where *Christ* sitteth on the right hand of God, saith the *Apostle*; and therefore whosoever walloweth in sinne, and delighteth in the things of this world, it is certaine that hee hath not as yet any part or portion in the resurrection of Iesus Christ; for if wee bee the *members* of *Christ*, wee must also *rise* with *Christ*, and wee must

Coloss. 3.

mult *rise* as Christ hath risen; for otherwise we would *all* rise, and many doe rise, but not *as* Christ rose, and therefore such risers,

————— tolluntur in altum
ut lapsu graviore ruant. —————

the higher they rise the greater is their fall.

But we must rise *as* Christ hath risen, and that is, as I told you before :

First, in respect of the *place*, from the *dead* ; so must we rise from the *dead* workes of sinne, and from *all* those that are *dead* in sinne: Christ left the *dead* in their graues, and *walked* among the *liuing*, and I would to God wee could *leane* the *company* and *society* of those that doe still lie wallowing and *sinking* in the *grauies* of sinne, and ioine our selues vnto *those* that *liue* the life of *grace*: for, as hee was a *mad* man possessed of a deuill, that had his abiding *among the tombes* ; so are all they no better then *mad* men, and possesse of deuils, that haue their *conuersation* with those that are *dead* in sinnes: and therefore I aduise all that would *liue* with Christ, to follow the *councell* of the *Apostle*, not to bee companions of them that are *dead* in sinne, but as *Christ* rose and left the *dead*, so doe you *rise* and *leane* these *dead* and *deadly* sinners.

Secondly, in respect of the *time* ; Christ rose *speedily* without *delay*, he rose *early* before the morning watch ; so should we rise from sinne, and as *Solomon* saith, *Remember our Creator in the dayes of our youth, before the euill dayes come, when wee shall say wee haue no pleasure in them.* And yet it is a *fearefull* thing to consider how many *men* do put off and delay their repentance, and amendment of life vntill our latest *dayes*: for we *serue* the world, and follow after the *lusts* of our owne flesh while we are young, and we put all the *burthen* of seruing God, vpon our *weake* and *feeble* and decrepit age: wee sacrifice the *flowers* of our yeeres to sinne and Satan, the *finest*, the *fairest*, and the *fattest* beasts ; but to God wee thinke it is enough to giue the *blinde*, the *halt*, and the *lame*, the *withered* and *wrinkled*, and *barrennest* times of our life: but God will haue none such, for hee refuseeth such sacrifices in his Law ; and therefore surely he will not easily *receiue* such in the time of the *Gospell* ;
for

That the resurrection of Christ is a patterne to teach vs how we should rise from sinne and from the company of sinners

First, from the society of the wicked,

Secondly, to rise quickly from sinne.
Eccles. 12. 1.

That God will hardly accept late seruices tendered vnto him,

for as there were *three* payments of *first fruits* among the *Jewes*; the first was *primitia spicarum*, the first fruits of their eares of corne, and this was paid *early* about Easter; the second was *primitia panum*, the first fruits of their loaves, when their corne was conuerted into bread, and this was somewhat *early* too, about Whitsuntide; and the third was *primitia frugum*, the first fruits of all their latter fruits in generall, and this was *very late*, about the fall of the lease in September; and in the *two first* payments, which were offered *early*, God accepted a part for himselfe; but in the *third* payment, which came *late*, God would haue *no part* at all; euen so, if we offer the *first* fruits of our young yeeres, *early* vnto God, he will accept it for himselfe; but if we giue our best yeeres vnto Satan, and offer the *last* yeeres vnto God; I say no more, but he will not *easily* receiue them: and no maruell, *quia labore fracta instrumenta*, &c. for to what end, and with what face can any man bring those *instruments* to worke in Gods vineyard, which are *blunted* and *broken* in the seruice of the world? or with what *honesty* can we offer that vnto God, which we would be ashamed to offer vnto a man? for who would offer a *lame* horse, a *disordered* clocke, or a *torne* booke vnto his King? and yet our *flesh* is our beast, the *course* of our life is our clocke, and the *history* of our actions, is our booke; and shall wee offer our *flesh* vnto God, when it is *lame* and *tired* with excelsse of wantonnesse? shall wee commend our liues vnto him, when as the whole *course* of the same is out of *order*? or shall wee present the *story* of our actions vnto him, when as a thousand sinnes of our owne (for which wee should bee *sorrowfull*) and a thousand blessings of God (for which we should be *thankfull*) are quite *defaced*, and torne out of our memory? or if we should offer such vnto God, why should we *thinke* it strange, that he should *reiekt* them? *quia temperantia in senectute non est temperantia, sed impotentia intemperantia*: for continency, abstinency, temperancy, and such like in old age, are no *vertues*, but a *disability* to be vicious; so to *leane* good fellowship when thou art *sicke*, and many other sinnes when thou art *old*, is not a *leauing* and forsaking of thy sinnes, but thy sinnes haue *left* thee, like parasites in aduersity; *Nullus ad amissas ibit amicus opes*. If thou couldest

Because late
seruice is
seldome true
seruice.

couldst haue *cherished* them any longer, longer they would haue *continued* with thee.

And therefore, seeing it is good for a man to beare his yoke in his youth, (as *Jeremy* saith) because age is vnfit for burthens; let vs not be like the persecuters of the Iewes, which laid the heauiest yokes vpon the *ancientest men*; let vs not referue the weight and burthen of our repentance, vntill our latter age; but if we would haue God not to remember the sinnes of our youth, let vs remember God in the dayes of our youth; and specially seeing we know not whether God will beare vs in our age or not, because we would not amend our liues in our youth; and because indeede whatsoever is done then, is commonly done amisse; let vs herein imitate our Saviour Christ, to rise early from the bed of sinne, and to say with that Princely Prophet, *O God, thou art my God, early will I seeke thee.*

And there betwo maine reasons, that should moue vs to rise hastily and speedily from sinne;

- { 1. *The nature of sinne.*
2. *The vncertainty of our life.* } For,

First, Sinne in the Soule, is like a *staine* in a garment; the longer it remains in it, the harder it is taken out of it.

Vidi ego quod fuerat primum medicabile vulnus,

Desertum longe damna tulisse mora:

For as in the diseases of the body, the longer they be vncured, the more the body is indangered; or as we see in a fire, *Flamma recens, parua sparsa recedat aqua*. A little water quenches a sparke, but much water will hardly quench great flames: Euen so it is in the maladies of the Soule, the longer wee continue in sinne, the harder we can leaue sinne; And therefore, let vs make no tarrying to turne to the Lord our God, but as *Herod* dealt with the Infants, so let vs deale with sinne, kill it while it is young.

It is recorded of *Roffensis*, that when *Henry* the eighth sent to him for his consent and approbation to suppress some superfluous Abbies, he told him, that on a time the Axe sent vnto the Trees of the Forrest, onely for so much wood as would make it but a handle, and in requitall, it would pare and prune off all rotten and fruitlesse branches that did nothing else but cumber

Psal. 63. 1.

Two speciall reasons to moue vs speedily to forsake all sinne.

Eccles. 5. 7.

Matth. 2. 16.

Cant. 2. 10.

Gen. 19. 23.

Cant. 4. 8.

Iohn 9. 4.

That we should
strive to be
first in Gods
service.

cumber the Trees, and hinder the liuelier branches to beare forth better fruit; the request seeming reasonable, was vnquestionably imbraced, and most willingly granted vnto the Axe: but the successe answered not the expectation of the Trees; for instead of pruning the corrupted branches, it soone wasted stocke and roote, vntill it made way for the Plow, vncontrollably to passe through the middest of the Forrest: And so I feare (saith *Roffensis*) your Maiesty will proceede with the possessions of the Church: So he did, and so doth sinne deale with every Man; it demands but little, but it still ineroacheth, vntill it destroyeth our soules: And therefore we should withstand sinne at the first, and neuer suffer it so much as to enter into our soules. And we should follow the counsell of the Bridegroom, *Arise my Love, my Dowe, my faire one; Make haste, as the Angell said vnto Lot, to saue thy selfe, and come away.* O come, come with me from *Lebanon*, my Spouse, with me from *Lebanon*, looke from the top of *Amana*, from the top of *Shenir*, and *Hermion*, from the Lyons dennes, and from the Mountaines of the Leopards.

Secondly, We ought to make *haste* to rise from sinne, and to beginne *betimes* to serue the Lord, by reason of the *shortnesse* and vncertainty of our life; for as *Hugo Cardinalis* saith, The way that we are to passe, is *long*; the place that we are to goe vnto *farre*, and our *time short*; and wee know not *how soone* God will call for vs: And therefore, we ought to worke the worke of God while it is day; *For the night commeth, when no man can worke.*

And here we must further obserue, that as he rose *early*, so he rose *first* of all; for, *He is the first fruits of them that sleepe*: To teach vs, that we should also strive to be the *first* in all *goodnesse*: but we are *loath* to doe *this*; we will doe as *others* doe, we cannot abide to be *singular*: such is our Nature; we strive with the *Pharisees* to be *first* in *honors*,

*Nec quenquam iam ferre potest Cæsare priorem
Pompeiumve parem.*

We would faine be the *first* in *reputation*, but we neuer strive to be the *first* in *performing* the duties of Religion: It was otherwise with *Iosua*, who called all *Israel* together, and perswaded them

them all to serue their God, or if they would not, he told them plainly, *That he and his House would serue the Lord:* And I would it were so with vs; for it is our greatest honour to be the first in Gods seruice.

Thirdly, In respect of his owne person, *Christ rose.*

First, Truly, without *hypocrisie*, not *fainedly*, but *certainly*: So should we; for *wee be vnto you hypocrites*, and *wee to him that seeth two manner of wayes*; that holds vp his hands, and lifts vp his eyes to Heauen, and yet hath his heart full of all *unrighteousnesse*: for though with men things are iudged as they *seeme*, yet God *seeth* our hearts, and we *deceiue* our selues, if we *thinke* to *deceiue* him. It is obserued in Nature, that the Foxe nips the necke, the Maffiue the throte, the Ferret the liver, but God careth onely for the heart: for he saith, *Sonne giue me thy heart*; and he is said to be a *searcher* and a *tryer* of the hearts: And therefore, we must not make Saint Pauls shew of *godlinesse*, to be Saint Peters cloake of *wickednesse*, to rise from sinne in *shew*, and not in *truth*; for these rise like Samuel, *fainedly*, not truly, by a *Witch*, not by God: It is that *Witch hypocrisie*, worse then the *Wiches* of *Thessalie*, that raiseth them vp a litle to *deceiue* the World, and to make vs beleeue they are true Samuels, whereas indeede they be very *Diuels*. Our Sauiour bids vs to *beware* of such, that haue *Iacobs* voyce and *Esaues* hands, the words of *Saints*, and the *workes* of *Jewes*; And I bid them *beware* of *Satan*, for being raised vp by him, and not by the *power* of *Christ*, he will at last *unmaske* their *hypocriticall faces*, and then he will *cast them downe*, and *destroy* them; for though it is reported, that in a certaine battell some lost their *linings* for running away, which notwithstanding were bestowed vpon others, that fled *ten leagues further*; yet it is not so with God: for, *He will render vnto euery man according to his worke*.

Secondly, *Christ rose totally* without partition; for he left no part behind him: So should we rise from *all finnes*, or else all is but in vaine: for we reade that *Herod* at the preaching of *John Baptist*, did raise himselfe from *many finnes*, but from his deere-ly be-
loved *Herodias*, he would not rise; so many men can be per-
suaded by the Preachers to forsake *many finnes*, but from their
*be-
loved, darling, vsuall, customary finnes*, they will not rise. And
surely

Iosua 24.15.

Matth. 23.13.

Eccles 2.12.
That we shold
raise our selues
truely, and
not hypocri-
tically from
sinne.

2 Tim. 3.5.

1 Pet. 2.16.

2 Cor. 5.10

That we shold
raise our selues
from all finnes.

2 Reg 5. 18.

Aulus
Gellius. attic.
noct. 1. 12. 6. 1.

Act. 26. 28.

Matth. 19. 20.

urely euery man is *naturally* inclined to some sinnes, more then to others, as some men to *good-fellowship* and drunkennesse, some to *wantonnesse*, and these could willingly be contented to re-
fraine (as they doe sometimes) from all, or most other sinnes, but from these, their *naturally* beloued or *vsually* practised sinnes, they cannot, they will not abstaine: It is their *infirmity*, and they cannot leaue them: and therefore as *Naaman* the Syrian said vnto *Elizeus*, *onely in this thing the Lord pardon thy seruant*; so say these men, but in a worse manner, *onely in this sinne the Lord be mercifull vnto me*, and I will strue to raise my selfe from all other sinnes whatsoeuer.

It is reported by *Gellius* that *Phanorinus*, seeing a mother bearing her duties betwixt her selfe and her nurse, said; *Quodnam est hoc contra naturam imperfectum, & dimidiatum matrum genus?* What a strange *halfe-kinde* of mother against nature is this, to bring forth, and presently to cast forth from her the fruit of her owne wombe? such *halfe-kinde* of Christians haue wee now a dayes, that will scarce performe *halfe* their duties: it were well, if they were like *Naaman*, or like *Agrippa*, almost Christians; if they were so, and could goe in sincere practice, as the young man in the Gospell went in *proud* profession, *all these things haue I done from my youth up*; yet because with that young man they want *one* thing, all the other things will auaille them nothing; for *to be behinde in no gift*, as *Saint Paul* speaketh, is the generall description of euery truly renued Christian: and we know that as on what part soeuer of a man a Lion catcheth hold, he will hold it fast, and draw vs by that part vnto himselfe, or we must suffer that part to be torne off, from our selues; and what gate soeuer the enemy findeth open, hee can through that one gate leade in all his Army into our Citie: euen so *Satan*, cares not where he may haue hold of thee, so he may haue hold of thee; and he cares not by what doore he may enter into thy soule, so he may enter in by any doore, for as one *leake* may sinke a ship, one wound may kill a man, so one sinne especially practised may slay the soule: and what auaieth it whether couetousnesse or prodigality, precisenesse, or prophanesse doe raigene in vs? whether on the *right* hand, or on the *left* hand, by *ouer-going* or *under-going*, wee be *deprived* of saluation? for though the
by-patnes

by-patnes of iniquity, which doe misleade a Christian, be very many, yet they all meete in one place: for the issues of them all, are the issues of death, saith Saloman.

Prov. 16. 25.

And therefore if this roaring Lion hath catcht hold of thine eye, that by wanton looks, looks full of adulteries (as Saint Peter speaketh) it maketh thee to offend, pull it out and cast it off, that thou mayest free the rest of thy selfe, from eternall destruction; and so of all other parts, doe as our Saviour bids thee, free thy selfe from Satan; *Et redimete captum quam queas minimo*, and free thy selfe as soone as thou canst, and as well as thou canst; for thou wert better shake off that one sinne, then that Satan by that one sinne, should take thee into Hell fire: and as they vse to doe in besieged Cities, where the assault is fiercest, there they place the stoutest men; so doe thou against sinne and Satan, strue most to hinder him, where he strueth most to enter: for so David saith, that he refrained from his owne wickednesse, i. e. even from that sinne, that he was most of all inclined vnto; and so let vs wholly and perfectly rise from all sinnes.

2 Pet. 2. 14.

T hirdly, Christ rose constantly without apostacy, i. e. hee rose gloriously, neuer to die againe, for Christ being raised from the dead, dyeth no more, death hath no more power over him: and so his epethite is, he that was dead, & is alive, and liueth for evermore: So should we rise from sinne, neuer to sinne againe, not like Lazarus that rose from his graue and dyed againe, rise now from sinne and immediatly fall into the same or the like sinnes againe: but as we must obey Christ his voyce, saying, *Come vnto me*, so wee must obey his voyce, saying, *abide in me*; and as William the Conqueror is said to haue sunke all his ships, when he arriued here in England, because he would take away all hope of flying backe; so must we sinke all sinnes, that we may neuer swimme or ride on sinne againe, drowne them in the seas, dash them against the wals, and so shake hands with all sinnes, that we neuer returne to any sinne againe; for, though it was an error in Nouatus to denie remission vnto sinnes of reciduation; that is, when a man relapseth and falleth againe into the same sin, because the Apostle saith, *It is impossible that they which were once enlightened, (& so raised from sin) shoud fall away, should be reuined by repentance*; and Saint Peter saith, *It had bene better for them neuer to haue knowne*

That we shold
so rise from
sinne, as neuer
to fall to sinne
again.

Reuel. 1. 8.

Math. 11. 28.

John. 15. 4.

Why Nouatus
thought sinnes
of reciduation
should not be
pardoned.

Heb. 6.

1. Pet. 2. 21.

That relapsing
into sinne is
very danger-
ous.Conteritur an-
nulus usu.

knowne the wayes of righteousnesse, then after they haue knowne it, to turne away from the holy Commandments; and because we neuer read that either Christ raised the same men twice, no not the widowes sonne, whom he pittied, nor yet Lazarus whom hee loued, nor that the Saints euer fell into the same sins againe, after they had them once remitted, as *Danid* neuer committed adultery againe, *Peter* neuer denied his Master againe, *Paul* neuer persecuted the Church againe, after they had these sinnes once remitted; though I say this was an error in the *Novatians*, because the *Apostles* speake of falling away from Christ, by a *sinall* apostacie, and not of falling againe into sinne through our carnall infirmity; and because the comparison of Christ raising the dead, with the raising of vs from sin, doth not (as no other comparison doth) in all things hold æquipage; and because the other mens not falling into the same sinnes againe, doth but shew that they had a great measure of grace to preferue them from falling, and not proue a deniall of renewing grace vnto vs, if we should fall againe; and they are set downe for our imitation, that wee should strue to stand, and neuer to fall, and not for our desperation, if we doe fall into the same sinnes againe; yet I say, that this relapsing into sinne, this returning with the dog vnto his vomit, and with the swine to her wallowing in the mire, is exceeding fearefull and dangerous: for as *vltimus iteratum*, &c. nature is tired with the continuall assault of the same diseases, and at last is forced to yeeld vnto them, if it cannot by some meanes expell them, and as the same sore often wounded, is very hardly cured; so the same sinnes still assaulting our soules, will without doubt (if they be not extinguished by grace) make our last end, worse then our beginning.

And therefore, it were well for vs, if (when we haue risen from sinne) we would euer pray to God for grace, that wee might neuer fall into sinne againe: for otherwise, as the old Prouerbe is,

*Gusta cauat lapidem, non vi, sed saepe cadendo,
Sic homo fit Daemon, non vi sed saepe cadendo;
scilicet in peccatum:* often sinning, makes the greatest sinners.

But if the relapsing into any particular sinne bee so dangerous, O then what a fearefull thing is the falling back from our
most

most holy profession: surely, it is the most remarkable thing in the description of the sinne against the holy Ghost, and the most apparant signe of eternall destruction: behold the punishments of Apostates that are left for our examples: Lots wife was turned into a pillar of salt, and the children of Israell, that in their hearts were turned back againe into Egypt, had their carcasses left in the wilderness: and no maruell for this is a transcendent sinne; and I know no sinne so great as this, Herods bloudy murders, euen of infants, and Neros sauage crueltie, euen against the Saints, and the most barbarous acts of the most inhumane heathen Tyrants, did neuer sound so odious in mine eares, as that horrid name of Iulian the Apostata: for that must stand as a rule infallible, that they are farre better which neuer knew the way of righteousness, then they which once knew it, and then turned aside from the holy commandement.

Beloued, It hath pleased God to bring vs out of Egypt, and so vs that walked in darknesse, and in the shadow of death, hath the glorious light of the Gospell shined, and the truth of Christ is amongst vs; O let vs not lose darknesse more then light, let vs not returne from light to darknesse.

I know there is a continuall opposition, and a mightie warre, betwixt truth and falsehood, farre greater then that betwixt the house of Saul and the house of Dauid, and each one of them seeketh to preuaile against the other; and I hope I need not vse any argument to prooue that we are in the truth: It was the Corinthians fault, after they were baptized, beleued Christ, and professed Christ a long while, all on a sudden (like the men that faile into the midst of the Ocean, and awaking out of a dreame, made a great question whether they were in any ship or no) they beganne to doubt whether there was any resurrection or not: and I hope wee will not bee like any of these heerein, after wee haue it so dearely purchased with the blood of Martyrs, so truly preached by the painfull seruants of Christ, and so long preserved amongst vs by the free grace of Christ, now to question, whether we be in the truth or not, for that is beyond all question: God hath brought it to vs, we haue preached it to you, and you haue beleued it, and profess it gloriously and christianly before the face of the whole world: and

R r

therefore

What a fearful
full sinne Apo-
stacie is.

2. Pet. 2. 21.

E. 17. 9. 2.

Two speciall
points to be
considered.

Who we are
that teach the
people.

Who they bee
that seek to
seduce our
people.

Acts 22. 3.

therefore I will onely shew you two speciall points to be our
helpe and furtherance in our warfare against error.

The First, shall be to preserve vs in the truth.

The Second, shall be to suppress falsehood, that it prevaile not
against the truth.

For the first, I desire all men to consider.

1. Who we be that teach you.

2. What they are that seek to seduce you.

First, we are plaine men, that compasse not sea and land to
inlarge our Monarchie: wee labour not so much to get your
wealth, as to save your soules: for as the Apostle saith, we seeke
not yours; but you: and I hope most of vs (if occasion served,
you should see it) would sale our words with our blood: for as
there were 7000 men in Israel, that bowed not their knees to
Baal; so I assure my selfe there are many thousands in England,
that would lay downe their neckes, and lose their lives, rather
then they would depart a dayes breath from the crutch of that
doctrine which we have taught. And I boldly say it, if Satan
should be let loose, to persecute the Saints of God, I doe unfa-
inedly wish, my dearest bones might first burne to give light,
unto all them that desire to walk in this truth.

Secondly, consider what they be that seek to seduce you,
and I doubt not but you shall finde most of them, to be either
such as were nuzzled in errors a cannibals, even from their cra-
dles, by their seduced friends; popish children, of popish parents,
sent and bred in the mysteries of iniquity; and should we look
for these to be otherwise then they bee? or else to be such as
through discontent to see some boysted up vnto Moses chayre,
which are scarce worthy to sit at Gamathils feet, and themselves
that haue good parts in them, through want of friends, or
meanes, to be quite neglected; haue gone from vs, either because
they hoped for better fortunes in other soyles, or because they
were lothe to indure their meane fortunes among their owne
friends; because noble spirits had rather begge where they are not
knowne, then any waies be base where their worth is seene: I
confesse a fault in neglecting them, and it is too common
amongst vs; but will you be contented to hazard your soules
vpon their perswasions that hazard their owne through dis-
content?

content? I hope better things of you, and I assure my selfe, that as you are in the truth, so you will continue in the truth vnto your death.

For the second, how we shall suppress falshood, that it preuaile not against truth. I refer you to my first treatise of the *Misery of man*, p. 109. where I haue set down my best aduice in this case. But heere it may be some will say, *Quorsum hac?* to what end is all this spoken, to *insinuate* feare into the hearts of men, where there is no feare? I answer, that his *gracious* Maiesty not only by his *Royall* authority in maintayning true Religion, but also by his *Divine* pen, by his owne *paines*, defending the truth of our Religion, and his *wise* Councellers, whose Councells are like the great deepe, too great for the to *dive* into them, too high for you to attaine vnto them, doe not onely *free* vs from all *feare* of idolatry and superstition, but doe also *assure* vs of a most happy continuance of our most true Religion, in a farre more *glorious* manner then our *meane* capacities can perceiue: and yet there is one great, powerfull, and politicke one, vnder whose wings *many* are sheltered, and he *intrudeth* himselfe into all places, Country and City, Court and Councell-chamber, and laboureth by all meanes to *put* out our light, and to *darken* the Gospell of *Iesum Christ*, and to bring in idolatry and superstition into our land againe, and that is the *prince of darkness*, the diuell and *Satanas*, that entred into *Paradise*, to deceiue our fore-fathers, that *ventured* vpon the Sonne of God, and sayd, *mitte te deorsum*, if thou be the Sonne of God, cast thy selfe downward, and will *suggest* it into every man, if thou wouldst bee the *childe* of God, *minde* to *terror* him: then must thou *returne* backward, and bee as thy fore-fathers were. There is no doubt of this; if he could send none from *Rome* hither to corrupt vs; yet while hee hath *time* for any in *helly*, hee will neuer *leave* to labour by his wicked suggestions, to corrupt vs himselfe: hee will *enter* into our chamber, hee will *craepe* into our bosoms, and he will *seeke* by all meanes for to deceiue vs; wee are not ignorant of his deuices: And therefore I say, let him that *standeth* take heed lest hee *fall*eth: and let vs pray to God for grace, that as he hath *raised* vs from sinne, and superstition, so he would *preserve* vs from *relapsing* or falling back into any of

R r 2

these

Vide, The Misery of man, page. 109.

That Satan alwaies laboreth to bring men into idolatry & superstition.

1. Cor. 10. 12.

That the resurrection of Christ is a cause of great joy vnto vs.

Bernard. de passione domini c. 46. p. 1236. k.

Gregor. hom. 21. in Euangel.

Rom. 6.

That the resurrection of Christ is an assurance of our resurrection to eternall life.

these finnes againe: And thus you see how Christ raised himselfe from death, and how we should raise our selues from sinne.

And heere wee must further note, that as the consideration of Christs resurrection should make vs comfortable vnto him, by our resurrection from all sinne; so it should bee most comfortable vnto vs, both in respect of Christ and our selues, quia resurgens Christus tantum amicitie leticie, quantum moriens attulit doloris, because Christ at his resurrection brought vs more joy and comfort, then hee did sorrow and griefe at his passion, saith Saint Bernard: and therefore we should all of vs, plus gaudere propter resurrectionem gloriosam, quam dolere propter passionem ignominiosam, now say with the Psalmist, fugi uanitatem uento the Lord our God, that hath turned our sorrow into ioy, that we might sing one of the songs of Sion: and woe to that man that doth it not, quia indignum ualde est si in eadē laudes debitas tacueris lingua carnis, quo uidelicet caro resurrexerit auctoris, because it is a great indignitie that our tongues should bee silent, from giuing praise to God, on that day whereon our Saviour rose from his death, saith Saint Gregory. And as we should reioyce at the consideration of the resurrection of Christ from the dead; so we should likewise reioyce for the resurrection of our owne soules from sinne: for as Tobias said, what ioy can I haue, so long as I sit here in darknesse? so may wee say of every sinner, what comfort can he haue whiles he liues in sinne? or what fruit can he haue of those things, whereof hee must bee ashamed, as the Apostle saith? And so much for our resurrection from sinne.

Secondly, if wee bee the members of Christ, wee shall assuredly rise from our graves, and from death, vnto the resurrection of our lasting life: quia ut Redemptor noster suscepit mortem, ne mori timeremus, ita ostendit resurrectionem, ut non resurgere posse confideremus; for as our redeemer died, that we might not bee afraid of death, so he rose againe, that we might bee sure of our resurrection vnto life: for if the head bee risen, then surely the members, in their due time, must rise, and follow after; but Christ our head is risen from the dead (as I haue abundantly shewed vnto you before,) and therefore it must be that wee which are his members, shall also rise and follow after. And lest any man should say, sperare de se non debet homo, quod in carne sua

sua exhibuit Deus bonis, that man should not hope for that to himselfe, which that God and man performed in himselfe. 8. Gregory answereth, that *solus in illo tempore mortuus est, & tamen solus minime resurrexit*; although hee died and was laid in his graue all alone, yet he did not rise againe alone, but hee was accompanied with many others; to shew vnto vs, that as he died not for himselfe, so he rose not for himselfe, but for vs that are his members.

And therefore, though heere we suffer all the miseries of this world, though our bodies be but *semen terra, & esca vermium*, the dust of the earth, and the foode of wormes; and though these bodies of ours should be cast into the seas; and bee eaten of fishes, and those fishes should be caught, and should be eaten of men, and those men should be burnt to ashes, and those ashes cast into the seas; yet we may assure our selues, to our continuall comfort, and to our refreshment in all miseries, that God will collect vs and raise vs vp at the last day, and giue vnto euery soule his *owne* body, and then make vs like vnto the glorious body of Iesus Christ. And so much for the first lesson, the lesson of Theorie, which these women, (and so likewise all men and women) must learne, and know: That Christ is risen from the dead, and therefore that we should rise from sinne, and shall rise from our graues to eternall life.

1. Cor. 15.

CHAP. X.

What the women are commanded to doe, and why: and what speciall lessons we may learne for our instruction.



OR the second, i.e. the lesson of practise, this Angell sheweth vnto these women what they should doe, saying, *ite, goe your wayes*; why stand you heere? and *goe quickly*, without delay, for it is the Lords businelle; and *cursed be they that doe the worke of the Lord negligently*; & dicite *discipulis*, and tell his Disciples that Christ is risen from the dead: Tell his Disciples, first, *quia vos ad paradisum inferior sexus, ad exigendum inferior*; because your sex is lesse able

How the Angell teacheth the women what they should doe.

Why the women were to tell the Disciples that Christ was risen.

Ambros. in loc.

to preach, lesse constant to perseuere, saith Saint Ambrose: secondly, because women must not teach; for to teach, is a note of superiority, and women are bound to obey, and to learne at home of their husbands; and therefore I permit not a woman to teach saith the Apostle; thirdly, that as man did rashly beleue the woman for his destruction, so he might now happily beleue these women for his saluation; et ecce & behold, he goeth before you into Galilee, Galilee of the Gentiles; because now the partition wall that was betwixt the Iewes and the Gentiles is broken downe; and the calling of the Gentiles approacheth neere: & quia transmigrauerat à morte ad uitam, and because now hee had passed from death to life, and was to passe from this vniuerse and momentary life vnto that vsfull and eternall happinesse, he saith, behold he goeth before you into Galilee, because Galilee signifieth transmigration, or a passage ouer from one place vnto another. And so you see the summe of the Angels iniunction vnto the women, what they must doe: and from hence we may learne these speciall lessons for our instruction.

What we should
learne from
the Angells in-
struction to
the women.

First, to prac-
tise what we
know.

Plutar. in La-
coon.

God gaue his
Lawes not to
be talked of,
but to be kept.

First, that we must ioyne practise vnto our profession, if wee would be happie, for these two must neuer be separated: these things if you know, blessed are you if you doe them, saith our Sauour: And yet it hath beene euer the practise of Satan, to seuer those whom God hath ioyned together: and therefore in former times, he put out the light of the Word preached, that men might not know what to do; & now when he seeth he can hide the light no longer, he giues you leaue to know as much as you will, as much as Berengarius, who is said to know as much as was know-able; but he laboureth that you shall doe nothing at all, but shew your selues iust like the Grecians, which knew what was honest, but did it not, or like the Scribes and Pharisees, which said and did not, saith our Sauour. But we should consider, first, that this is one of the chiefe ends why God gaue his Lawes and his Commandements vnto vs; that we should doe them: for had hee giuen them onely to be preserved, hee might haue locked them vp in iron coffers, or had he giuen them to be talked of, he might haue giuen them vnto Iayes and Parrats.

Secondly, we should know that the practise of Christianity is the onely argument to prooue vs true Christians: by this, Christ

Christ *proued* himselfe to be the *Messias*: for it is most true which *Iovinian* said of the *Arrians* and *Orthodoxall Bishops*, I cannot *iudge* of your *knowledge* & *disputations*, but I can easily *discerne* your *liars* and *conuerſations*.

Thirdly, wee should remember that our *actions* are the *best* arguments, and the most *unanswerable* Syllogismes to *conuert* infidels: *Sozomenus* tells vs, that the *godly life* of a poore *cap-tiue* woman moued a *King* and *many* others to become *Christians*: and *Iulian* writing to *Arsatius*, saith, that *Christiana religio* proper *Christianorum erga omnes cuiusvis religionis beneficentiam propagata est*; the *piety* and the *charity* of *Christians* did wonderfully cause the *Christian Religion* to *increase*; and *Maximinus* said, hee could not chooke but *wonder* to see how *ſedulous* the *Christians* were in doing good.

Whereas on the other ſide, the *lewd* life of those that *professe* *Christ*, doth bring forth many *ſower* and *bitter* fruits:

First, *It dishonoureth* God more then any other things *this name* is *blasphemed* through them among the *Gentiles*, which beleeue not God; and therefore God saith, *why takeſt thou my Lawes in thy mouth, whereas thou hateſt to be reformed?*

Secondly, It *prometh* them to be no *Christians*, because the *profession* of *Christianity* is a *profession* of *works*, & not of *words*.

Thirdly, It *hindereth* the *vnſetled* mindes, to *imbrace* *Christianity*: for when they ſee men, like *Tuſſer* that wrote *well* of husbandrie, but was himselfe the *worſt* husband that liued, or like *Erasmus Ruſſian*, that carried by the one ſide a good *bottle* of ſack, and by the other ſide a faire *gilded* *Testament*; ſuch as will heare *much* and talke *more* of Religion, and doe *none* of the works of God; how ſhall not this *diſuade* the *vnſtable* hearts from euer *imbracing* of *Christianitie*? It is reported that *Lynacrus* reading the *Sermon* of *Chriſt* in the Mount, and *conſidering* the conuerſation of men in the world, ſaid, either this is not *Gods Goſpell*, or wee are not *Gods people*; and I pray God, that the *faire-ſeeming-ſchemes* of hypocritical professors, and their most *vile* and *abhorrible* actions, bee not the *cauſe* to *kindle* Gods *fearſull indignation* againſt vs all.

And therefore *beloued brethren*; let vs conſider the *Author* of our *profession*, *Ieſus Chriſt*, who went about *doing good*:

Praſe only
proueth vs
Christians.

Sozom. l. 7.
A good life
conuerteth
others.
B. ſil. l. de 40.
Mart.

Euseb. l. 9. c. 1.

The bitter
fruits of a
bad life.

First, it diſho-
noureth God,

Secondly, it
proueth ſuch
liuers no chri-
ſtians.

Thirdly, It hin-
dereth others
to become
Christians.

A¹. 10. 38.All men not
fit for all pur-
poses.

1 Sam. 23. 19.

God giueth
not the like
measure of
graces vnto
all men.

Matth. 25. 15.

2 King. 2. 9.

Dan. 1. 20.

1 Cor. 14. 18.

God expe-
cteth not the
like fruits
from all men.

let vs consider his holy *Apostles*, and all our *bleſſed* Ancestors, how *ſedulous* they were in the *practiſe* of Religion, wherby they haue gained a *good repute*, & became glorious in the ſight of God and men, and let vs *imitate* them herein, so doe good as they haue done, and in all things to ioyne practise vnto our *knowledge*.

Secondly, We may obserue from hence, that as these women were *fit* messengers, to tell the Disciples that Christ was risen, but not to *preach* the same vnto the world; so many men are sufficient for *inferiour* places, and to preach the *shallower* points of Diuinity, points of morality, and popular exhortations, but are not fit, *Ducere in altum*, to lanch tooth into the deepe, and to treat of the *higher* myſticall points of Diuinity; for as it is said of *Dauid's* Worthies, that they *reached not vnto the first three*, so it may be said of vs all, that many men may receiue a *measure* of Gods graces, and yet not *attaine* vnto the measure of many others; because God doth not *giue* the same *measure* of graces vnto all; but as in *humane* gifts, wee finde that some had their memory so good, that to their last times they could repeat whole orations, & some that in their yonger yeares had their *iudgement* so profound, that they could *determine* the hardest questions; so in the deliuey of the *Diuine* talents, whereby *Theophilaet* vnderstandeth *magis* *magis* *magis*, *ſpiritual* *graces*, some haue five, some haue two, some but one: to note vnto vs that God granteth, not only a *superiority* vnto some about their brethren; in an *higher* kinde of a *different* grace, but also in a greater measure of the same grace; as the Spirit was *doubled* on *Elisba*, if not in respect of his Master *Eliab*, (as some think not) yet surely in respect of the other succeeding Prophets, & in the Schoole of *Nebuchadnezzars* inchanters, though they were all no doubt *exceeding great* *Clerks*, yet *Daniel*, *Shadrach*, *Mesbach* and *Abednego* were found to be ten times *better* then the rest; and among these, *Daniel* sleeping was found *wiser* then his fellowes waking: so in the *New Testament*, *Iohn Baptist* was a Prophet, and more then a Prophet; and *Saint Paul* spake languages *more* then all the rest of the *Apostles*: and therefore God doth not *require* all his seruants, day he will nor haue them all to *adventure*, or seeke to bring forth the *like* measure of fruit: for hee was not angry with the *ſlothfull* seruant; because that *one* talent had

had not gained ten talents, but because he *bid* his masters money, and had gained *nothing* at all.

Thirdly, We may obserue from hence, that as *Christ* went before these Women and his Disciples into *Galilee*, and they all followed *after* him; So we should suffer *Christ* to goe before vs in all our wayes, and not to runne our selues before him, where perhaps he *never* went, nor will goe: for it is the property of a Disciple to follow after, and not precede or goe before his master: and therefore we must not goe into those places where *Christ* went not; nor dispute of those points which *Christ* taught not; for this is to goe before him, and not to follow him.

Fourthly, We may obserue from hence, that as *Christ* passed from death to life, and from this world into *Heauen*; so must we, before we come to *Christ*, passe from our deadnesse in sin, vnto the life of grace, and from the vanities of this worldly life, vnto a spirituall and a heauenly conuersation; for as there was no possession of the Land of *Canaan*, vntill there was a transmigration of the red Sea, out of the land of *Egypt*; so we can haue no fruition of Gods presence, vntill we haue relinquished and passed ouer all the *Egyptian* vanities of this life, in our desires and affections, at the least.

And thus you haue heard the office of this *Angel* here expressed, to serue *Christ*, to affright the souldiers, and to delight these women, to teach them, to direct them, and to preserve them in all their wayes; for as they neuer cease to serue the Lord, so they neuer cease to preserve the Saints, vntill they cease to serue their God: and therefore to vse Saint *Bernards* exhortation, *Quantum debet hoc verbum inferre reuerentiam, asserre deuotionem, conferre fiduciam?* How ought this doctrine to moue vs, and worke in vs reuerence for their presence, confidence for their custody, and obedience vnto God for so great an argument of his beneuolence vnto man, as to giue his *Angels* charge ouer vs; *Et quam caute ambulandum*, and how warily ought we to walke seeing the *Angels* of God are euer present with vs, when all the men of the world are absent from vs?

It is reported of a godly *Virgin*, that being often sollicitied by a gallant vnto vnlawfull lust; at last she yeldded that if hee met her at such a place he should haue leaue to worke his pleasure with

That we ought to follow *Christ*, and not to goe before him.

That we must passe from all worldly vanities, before we can inioy spirituall blessings.

Reuch. 4. 8.

*psal. 139. 2.
Velleius pater-
culus.*

with her; both came to the place appointed; and the place was full of people; then the mayden told him, that now if he pleased he might use her as he would: he answered that now for shame he durst not doe it in the sight of so many men and women; then she replied, and thinkest thou that I dare doe that in the presence of God, and his holy Angels, which thou dardest not doe in the sight of mortall men? and I wish every one of vs did so; that is, to be ashamed to doe those things in the sight of God and his holy Angels, which we are afraid to doe in the presence of men: for they alwayes see vs, though wee see not them, they are about our beds, and about our pates, and spie out all our wayes: and therefore as *Marcus Drusus*, when one told him he could build him an house of such a forme, as that no man might see what he did therein, answered; that hee liked better of such an Architector as could build his house so, as that every one passing by might plainly see what was done therein, so I wish to God that every one of vs would strue and labour so to liue, as it becommeth vs to doe in the sight of God and of his blessed Angels.

And so we see the *Resurrection* of Christ fully and plainly shewed vs. to the eternall praise and glory of God, and to the endlesse ioy and happinesse of all Christians, through the said *Iesus Christ*: To whom with the Father and the Holy Spirit, be ascribed, all power and dominion, both now and for euer. Amen.

A Prayer.

O Blessed God, which gauest thine onely Sonne Iesus Christ to suffer death for our sinnes, to descend into Hell to destroy our enemies, and to rise againe for our iustification, and so to declare himselfe mightily to be the Sonne of God, and the true Sauour of all men; We most humbly beseech thee to raise vs from the death of sinne, from all our sinnes, and to giue vs grace to beleeue in thee, to be thankfull vnto thee, and to serue thee in holinesse and righteousness all the dayes of our life; that when we shall be laid to rest in our graues, we may rest in assured hope to be raised vp by Christ, to liue with him for euermore; through the same Iesus Christ our Lord. Amen.

IEHOVÆ LIBERATORI.

FINIS.



The Sixt Golden Candlesticke,

HOLDING

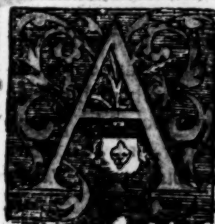
The Sixt greatest Light of Christian
RELIGION.

Of the Ascension of our SAVIOUR, and of
the Donation of the HOLY GHOST.

EPHES. 4. 8.

ὅτε ἔβη, ἂν ἂν οὐ ἐν ἡμετέροις ἀρχαῖς
ἔβη, ἀλλ' ἐν τοῖς ἀρχαῖς τοῦ οὐρανοῦ.

*Wherefore he saith, when hee ascended vp on high, hee led
captiuitie captiue, and gaue gifts vnto men.*



After that the blessed *Apostle* Saint *Paul*
had by many arguments proued vnto
the *Ephesians* that they should earnestly
 studie, and most carefully labour to pre-
 serue the vnitie of the Church of *Christ*,
 he seemeth in the seuenth verse to answer
 a certaine obiection that might bee
 made, touching the *graces*, the *gifts*, and
 the offices which God hath bestowed vpon his Church, are so
 many and so manifold, for diuers and so vnequall, some hauing
 many graces, some but few, some one gift, and some another, how

can

The coherence
 of this verse
 with what go-
 eth before.

can it be that this *unity* can be so faithfully preserved? therefore the *Apostle* sheweth that the diuersity and inequality of gifts, is not onely *no hinderance*, but is indeed a great *furtherance* to cherish and preserve the same.

First, Because all these gifts do flow from the *same* fountaine, *Iesu Christ*.

Secondly, Because they are all given and imparted for the *same* end and purpose; that is, to gather together the Church of Christ into the *unity* of faith.

The first reason he *prometh* out of this Prophecie of *David*, who speaking of the *Messias* triumphing over his enemies, saith, *Thou art gone up on high, thou hast led captivity captive, and receivest gifts for men.* And,

The second reason he *confirmeth* at large in the verses following, where he sheweth, that *Christ* gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*, and all to this end; that is, for the perfecting of the *Saints*, for the worke of the *Ministry*, for the edifying of the body of *Christ*, till we all come into the *unity* of the faith, and of the knowledge of the *Senne* of God.

And therefore we finde contained in this verse, two speciall points.

First, A confirmation of the *Apostles* alledged reason: that all graces doe flow from *Christ* in these words, *quo loquitur*, Wherefore he saith.

Secondly, A *Propheticall* prediction of the *Messias*; in these words, *When he ascended up on high, he led captivity captive, and gave gifts unto men.*

For the first, I meane not to stand long vpon it; I will onely note this one thing, that all we the *Teachers* of Gods people, according to the example of this *Apostle*, nay of *Christ* himselfe, and of all *Christs* true Schollers, should not teach any *positive* point of doctrine, vnlesse we can either *directly*, or by necessary consequence proue and confirme the same out of the *Sacred Scriptures*; for whatsoever hath not authority from the word of God, *Eadem facilitate refellitur qua probatur*; may as well be *reuelled* as *receivd*, saith *Saint Hierom*, and whatsoever is therein contained, it requires *absolute* faith without doubting, because

Two things
contained in
this verse.

That the
Scripture is
the best war-
rant for all
Preachers.

*Hieron in
Matth. c. 23.*

cause, as *Hugo Cardinalis* saith, *Quicquid in sacris literis docetur verum est sine fallacia; quicquid precipitur bonitas est sine malicia; quicquid promittitur felicitas est sine miseria*; Whatsoever is taught in the Scripture, it is *truth* it selfe without fallacy, whatsoever is commanded it is purely good, without the commixtion of any euill; and whatsoever is promised, it is perfect *felicitie* without the least iot of misery; and therefore *Saint Augustine* saith very well, that, *Sicut contra rationem nemo sobrius, & contra ecclesiam nemo Catholicus, ita contra Scripturas nemo Christianus*; as no man that is sober will speake against reason, no man that is a *Catholicke* will kicke against the Church, so no man that is a Christian will contradict any thing that is said in Scriptures.

For the second, that is, the Prophecie of *David*, we may obserue these three things.

$\left. \begin{array}{l} 1. \text{The Glory.} \\ 2. \text{The Victory.} \\ 3. \text{The Bounty.} \end{array} \right\}$ of the *Messias*, and the *Saviour* of the world, *Iesus Christ*.

Or else, $\left\{ \begin{array}{l} 1. \text{The Ascension of Christ.} \\ 2. \text{The Subjection of our Enemies.} \\ 3. \text{The Donation of the Holy Ghost.} \end{array} \right\}$

First, The *Glory* of *Christ*, or his *Ascension* is set downe in these words, *When he ascended up on high.*

Secondly, The *Victory* of *Christ*, or the *subduing* of our enemies is set downe in these words, *He had captiuius captiuos.*

Thirdly, The *Bounty* of *Christ*, or the *sending downe* of the *Holy Ghost*, is set downe in these words, *He gave gifts vnto men.*

The whole
Treatise di-
uided into three
parts.

BRANCH.

The first part
hath two Bran-
ches.
Branch. 1.

BRANCH. I.

CHAP. I.

Of foure sorts of ascenders, and how each one of them ascendetb.



Touching the first, that is, the *Ascension* of *Christ*, I will by Gods helpe handle it two wayes :

First, by way of *explication* of the words;

Secondly, by way of *application* of the same vnto our selues.

And in the first respect we must consider these three points.

1. The *person Ascending*, who he is.
2. The *Action* or *Motion* of the *person*, going vp.
3. The *Place*, where he is gone, on high.

Thou art gone vp on high.

First, For the *person* ascending, the Psalmist saith in the second person, *ascendisti in altum, capisti captiuitatem, accepisti dona Be. Adam*, *Thou art gone vp on high; thou hast taken captiuitie; and thou hast receiued gifts for the sonnes of Adam*; And the *Apostle* here in the 3. person, saith, *When he ascended vp on high he led captiuitie captiue, et dedit dona*, and he gave gifts vnto men.

Who is that *thou*, or this *he*? who is this *King of glory*, that hath ascended vp on high? and what a strange thing is this, to find such difference in the Scriptures? he receiued gifts, saith the Prophet; he gave gifts, saith the *Apostle*. *Haec bene conueniunt.*

We may say with *Nicodemus*, *How can these things be?* for the difference betwixt the Prophets saying, he receiued gifts, and the *Apostles* saying, he gave gifts, I shall reconcile it hereafter, when I shall come to speake of the 3. point, i.e. the bounty of the *Adessas*: and therefore it resteth now that we should discusse onely of the *person*, who he is that is here meant to haue ascended; for *Bonaenature* saith, that there be foure sorts of ascenders.

1. *Angels.*

Three points
to be conside-
red, touching
the ascension
of Christ.

First, the per-
son ascending.

John 3.

- { 1. Angels.
 2. Devils.
 3. Men, both good and bad.
 4. The God and Man Christ Iesus.

First, *Jacob* saw the *Angels* ascending and descending vpon a ladder, whose foot was on earth, and the toppe thereof reached vnto heauen, carrying vp our prayers and supplications, and presenting them vnto God, as *Raphael* did the prayers of *Tobias*, and bringing vnto vs the gifts and graces of God, as *Gabriel* did the Message of saluation vnto the blessed Virgin; not in respect of any office of *Mediocrity*, that they should execute betwixt God and Man, but in respect of that seruice which they are to doe vnto man, at the command of God; and therefore they are said to ascend and descend along the ladder; that is, through *Iesu Christ*, for he is that ladder by whom we ascend and come vp to God, and through whom we receive all blessings from God: *He is the Way, the Truth, and the Life*; the two sides of this ladder are his two natures, the staves are the properties of each nature, and the knitting of them together is that indissoluble vni-
on of these two natures in the unity of his Person.

Now when *Jacob* saw this vision of *Angels* ascending and descending vpon this ladder, *dormiuit super lapidem*; it is not said that he laid his hard head vpon a soft pillow, but that hee laid his tender head (for he was but a *young man*, and as yet neuer used to any hardnesse) vpon a hard stone; to signifie vnto vs, that not those which lay their hard hearts, and stiffe neckes vpon beds of downe, and lie wallowing in all the pleasures of this world; but those rather which sleepe in sorrow and griefe for their sinnes, and lie vpon the hard and rough stone of true repentance, spending their time with *Iohn Baptist* in austere conuersation, shall see the *Angels* of God descending downe to comfort them, and ascending vp to carry their soules like *Lazarus* into *Abrahams* bosome.

Secondly, *Satan* said in his heart, *I will exalt my selfe above the skies*, and *I will be like vnto the most high*: and of this fastidious and proud ascender, *Rupertus* *Tuitius* writeth excellently and largely in his booke *De victoria viri Dei*, and Saint *Bernard* saith, that this wicked spirit doth *incubate* and imitate those
 heauenly

That there be
 foure sorts of
 ascenders.

Gen. 28. 12.
 To what end
 the good An-
 gels doe as-
 cend.

Iohn 14. 6.

Who they be
 that shall see
 the Angels
 descending,
 for their com-
 fort.

Esa. 14. 13.

Bern in Psal.
qui habitas.
Ser. 12.

How wickedly
Satan doth af-
cend.

Gregor. in lib. 1.
reg. c. 17. pag.
279. c.

Bernardo ascen.
ser. 4. p. 199.

How wicked
men doe af-
cend.

Greg in l. 1. reg.
c. 15. p. 444.
f. 10. 1.

Gen. 11. 4.
Esay 14. 13.
Ezech. 28.

heavenly *Angels*, but most lewdly: *quia ascendit studio vanitatis, descendit linare malignitatis*, because he ascendeth in a vaine desire of dignity to bee equall with God, and hee descendeth with an odious heart full of wrath and malignity to destroy filly men: & sic mendax ascensio, & crudeliu descensio est, and so his ascending is but a lying vanity, and his descending a cruell indignity: or else as Saint Gregory saith, they are said to ascend and descend, *quia ad expugnanda alia, per celeste desiderium corda subuenire, & de innocenti vita sublimitate nos deponere appetunt*, because they seeke to overthrow the Saints of God, and to deieft their desires from the sublimity of heavenly things, and to bring downe their hearts and affections to bee fixed on the things of this base and wretched world: and therefore, *pro inani suo ascensu tam immane praecipitum sortitus est*, for such vaine ascending he hath obtained a most fearefull tumbling of himselfe into the bottomlesse pit of hell; Such is the reward of pride. But seeing their ascending and descending is to subvert vs, and to cast vs downe to hell, wee ought to bee very thankesfull vnto him (i.e. Iesus Christ) at whose command the good *Angels* doe ascend and descend, and continually attend vpon vs, to defend vs from them, (as Saint Bernard saith,) and to preserve vs in all our wayes, that we hurt not our foot against a stone.

Thirdly, men are said to ascend, and that both the good and the bad.

First, *ascendere malos, est de malo ad peius proficere*, the wicked are said to ascend when they grow worse, and worse, and goe on from one wickednesse to another, vntill they come to the height of all impiety: so the children of the first age after the flood, swelling vp with pride, did lift vp their hearts on high, and would build them a tower, whose top might reach to heauen; so the King of Babel said, *I will ascend into heauen, and exalt my throne above the starres of God*; so the King of Tiru said, *I am a God, and sit in the seat of God in the midst of the sea*; so will that man of sinne, that child of perdition (whensoever he commeth) sit in the Temple of God as God, and shew himselfe that he is God, if not directly by verball profession, yet apparently by reall vsurpation, when hee shall vndertake to

forgine

for~~give~~ all finnes, to binde all consciences, to dispence with all lawes, to dispose of all kingdomes, to command all Angels, and solely to open and shut heauen and hell at his pleasure, and so doe all the children of pride, ascend vp on high to the very height of all sinne; and this sinne makes them like vnto Lucifer the King of pride: and as the Poet saith,

Matrona incedis census induta nepotum.

It makes many a father and mother to weare their childrens portions vpon their backs; it makes many a woman not with Eue to hide their shame, but with Iesabel to hide their faces, which should be their glory, vnder shamefull complexions of their owne compofure, so that God himfelfe, if hee did not know their hearts, might hardly know those vailed faces.

*Nec tamen admiror, si vobis cura placendi,
Cum videant comptor secula nostra viros;*

And it makes not onely women to deny themselves and their age to please men, but it maketh men also to deny their sexe almost, to please women, and to spend more time in powdering their haire and perfwming themselves, then they doe in the seruice of God, or of the Common-wealth, and German-like to goe in all attires, vnlike to men: yea this sinne, as it made the inhabitants of heauen, to become the citizens of hell; so it maketh many a Saint to become a Dewell, and of the sons of God to become sonnes of Beliall: for as the Poet saith of beautifull persons,

Fastus inest pulchris sequiturq, superbia formam.

You shall hardly finde a faire man or woman that is not proud; so I may as truly say,

Fastus inest iustis sequiturq, superbia sanctos.

There be not many Saints, but we may feare they are a little proud of their sanctitie; for in our best goodnesse, if we be not carefully watchfull ouer our owne soules, Satan will seeke to make vs doat in admiration of our owne worth, and then presently he will stirre vs vp to proceed to the extenuation of others, and to say with the Pharisee, *I thanke God I am not as other men, or as this Publicane.* And of all ascenders and lifiers vp of themselves, there is none so bad as these; for as no dewell to

How pride
spoylth many
one,

To be proud of
goodnesse is
the worst pride
in the world.

the holy *deuill*, when he transformeth himselfe into an *Angell* of light; so no *pride* like this, to be proud of *grace*; and the *deuill* reioyceth as much to make a Saint proud, as to make a prophane man wicked.

Matth. 24. 15.

And therefore as our Saviour saith vnto the *Iewes*, *When you see the abomination of desolation standing in the holy place, then flee to the mountains*; euen so, when you perceiue in your selues the least conceit of your owne worth and goodnesse, then doe you presently feare this *lifting* vp, and flee to the mountaine of heauen for grace, to escape the *desolation* of such high conceits: for as *Orpheus* had his wife *Euridice* granted him out of hell, vpon condition that he should not looke vpon her vntill he had passed out of the confines of hell.

Flexit amans oculos, & protinus illa relapsa est;

He was so farre in *loue* with her, that he could not containe from looking backe, and so she was presently taken backe againe: euen so, if we, *Narcissus*-like, stand gazing vpon our owne *worthinesse*, wee shall finde our best deedes but like the apples of Sodom, externally splendide and faire to the eyes, but being handled by God, or thoroughly tried by the touchstone of Gods Law, we should finde them hollowly defectiue, and every way *impure* in his sight.

Indeed it is *Satans* vsuall course, either to hinder vs to doe well, and to cause vs not to fast, not to pray, not to giue almes, not to doe good, or else if wee doe them, to doe them that we may be scene of men, and to be proud of them; hee will be sure to thrust at euery side, and to thrust sore at vs, that we may fall: but we must carefully watch him in all his assayes, and especially in this, because as *Optatus* saith, *Meliora inuenta sunt peccata cum humiliare, quam innocentia cum superbia*; it is better for a man to sinne and be humbled, then to be voyd of sinne, i. e. of all the vsuall sinnes of the world, and to be proud of his innocency.

And thus you see how the wicked doe ascend in pride, and as *Claudian* saith,

*— tolluntur in altum
ut lapsu grauiore ruant. —*

They are lifted vp on high, to haue the greater fall: and there-

Optatus in parab. pharisei & publici.

Satan lifteth
vp wicked
men to throw
them downe.

therefore, *perniciosa hac ascensio, imo magis descensio est*, a *Ierusalem in Iericho*, this is a most dangerous ascension, nay rather descension from *Ierusalem* to *Iericho*, to fall among theeues, and to be robbed and spoyled of all that we haue; for these haue not the siluer wings of a Dove, but the waxen wings of *Iearus* to helpe them to ascend, and they are not exalted vp by God, because they are not humble and meeke; but they are lifted vp by the deuill, because they grow great without goodnesse; and therefore as *Iearus*, (*Iearius nomine fecit aquas*) fell downe and was drowned, so will the deuill bring downe the high lookes of the proud; for as the lacke-daw takes vp a nut in her bill, and flying on high, lets it fall on a rocke for to breake it, or as the Eagle deales with the Oyster and Tortoise in like manner, (by which meanes *Aesculus* died, as *Valerius Maximus* saith, because the Eagle seeing his bald head, while in an open place he made his oration vnto his auditors, thought it was a stone, and therefore letting fall the Tortoise out of her bill, that so falling vpon a stone the shell might be broken, it fell vpon his head and killed him;) so the deuill deales with these men, he lifts them vp as hee did *Simon Magnus*, to make them flie in the aire and then, as he did to the said *Magnus*, he throwes them downe to breake their neckes; and therefore it had beene good for many they had neuer beene thus lifted vp.

Valerius Maximus l. 9. c. 12.

It is reported of one *Gaufredus Monachus Clareuallensis*, that hauing refused a Bishopricke in his life time, he appeared after his death vnto his chamber-fellow, and said that hee did well in refusing that Bishopricke which his friends would haue had him to accept: *quia si in numero Episcoporum fuisset, in numero damnatorum esset*, because that if he had been of the number of the Bishops, he should now haue beene of the number of the damned, not that all Bishops must be damned, God forbid, there haue beene and there are many of them exceeding good, learned, painefull, and vpright men, (though I must vnfaignedly confesse, I haue seene some, not as I would wish;) but that if hee had aspired to that dignity, by that unlawfull meanes as (it is most likely) it was offered him; for otherwise it had beene most lawfull for him, both to desire it, and to accept it; for hee that desireth the office of a Bishop, desireth a

Bosquier. de machia.

good worke, saith the Apostle: or though he might lawfully haue attained vnto it, yet if hee finding himselfe, though fit enough to be a Monke, yet vnfit to be a Bishop, had accepted the same, then certainly it must needes haue followed, that if more mercy were not shewed then hee *deserued*, hee must needes bee in the number of the damned: and it would bee well for many, if they did not rise to fall; for of such ascenders, Bonauenture saith, that *quantum ascenderunt per ambitionem in mundo, tantum descendent per damnationem in inferno*; by how much the higher they haue ascended by their ambition in the world, by so much the greater shall be their damnation in hell: and so of these the Prophet David saith, in a mysticall sense, though literally I confesse it spoken of sea-faring men, *quod ascendunt usq; ad Cælum, & descendunt usq; ad Abyssos*; that they are lifted vp to the Heauens, and downe againe they fall into the bottomelesse pit: but they doe not descend in the same manner as they ascend, for they doe ascend most willingly, but they shall bee cast downe most violently into that place of vtter darkenesse; Thou foole, this night they shall take away thy soule from thee; euen as a Sergeant doth a prisoner into his goale against his will: and they doe ascend by degrees, by little and litle, and by the space of forty, fifty, or sixty yeeres, but they shall suddenly fall away, like the lightening whereof our Saviour speaketh, *I saw Satan as a lightening falling downe from heauen*; i. e. suddenly and fearefully they shall fall to ruine: *Diabolus itaq; & homo, uterq; ascendere voluit, sed prepostere, hic ad scientiam, ille ad potentiam, ambo ad superbiam*, and so both the Deuill and wicked men would each of them ascend, but preposterously; men to bee wise, the deuill to bee great, and both to be proud saith Saint Bernard; for which they shall both fall downe to hell.

Secondly, good men doe ascend as well as the euill and wicked; and though they doe not ascend after the same manner, yet they doe it the same way, (saith Saint Bernard) as the wicked doe; because as the same way leadeth vnto the city, as goeth from the city, and by the same doore wee enter into the house, as we goe out of the house; so if we would returne vnto the truth, and ascend vp into heauen, wee neede not seeke any

Bonauen. de ascen. s^ur. 4. p. 199.

Luke 12.

Bernard. in flor. p. 209. c.

How the godly doe ascend.

Idem de gradibus humilitatis, p. 972.

any other new way, but by which we haue descended and fallen downe from heauen, we must *ascend* and *climbe vp* into heauen; and as *Caciu* dragged his cattell *backward* into his caue, so we, *vestigia retrorsum*, must retire backe by the same steps as we haue proceeded forward; but you know wee fell by pride, we would be like God, and therefore we must ascend by *humility*, wee must know our selues to bee nothing, and worth nothing, this is the way, and there is none other but this; *qui aliter vadit, cadit potius quam ascendit*, and hee that would by any other way ascend vp to heauen, hee doth surely fall from heauen; because it was enacted by the eternall Law of the God of heauen; that *every one which exalteth himselfe, shall be humbled*, and hee that humbled himselfe, shall be exalted: And therefore Christ, hauing not as he was God, any way whereby he might ascend, because nothing is higher then God, and God cannot be higher then he is, by his *humiliation* and *descention* he found how to ascend; for coming to bee incarnate, and to suffer death, that we should not suffer eternall death; therefore God exalted him, and gaue him a name aboue all other names; to teach vs, that by *humility* onely wee may ascend to eternall felicity: Goethou and doe thou likewise, *humble thy selfe*, if thou wouldest bee exalted into heauen, and because thine *humility* is full of pride, lay hold vpon the *humility* of Iesus Christ, for that is onely perfect; and therefore it is that only that can bring thee to perfection,

Gen. 3. 5.

The way to heauen is humility.

Fourthly, we reade, that Christ ascended and was lifted vp; and that as we finde three speciall times:

Christ ascended three speciall times.

1. vpon the Crosse, when the Iewes insulted on him.
2. from his Graue, when the Demile trembled at it.
3. into Heauen, when all the hosts of heauen reioyced at it, and said, *Lift up your heads, O ye gates, and hee ye lifted vp ye everlasting doore, that the King of glory may come in*; for this is hee that hath troden the wine-fat alone, and is worthy of all glory and honour for euermore.

And so you see how many sorts there be of ascenders; and you see, I thinke, how *sauesfull* is the ascension of Satan and of wicked men: and how glorious is the ascension of the Saints. And we finde that as S. Bernard saith, *omnes cupidi summum*

Bernard. de ascen. for. 4. pag. 190.

John 3. 13.

ascensionem, exaltationem concupiscimus omnes; we all desire to be exalted, wee all would faine be lifted vpto heauen; but who shall teach vs the way thither, lest wee should bee seduced by him that fell from thence, and so seeking to ascend vp into heauen, we should fearefully fall downe into hell? Who (saith Saint Bernard) but he, of whom it is written that he ascended vp on high, that ascended vp aboue all heauens? we must learne the way of him if wee would ascend to heauen; for hee came downe from heauen, and he is gone vp into heauen, and now he sitteth in heauen vpon the right hand of God.

CHAP. II.

That Iesus Christ the Sonne of God, is hee that is meant by the Prophet Dauid and Saint Paul, to haue ascended vpon high.

Quest.



Ut who is he, of whom it is written, that hee ascended vp on high? for many ascend as you heare, but which is he that is here meant? I confesse the 68. Psalm, wherein these words are first written, is literally to be vnderstood, not of any triumph for the slaughter of the

hoste of *Senacherib*, which was done in the time of King *Hezekias* (as the Iewes doe most fabulously dreame) when the very Title of this Psalm, that ascribeth it vnto *Dauid*, doth sufficiently confute this vanity; nor yet for any of the victories of *Dauid*, which he obtained against his bordering enemies, the *Ammonites*, the *Mouabites*, the *Idumeans*, and the *Philistines*; (as some would haue it) but of that great and glorious pompe, which was then done and shewed, when King *Dauid* with great ioy and triumph did bring the *Arke* of the Covenent into the hill of *Sion*; and therefore these words, *thou art gone vpon high*, doe signifie that the *Arke* which formerly had layne in an obscure place, &c. was transported from one place to another, was now ascended and seated in a most illustrious and conspicuous place, euen in the Kingly pallace; and these words,

Resp.

Psalm 68.

Literally these words were spoken of the Arke of the Couenant;

Id allertus in Psalm 68.

words, thou hast led captiuitie captiue, to signifie those countries which formerly had spoiled and wasted others Countreies; but now being vanquished by King David, were led captiue in this triumph, (for so it was the manner of those times, as Plutarch doth excellently declare in the life of *Paulus Emilius*;) and the other words, thou hast retained captiue for mine, doe signifie those spoyle that were freely offered for conditions of peace, and were triumphantly caried about in this pompous shewe, for the greater solemnitie of the same; and then, (as the manner was among the chieftaines, when they triumphed, *Bellia laudatis dona dedisse viuis*, to bestow warlike gifts vpon worthie men) were bestowed on severall men, in seuerall manner, as *Sigonius* sheweth; Yet I say that mystically this Psalme is an *imnium*, or a triumphall song, penned by King David, vpon the foresight of *Iesus Christ* arising from the dead, and with great ioy and triumph ascending vp into Heauen; and thence sending his holy spirit vnto his, *Apostles*, and *Disciples*; and, hauing overcome all his enemies, collecting by the ministerie of his Preachers, his Church and chosen seruants together, and so guiding and defending them heere in this life, vntill he doth receaue them into eternall glorie: for so the authoritie of *Saint Paul* interpreting them; and all other *Diuines* with one consent doth compell vs to vnderstand them, and to know that that pompous shew and triumph of King David, was but the *praludium* and type of this triumph of our Saviour *Christ*, whereof the *Apostle* speaketh in this place, and it was an visuall thing for the Prophet *David*, in all his chiefest and most glorious acts, so to behold the *Proto-type*, that is the *Messias*, whose type he knew he was, and so to accommodate all his actions vnto what the *Messias* should doe; that all men might perceiue these things to be done, not through any *humane* invention; but as he was moued and guided by the inward inspiration of Gods spirit, and that for the instruction and edification of the whole Church, when by these outward perspicuous acts of *David*, as by certaine visible lectures, all men might see; and read those things that should be done by *Iesus Christ*: And therefore I say, that the person prophesied of by King *David*, and here spoken of, by *Saint Paul* to haue ascended vp on high, is our

Plutarch. in vita Pauli Emilij.

Sigon. l. 2. de antiquo iure pro.

Mystically these words were first spoken of *Christ* ascending vp into Heauen.

All the chiefest acts of *David* were types of *Christ*.

Lord and Saviour Iesus Christ, who having vanquished and overcome sinne, death, hell, and all our enemies, did most gloriously ascend, vp to Heauen in the presence of all his Apostles and Disciples, and thence sent the holy Ghost to replenish and fill their hearts with all spiritual gifts and graces: and this will more fully appeare vnto vs out of the second point, which is the *act* or the *mark* of this person, set downe in the word *ascendit*, when hee ascended vp on high.

CHAP. II.

A fuller declaration of the person ascending, and of the time, place, and manner of his ascention.

Saint Paul collecteth two things out of the word he ascended.



¶ **Y** V haue heard of the person ascending, who he is, Iesus Christ: we are now to consider of his ascention, out of this word *ascendit*, when hee ascended vp on high: but first we must obserue, that our Apostle out of this Word, he ascended, doth collect both the *humiliation* and the *exal-*

tation of Christ.

First, the humiliation of Christ.

First, his *humiliation* in the 9. v. for that he saith, *he ascended*, what is it but that hee descended first into the lower parts of the earth? wherein the Apostle would haue Dauid, when hee forespake of the glorification and the ascention of Christ into Heauen, to haue foreseene his *humiliation* and descention from Heauen to bee incarnate and made man.

Secondly, the exaltation of Christ.

Secondly, his *exaltation* in the tenth verse, hee that descended is the same also that ascended farre above all heauens: for these two verses are read by a parenthesis, and are added by the Apostle, for the fuller explication of those hidden mysteries, that are included in the word he ascended.

First, touching the descention, the Apostle setteth downe two things,

1. The descention selfe, that he descended.
2. The extent of his descent, into the lower parts of the earth.

The

The first sheweth vs that hee was first in Heauen, i.e. according to his God-head, or else he could neuer haue descended out of Heauen, and that he descended to be incarnate and made man before the man Christ could ascend vp into Heauen; and therefore the Prophet David fore-seeing the ascension of the man Christ, must needs foresee the humiliation of the Sonne of God to be made man.

The second is a point more controuerted: for first, some doe expound the lower parts of the earth, to signifie his mothers wombe, because the descent of the Sonne of God, is nothing else but his incarnation; and that was done in his mothers wombe; and because the Prophet David vseth the like saying of himself, I was formed beneath in the earth, i.e. in my mothers wombe; secondly, others will haue this phrase to signifie his abode & conuersation here among men; thirdly, others will haue it to signifie the state and condition of the dead, as if the comparison were made betwixt those parts of the earth, wherein the liuing doe inhabit, and that place wherein the dead are buried; and so they doe expound that place of Esayas, that hee was cut off from the land of the liuing, and so cast into the land of the dead, which they say, the Apostle vnderstandeth by the lower parts of the earth: and, fourthly, others say, that he descended into the place of the damned, not to suffer, because that was finished on the Croffe, nor to fetch any Fathers out of Limbo, but to signifie and to shew, not onely by words, but also by presence, that seing by his death and Passion, the wrath of God was appeased, Satan was to haue no more power over the Elect, which hee held captiue, that he was now made Lord of all, and that all power was giuen vnto him, and a name aboue all other names; and not onely to declare the same vnto them, but also to subdue them, and to spoyle principalities and powers; and as my Text saith, to leade captiuitie captiue: And this is the exposition of most of the ancient Fathers; for mine owne part I am of Zanchius minde, that in the word descendit, all these foure expositions may be comprehended because he descended, into his mothers wombe, to be conuersant here among men, into his grave, and into Hell; and our very Creede expresseth all these foure; he was conceived by the holy Ghost, i.e. in his mothers wombe, there is the first; hee

Christ first descended, i.e. was incarnate, before he could ascend.

In inferioribus terra.

Esay 53. 8.

Iohn 19. 30.

Collos. 2. 15.

Zanib. in Epist. 44.

Was

That Christ
descended into
Hell.

was borne of the *Virgin Marie*, and hee suffered vnder *Pomius Pilate*, there is the *second*; he was dead & buried, there is the *third*; and he descended into *Hell*, there is the *fourth*; and these be the *four* degrees of his *humiliation*: and this the *Apostle* seemeth plainly to vnderstand by the *antithesis*, by the *coherence*, and by the *scope* of the words; because hee saith; that hee ascended to the highest part of Heauen, and therefore this also that he descended into the lower parts of the earth, is literally to bee vnderstood, that he descended into *Hell*; because no place of the earth, is lower then *Hell*.

Secondly, Touching the exaltation of Christ, *Saint Paul* setteth downe two things,

1. He describeth the Person ascending, he which descended.
2. He expresseth the action, he ascended.

He which ascended is the very same person which descended.

First, he saith, that it is he which descended that hath ascended, i.e. he which was made man, which suffered & was buried, he ascended; and who is he, but *God the Sonne*, the second Person of the *Trinitie*? for so our Saviour saith, *I went forth from the Father, and I came into the world*, and againe, *I leave the world, and I goe to the Father*; and therefore it is the very self same Son of God, and none other, which both descended and ascended.

And so by these few words, we finde two great heresies quite ouerthrowne; first, of them which say, hee brought his body from Heauen, because the *Apostle* doth not say, he which ascended descended (though this be true, being truly vnderstood) for he ascended *God and Man*, which so, did not descend, but as *God alone*; therefore he saith, *he which descended, he ascended*; secondly, hereby is ouerthrowne the heresie of *Nestorius*, which said, our Saviour consisteth of two persons; for, if he which descended is the very same that ascended, then it is apparant that by his *descention*, i.e. by the *assumption* of our nature, hee is no other person then he was before; but still remaineth one and the selfe same person, and that the *humane* nature doth adde nothing vnto the *Sonne of God*, for the constituting or perfecting of his person; for otherwise he that ascended had bin another, and not the same which descended; for hee had descended a simple person, and ascended compounded, hee had descended an imperfect person, and ascended perfect, which is most hereticall either

That in Christ
there cannot
betwo per-
sons.

to say or think : And this is the cause, why we affirme that the person of Christ cannot be said to bee compounded of two natures, *tantum ex partibus*, as of two parts, but as hee was before the assuming of our nature, so also now hee is still a most simple and a most perfect person, bearing our nature, as on wearers on his garment, but neuer to put it off againe, because it is assumed into the *vnitie* of his person : and so Saint *Augustine* saith, that Christ descended like a naked man, and when he ascended, he ascended the same person, but clothed with our flesh : and therefore, as he is not another man that taketh on a garment, so the Sonne of God is not another person, because he tooke vpon him the garment of our flesh : and if the humane nature assumed, did neither change, nor perfect, nor compound the person of the Sonne of God, because he which descended, is the very same that ascended and none other, then by the same reason it cannot be said, that Christ tooke man vpon him, i.e. a humane person, as *Nestorius* taught.

But therefore he vnderstood not the same, because on the one side hee held that true philosophicall principle, that the actions are of the persons, and not of the naturas ; and on the other side, he held another principle (which is also true, if it be truly vnderstood) that of contrary effects there must bee contrary efficient causes : and hee saw that in Christ there were diuers and contrary actions ; and therefore hee did thence conclude, that in Christ there must needs be diuers person, whereof the one should be possible and the other impossible ; and so hee made that hee which descended was not the same, but another that ascended ; for he considered not, *quod idem viciuunt, potest diuersa & pugnantia operari secundum diuersas in eo naturas*, that the same subsistent or person may worke diuers and contrarie acts, in respect of the diuers naturas that are in it ; as a man according to his soule doth vnderstand and according to his body hee doth not vnderstand, in respect of his soule he is immortal, and in respect of his body hee is mortall ; and so through his ignorance hee hath abused these true philosophicall principles (being truly vnderstood) to denie the truth of the Scriptures, and to wrong the person of the Sonne of God ; but the Fathers truly explaining the sayd principles, did confute his error and confirme this truth,

Christ still remaineth a most simple person, i.e. not compounded,

How Nestorius was deceived about the person of Christ.

truth, that he which *descended*, is the very *same* that *ascended*, and none other.

But from hence it is apparant, that the word *descendit*, is not to be taken in the *same* sence, as the word *ascendit*; for hee *descended* as *God*, and *God* *filleth* all places; and therefore it is not *physically* to be vnderstood, of any *locall* descent; but for his *eximination* and the *assumption* of our *flesh*: but hee *ascended* as *God* and *Man*; and therefore must *physically* be vnderstood of a *locall* ascent; and *whole Christ* is said to *ascend*, by reason of the *communication* of the properties and the *union* of *both* natures into *one* person.

Secondly, the
action or as-
cending of
Christ.

Secondly, Saint *Paul* hauing thus fully described, and shewed the *person* ascending, i.e. he that *descended*, expresseth the verie *acte* or *motion*, in this word *ascendit*, hee *ascended* *upon high*: touching which, wee must consider these *three* especiall points,

- 1. *The time*
- 2. *The place*
- 3. *The manner*

} of his *ascension*:

All which are fully shewed by Saint *Luke* in the first of the *Acts*.

Acts 1. 3.

The time
when Christ
ascended.

First, he saith, that hee *shewed* himselfe *alike* after his *Passion*, by many *infallible* *proofer*, for the space of *forty* *dayes*: touching which *number*, why he remained on earth *iust* *forty* *dayes*, many men haue collected many *mysteries*: *Moses* was in the Mount with *God* *forty* *dayes*; the children of *Israel* wandered in the *wildernesse* *forty* *yeeres*; *Elias* fasted *forty* *dayes*; *Nimrod* had time of *repentance* *forty* *dayes*; our *Sauour* fasted *forty* *dayes*; and many other like examples might bee found of this *iust* *period* of *forty* *dayes*: and I will not here search into the reason of these things; he that will, let him looke into *Bosquierus*, but I will onely note those *two* reasons, why he continued so long on earth after his resurrection, which Saint *Luke* setteth downe vnto vs:

Bosquierus de
monomachia
Christi.

First, to prouoe the *certainity* of his resurrection; therefore he saith, that hee *appeared* *vnto* *them*.

Secondly, to instruct his *Apostles*, in *faith*, *hope*, *charitie*, and all other points concerning the Kingdome of *God*, as

Eusebius

Eusebius noteth; and the *Euangelist* plainly expresth, saying, that he was seene of his *Apostles* forty dayes speaking of the things pertaining to the Kingdome of God.

Eusebius l. 4.
de preparat.
Euang.

But here we must obserue, that for this space of forty dayes, he was not with his *Apostles* and *Disciples*, after the same manner as he was with them before his *Passion*; for that now hee was not continually conuersant with them, but did onely at some times appeare vnto them.

If then you demaund where he was for that space, while hee was not with his *Disciples*, whether in the *Wilderneffe*, as some doe thinke, or in the *terrestriall Paradise*, which *Bellarmino* affirmeth to remaine still though *Pererius* saith, it was quite abolished by the deluge, or in what place he secluded himselfe, I will no wayes venter to determine: for I will alwayes hold that excellent rule of *Prosper*; *Que deus occulta esse voluit, non sunt scrutanda, que autem manifesta fecit, non sunt negligenda, ne & in illis illicitè curiosi & in his damnabiliter inueniamur ingrati*; What God hath concealed, they are not to be searched, and what hee hath declared, they are not to be neglected; lest that in the former we shall be found to be unlawfully curious, and in the latter most damnably carelesse.

Prosper de vocat. gentium.

Secondly, For the place from whence he ascended, it is said, that he went from *Galilee* to *Bethanie*, from *Bethanie* to *Mount Oliuet*, and from *Mount Oliuet*, vnto *Heauen*: *Galilee* signifieth *transmigration*, and *Bethanie* is interpreted the House of obedience, to shew that as he descended by reason of our disobedience, to suffer for our sins, and to giue vs an example of obedience, thereby *parare nos mansioni*, to prepare vs for *Heauen*, so by reason of his most perfect obedience, in fulfilling all righteousness, He ascended into *Heauen*; *Parare mansionem nobis*, to prepare a place for vs: or else *Bethanie* may signifie the House of affliction, to shew that by many afflictions and tribulations we must enter into the Kingdome of God. And he ascended from *Mount Oliuet*, because he would vse no miracle, while the strength of nature serued, and whosoeuer doth otherwise, tempteth God, rather then trust in God.

The place from whence he ascended.

Act 14. 12.

Thirdly, For the Manner, *Bonauentura* obserueth, that hee ascended.

The manner of Christ his ascending.
Luke 24. 51.

First,

First, Blessing his *Apostles*, as the *Euangelist* saith, *While he blessed them, he was parted from them*; which is an exceeding comfort vnto vs the poore distressed Ministers of *Iesus Christ*; for though the world hate vs, and curse vs, and say all manner of euill against vs, yet behold *Christ* parting, left his blessing with vs, to defend vs against all their malice: And he blessed them with his hands lifted vp; to teach vs, that in our prayers we doe with *Moses* fight with God, we hold his hands, and suffer him not to strike vs with the sword of vengeance, and this is the *Victory* which ouercomes our God, euen our prayers; and to teach vs that when our mouth prayeth to God, we should likewise moue our hands to doe the workes of God; and further to teach vs that by this manner of praying with our hands spread and lifted vp, we should professe *Christ crucified*, as *Prudentius* saith.

Prudentius
hymna. 6.

Secondly, He was not suddenly snatcht from them, as *Elias*, nor secretly taken away, as *Enoch* was; Sed *videntibus illis*; but in the presence of them all, his *Apostles* and *Disciples*, he ascended vp to Heauen.

Act. 1. 9.

Thirdly, That as he ascended, the cloudes receiued him out of their sight: to shew that he was the Lord of all his creatures; he had already trampled vpon the earth, walked vpon the Sea, vanquished Hell, and subdued all infernall things vnder his feet; and therefore now the cloudes receiued him, and the Heauens are opened to make way for this King of glory to enter in.

Bern. Ser. 2.
de ascent. p. 192.

Fourthly, He ascended, in vocetube, in the sound of a Trumpet, not on earth sounding *Hosanna*, but in Heauen crying *Halleluia*: for God is gone up with a merry noise, and the Lord with the sound of a trumpet, saith the Psalmist. So,

Psal. 46. 5.

You haue heard how he went, and you shall see him comming after the same manner, saith the Angell.

First, With the sound of a trumpet, that shall raise the dead: and this great trumpet of God is the voyce of the Angels, a voyce fearefully crying, *Surgite mortui, & venite ad iudicium*; Arise ye dead and come vnto iudgement, a voyce that alwayes made *Saint Hierome* to quake and tremble, whatsoeuer hee was a doing.

Secondly, He shall come in the cloudes, and we shall be taken
vp

up into the cloudes; that as we see the cloudes protect vs from the heat of the Sunne; so we may be overshadowed from the heat of the wrath of God, by that true cloude Iesus Christ.

1 Thes. 4. 14.

Thirdly, He shall come, though vnlookt-for by the wicked, as a thiefe in the night, yet so apparantly, that he shall be scene of all the world, and with a great company of *Angels; Et cum milibus sanctorum*; and with thousands of his Saints, as the *Apostle* saith, for the chariots of God are twenty thousands, euen thousands of *Angels*, and the Lord shall be among them, as in the holy place of *Sinay*.

2 Pet. 3. 10.

Psal. 68. 17.

Fourthly, he shall come with a blessing to reioyce the hearts of his Elect, when he shall say vnto them, *Come ye blessed of my Father, receiue the Kingdomes that was prepared for you, before the beginning of the world.* And so much for the motion, or his ascending vp.

Matth. 25.

CHAP. IIII.

The place into which Christ ascended.



Hirdly, We are to consider, *terminus ad quem*, the place whether he ascended; *Quò (inquit Augustinus) nisi quò scimus, quò cum Iudas non sunt secuti ?* Where is hee gone, but where wee know, and where the *Iewes* shall not be able to follow after? *Quia in cruce exaltatum irriserunt, ideo in calum ascendentem non viderunt*; Because they mocked him being nailed on the Crosse, therefore they saw him not when hee ascended vp to Heauen: and where is he gone, saith the Prophet *Dauid*, but on high? for, *thou art gone vp on high*, that is, *aboue all Heauens*, saith the *Apostle*.

Aug. in Psal.
46. p. 174.
b. 2.

And therefore by this one little sentence, we find three damnable Heresies brought to death.

First, Of them which said his body vanished in the aire, before he ascended into Heauen: for he ascended aboue all heauens.

Three heresies confuted.

Secondly Of them that said he ascended into the Orbe and Circle of the Sunne, because it is said, *in solem posuit tabernaculum*

lum

Psal. 19. 5.

lumen: He hath set his Tabernacle in the Sunne, which was the opinion of the *Hermians*, and the *Passionists*, as both *Nazaren* and Saint *Augustine* doe affirme; for here wee see, hee is gone *aboue all Heauens*; and therefore aboue the *Orbe* of the Sunne, and they mistake that place of the Psalmist, which is, *in them hath he set a Tabernacle for the Sunne*, and not, *he hath set his Tabernacle in the Sunne*.

Thirdly, Of them which teach an *ubiquitary* Heauen, because he is *ascended aboue such Heauens*.

O.

But then it may be objected, that if he be *ascended aboue all Heauens*, then is he in no certaine place, because (as *Aristotle* saith) *Beyond Heauen, there is no place*.

Arist. 1. de celo.

Sol.

I answer, that the Scripture maketh mention of three *Heauens*:

That there be three Heauens.

First, Of the *Ayre*, as the *Foules* of Heauen.

Secondly, Of the *Celestiall Orbes*, as the *Starres* of Heauen.

Thirdly, Of the *Receptacle* of the *blessed soules*, which is called the *Kingdome of Heauen*.

And this we must vnderstand to be either

- 1. *Materiall.*
- 2. *Spirituall.*
- 3. *Super substantiall.*

Christ ascended aboue the *materiall* Heauens,

First, For the *Materiall* Heauen: he is said to ascend *aboue* the same.

First, In respect of *Glory*; because the *Body* of Christ is *more glorious* then any *Materiall* Heauen.

Secondly, In respect of the *Continency*, because in nature, it is infallible, that *contensū superius est continente*, the thing contained must be *higher* then the place contayning.

Thirdly, In respect of his *blessed soule*; because the *soule* of Christ is *more blessed* then all things else whatsoever.

Christ ascended aboue the *spirituall* Heauens,

Secondly, For the *spirituall* heauens, *i.e.* all *Angelicall* or *Heauenly* perfections, he is said to ascend *aboue* them all.

First, In respect of *perfection*; because the *body* of Christ is *more noble*, and *more excellent* then any creature, not in regard of his *corporall substance*, but in regard of the *hypostaticall* vni-
on, because it is vnited vnto the *Godhead*.

Secondly, In respect of his *humiliation*; because he hath *vili-
fied himselfe below* all things; therefore he is *worthily exalted a-
boue* all things.

Thirdly,

Thirdly, For the *super substantiall* Heauen, i.e. God himselfe, & the place of God; he is said, in respect of his *person*, to ascend into the *same*; not that the *humane* nature is ascended to the equality of the Godhead, for he is still *inferiour* to the Father, and shall be still *subiect* to the Father; as touching his *Manhood*; but that the *person* of Christ, God and Man, *sitteth on the right hand* of God; that is, doth rest and raigne, exalted above all things; *Utg. ad equalitatem Maiestatis dei*; To be in all things equal vnto the Maiesty of God, as Saint *Augustine* expoundeth it: *Descendit enim quo inferius non dicitur, ideo ascendit quo altius non potuit*; For he descended so low, as it was not fit for him to goe lower; and therefore he ascended so high, as it was not possible for him to goe higher, saith Saint *Bernard*.

And therefore Christ is ascended higher then all created things whatsoever.

First, In respect of the *place*; because *above all Heavens*.

Secondly, In respect of *power*; because God the Father hath *subiected all thing vnder his feete*, i.e. as well things in Heauen, as things in Earth.

Thirdly, In respect of *Dignity*; because he is made more excellent then the *Angels*.

Fourthly, In respect of this *equality*, even with God himselfe.

And so we see how Christ in respect of his *person*, is *above all Heavens*; because he is an *inmensurable* and *infinite* person, which the Heavens of Heavens cannot containe; and therefore must needs be *every where*; but in respect of his *humane* nature assumed, hee is in the highest part or place of the *Emperiall* Heauen, which is the *seat* of the *blessed* Soules; for if he were in *no* place, then much lesse should he be in the *Earth*; in the *Sunne*, or in *any* place; but Saint *Augustine* doth most excellently shew, that *Vbi corpus ibi locum esse necesse est*; that where soeuer a body is, there must needs be place; because, if we take away *dimensions* and *places* from bodies, they shall be *no where*; *Et finis quatenus erant, non erunt*; and if they be *no where*, they shall not be at all; and Saint *Peter* doth as plainly shew this truth, when he saith, that the *Heavens* shall and must containe him, (i.e. In respect of his *Manhood*, for in respect of his *Godhead* it cannot.) until the

Christ higher
then all crea-
ted things.

Psal. 8. 6.

Heb. 1.

That Christ
in respect of
his manhood,
is in the high-
est part of the
emperiall hea-
uens.

*Aug. in ep. ad
Dardan.*

Act. 3. 21.

restoration of all things: and so we profess in our Creede, that he sitteth on the right hand of God, from whence he shall come. (i.e. in respect of his humanity; for his Deity being every where, cannot be said to goe or to come any where) to iudge both the quicke and the dead. And therefore it is most certaine that the Body of Christ is in a place; that is, in the highest part of Heauen; which Occumenius calleth *in amplexibus uirginis*, The receptacle of him that is sent; and this the Fathers, Saint Augustine, Cyrillus Alexandrinus, Vigilantius, Theodoret; and others, haue most fully shewed and proued vnto vs: and that for these three speciall ends.

First, That we might be assured, our Saviour Christ remaineth still a true and a perfect man in glory.

Secondly, That we might know where to seeke, and where to finde our Saviour Christ: Nam *pontifex noster non utiq; in terrâ querendus, sed in calo*: For our high Priest Iesus Christ is not to be sought for in Earth, but in Heauen, saith Origen: & therefore, as S. Augustine said of Mary Magdalen, *Quid quæris in tumulo, quem adorare debes in calo?* Why seekest thou him in the grane below, whom thou shouldest adore in the Heauens above? so much better might I now say vnto many men; Alas, why seeke you Christ here on Earth in Bread and Wine, and I know not where, when as he is no where to be found in respect of his Manhood, but in Heauen? there is the place where he sitteth on the right hand of the Maiesty of God.

Thirdly, That we might know, where we shall be; for so our Saviour saith, *Father I will that they also whom thou hast given mee, be with me where I am.*

But against this it may be objected, that Christ himselfe saith, *No man ascendeth vnto Heauen, but hee that descended from Heauen*; be Some of man which is in Heauen: And therefore how shall we haue any hope, to ascend vp vnto Heauen?

Saint Augustine answereth, that we are not therefore to despair, because he ascendeth alone, i.e. by his proper strength and power; for we shall be *elevated* and taken vp by the power of Christ, who came therefore downe from Heauen, that he might carry vs vp into Heauen, that were falling downe into Hell: or as the same Saint Augustine saith, We ought therefore to be

united

Aug. l. de fide
& symbolo.

c. 6.
Cyril. in Lewis.

h. 9.
Vigilius contra
Eutych. l. 4.

Orig. in Lewis.

Aug. de tem-
pora Ser. 133.

Iohn 17. 24.

Ob.

Iohn 3. 13.

Sol.

vnited vnto him, that so it might be but *one* Christ which descended and ascended; he descended as the head of his Church, and he ascended with his whole body, which is his Church; he descended naked, and he ascended clothed with our flesh; and he descended as a husband without a wife, but he ascended married vnto his Church: and so he and vs is but *one*; one body, one flesh; *Unica nos compaginat vni*; Our vnity with him makes vs one with him: and therefore they onely shall not ascend, which are not, nor will not be made one with him: but our conuersation is in Heauen, and our life is hid with Christ in God: and therefore he might well say, *No man ascendeth, but he that descendeth*, if you vnderstand it of Christ mystically; that is, of him wholly, of him and all his members, because none but his members shall ascend into Heauen.

And so you see the place where Christ ascended into heauen: *Quomodo autem sit in celo corpus domini, curiosissimum est querere*; But to inquire how the body of Christ is in Heauen, whether sitting or standing, whether naked or clothed, which *Clementis Alexandrinus* denyeth, because the Saints in Heauen shall have no need of clothing, or how he ascended into Heauen, whether in a purple robe, as *Flodernus Nausca* supposeth out of *Esay*, whose meaning is far otherwise then *Nausca* thinketh; and many other curious questions, they are farre fitter to be buried in silence, then to be once determined by any modest Christian; because as Saint *Augustino* saith, *Non est nostra fragilitatis secretorum celorum discutere; sed est fidei nostra de dominici corporis dignitate sublimia & honesta sapere*: It is not possible for our weakness to vnderstand the secrets of Heauen; it is enough that by faith we beleeue and conceiue worthy things, and that holily and modestly concerning Christ. And so much for the explication of the first part, which is, of the *Ascension of our Saviour Christ*.

That we must be vnited to Christ, if we will ascend where Christ is.

Aug. in Psal.
122. p. 191.

Rupertus de offi. diuin. 1. 8.

Aug. Lde fide & sym.

Esay 63. 2.

Curious questions ought not to be discussed.

Idem quo sup. de fide & sym.

Branch. 2.

BRANCH. II.

CHAP. V.

Of the application of this Doctrine of the Ascension of
Christ vnto our selues, both in respect of con-
solation and imitation.

The Doctrine
of Christs
Ascension
may serue for
a double end.



Secondly, For the application of this Do-
ctrine vnto our selues, you must note
that it may serue for a double end.

- { 1. Of Consolation. }
{ 2. Of Imitation. }

First, Our Consolation is likewise two-
fold.

- { 1. That he is gone to Heauen. }
{ 2. That he is not commidfull of vs on earth. } For,

First, *Dum naturam humanam sponderis Christus importauit, credentibus celum patens posse monstrari*; Whereas Christ hath carried our humane nature vnto heauen, he hath thereby shewed, that now Heauen is open for all beleeuers, saith *Saint Augustine*, O then how much should we reioyce herat, because now onely we see indeed, which before we onely saw in hope, the Chyrophy and wand-writing of our damnation blotted out, and the sentence of our corruption quite changed: for now we see that nature, to whom it was said, *Dust thou art, and to dust thou shalt returne*, to haue gone to Heauen, and there to raigne without end. Neither are we onely made possessors of Heauen, but we doe receiue more ample, and more excellent things, by this most ineffable glory of Christ, then we haue lost by that inueterate enuy of the *Devill*: *Nam quos diabolus de Paradiso eiecit, hos dei filius in celo collocauit*; For whom Satan hath cast out of Paradise, Christ hath brought them vnto everlasting happinesse.

Secondly, As it is our comfort, that he hath giuen vs possession

Aug. in Aet.

Gen. 3. 19.

Leo in Ser. de
Ascens.

tion of heauen, so it is as great a comfort vnto vs, that he being in Heauen, is not vnmindfull of vs, that are here on earth: Indeed Pharaoh's butler forgat Joseph, when he ascended vnto his masters fauour, and so it is an vsuall thing in the world, for all great men, that haue beene raised vp of nothing, to be most vnmindfull of their poore friends and acquaintance; they hold it a point of pollicie to know them not, or at least to looke strangely and sternely vpon them: whereupon it is most truely sayd,

Asperius nihil est humili, cum surgit in altum:

None so disdainfull, none so proud, as they that haue ascended vp on high, from meane estate; but it is not so with Christ; for though he be gone vp on high from the meanest among men to be equall with God; yet there he is not vnmindfull of vs; but sitting on the right hand of God, he maketh continuall intercession for vs, and sendeth his spirit to comfort vs; for though corpus intulit Caelo, he hath placed his body in Heauen, yet maiestatem non abstulit mundo, hee leaues his spirit, which filleth all places heere on earth: for loe (saith he) *I am with you vntill the end of the world*, that is, to deliuer vs from all miseries, and to giue vs all those good things, that hee seeth good for vs: And therefore, though Abraham should forget vs, or Israel be ignorant of vs, or as Mardocens sayd vnto Queene Hester, *if thou altogether holdest thy peace at this time, and doest nothing in the world for vs, yet shall there enlargement and deliuerance arise vnto the Iewes from another place*: euen so, though we should feare men will forsake vs and forget vs, and do nothing for vs, either to deliuer vs from any troubles feared, or to helpe vs vnto any good desired, yet this our good God, which neither slumbereth nor sleepeth, though he be ascended to heauen, yet he will defend vs on earth, and hee will lift vs vp out of the mire, if we put our trust in him, hee will send vs comforts out of some other place: *Feare you not, but stand still, and see the salvation of God which he will shew vnto you.*

Secondly, the resurrection of Christ is our hope, but his ascension is our glorification; *Si ergo reliē, si fideliter, si deuotē ascensionem domini celebramus, ascendere debemus cum illo*; and therefore if we doe rightly, if we doe faithfully and deuotely celebrate and make a right vse of the ascension of Christ, then must wee

T t 3

labour

That Christ in Heauen forgetteth not his seruants here on earth.

Mat. 28. ult.

Hester 4. 14.

Exod. 14. 13.

That in heart
and affection
we should
always ascend
to Heauen.

Proverb 23. 26.

Psal. l. i.

Three things
to be consid-
red touching
our spirituall
ascention vnto
Heauen.

labour and strue to *ascend* with him: and if, by reason of the *infirmities* of our flesh, we are so *detained* and kept backe, that we cannot ascend as we would to be where he is; yet let vs indeauour to follow after, *passibus amoris, et affectu cordis*, with the *best paces* of loue, and the most earnest *desires* of our hearts: And indeede it is not the *lifting* vp of our eyes, nor the *holding* vp of our hands, that is the *right* ascending into Heauen; for this may bee, as it is many times *meere hypocrisie*, euen as the witch of Endor lifted vp *Samuell* to deceiue *Saule*, so doth this witch *hypocrisie* cause many a one, to *lift* vp their hands and eyes to Heauen, to *deceiue* the world, and to make vs beleue they are *true Saints*, whereas indeede they be *very Diuells*; but we must haue *fursum corda*, our hearts lifted vp; for this is that *chieffest place* of man, which both God and the Diuell laboreth most of all to attaine; for God saith, *Sonne gine mee thy heart*, and lift vp the same to Heauen; and so the Diuell seekes but the heart, *if riches increase, set your hearts upon them*, and therefore the heart of man is called by *Macarium deno. i. vii.* the Throne of God, or els *deno. i. viii.* the Throne of Satan; for if we *lift* vp the same to God and set our *affections* on the things that are *aboue*, then is our hearts the Throne of God; but if our *loue* and *affections* bee on the things of this world, then is our hearts the seat of the *scornefull* and the habitation of Diuells.

And therefore, that we may the better learne *how* to ascend, and to *lift* vp our hearts to God, I will desire you to consider these three things; first, *terminum*; secondly, *modum*; thirdly, *signum*.

1. The place from whence, and vnto what we must ascend.
2. By what means we shall raise vp our selues vnto God.
3. The signe whereby wee may know, whether wee haue ascended any way towards Heauen or not.

First, the place from whence we must ascend, is this world, behold saith Christ, *I leaue the world, and I goe to the Father*; so if we would goe to Christ, we must leaue the world, and neuer ennie at the prosperity of them, *quorum tellorum gloria attenditur, labes autem animorum non attenditur*, whose outward glorie we doe see, but whos inward miseries wee doe not see. And the place

place where we must ascend is, in *altum*, vnto the Kingdome of Heauen, where the eye hath not seene, and the eare hath not heard the things which God hath prepared for them that loue him.

1. Cor. 2.9.

Secondly, the meanes how to raise our selues from this valley of miseries vnto the height of Heauen, is by casting from vs, all the things that may presse vs downe, and assuming the things that may helpe vs vp: And you knowe that whatsoeuer is heauie presseth downe, and we knowe that there is nothing so heauie vpon the soule as sinne, this is like a Talent of lead: it makes the whole world to reele to and fro like a drunken man; *Atlas en ipso laborat*; and it was so heauie vpon Christ his shoulders, that in the Garden it made him to sweate the drops of blood, and vpon the Crosse it made him to crie out, *my God, my God, why hast thou forsaken mee?* and therefore, if wee would ascend to Heauen, then as *Elias* did throwe downe his mantle, and as the blinde man in the Gospell did cast off his beggars cloake when hee would runne to Christ, so must we cast off the mantle of hypocrisie and disrobe our selues of all the beggarly ragges of sinne, or els they will presse vs downe to Hell.

Nothing is so heauie as sin.

Mat. 27.46.

3. Kings 2.19.

And as wee know, sinne is that weight which keepes vs downe, so we knowe wings are the best meanes to helpe vs vp; and therefore *Dauid* prayes that hee had wings like a dove, that hee might flie away and be at rest; and Christ himselfe is said to haue fledde, *super pennas ventorum*, vpon the wings of the winde; so must wee; we must get vs wings, if wee will ascend to Heauen.

Psal. 55.6.

But what are those wings that will carrie vs thither? they must not bee (like *Icarus* his waxen wings,) the wings of pride and ambition; but as Saint Bernard sayth, they must bee,

Bern. in Ser. de asc.

- { 1. Meditatio } Consideration.
- { 2. Oratio } Prayer.

What are the wings whereby we ascend to Heauen.

Meditatio quid desit docet; & oratio ne desit obtinet; Meditation sheweth vs what wee want, and prayer obtrayneth whatsoeuer we want: but we neuer knowe our estate, because wee neuer consider in what estate wee are, and wee haue not grace, nor goodnesse, because we aske not.

Saint *Augustine* saith, { 1. The loue of God. } these wings must be, { 2. The loue of our neighbours. }

And it is not *unlike* that *loue* should carry vs vp vnto God, because *God is loue*, and *loue brought downe* God vnto men.

Huc me syderio descendere fecit olympo,

Hic me crudeli vulnere fixit amor.

And therefore, no maruell that *loue* should carry vs vp into Heauen, wherefore Saint *Augustine* sayth, that by *loue* we doe either *ascend* to Heauen, or *descend* to Hell; *quia amando Deum ascendis in Caelum, amando seculum descendis vsque ad abyssum*, because by *louing God* wee *ascend* to Heauen, and by *louing the world* we *descend* downe to Hell.

Saint *Gregory* saith, § 1. The contempt of worldly things. these wings are, § 2. The desire of heavenly things.

And this may well stand with Saint *Augustines* saying, because (as the same Saint *Gregorie* saith) *santo ab inferioribus distinguimur, quanto superioribus delectamur*, by how much the more earnestly we *loue* heavenly things, by so much we are *ascended* and *sequestred* from earthly things. And therefore if you would *ascend*, then *loue not the world*, nor the things of this world, but *set your affections on those things that are above*: and because our life is iust like a *clocke*, that vnlesse his *maight* be alwayes *wynnded vp* will soone *stand*, therefore wee must be euer *winding vp* our affections, and *weaning* them from these worldly things, and with *Noahs* doue neuer suffer the soales of our feete to rest, vntill our *hearts* and *soules* returne to him that gaue them vs.

Thirdly, for the *signes* whereby wee may know, whether we haue *ascended* or doe *ascend* towards Heauen or not, I might shew you *many*; but now take *this* for all: if things *aboue* our heads shew *greater* vnto vs then they did before, and things *beneath* vs lesser; that is an apparant argument, that we *ascend* and grow higher and higher, for so Saint *Gregorie* saith, if a man were *aloft* in the cloudes, it would appeare vnto him, *quam abiecta sunt que iam alia videntur*, how *base* are the things of this earth, which to a man on earth doe seeme so *great*; for then hee should see *mountaines* no bigger then *Mole-hills*; and the *Summe* which before, while hee was on earth, did seeme but *instar pilæ pedatis*, like a *footeball*, hee should now finde it to be a *great* and *immens* glorious body; all bodies aboue him

would

Aug. in Psal. 83.
p. 376. d. 1.

1. Iohn 2. 15.
Colos. 3. 2.

How we may
know whether
our hearts
ascendeth
to Heauen or
not.

would seeme greater, and all below him would seeme lesser :
euen so, if our hearts and affections be ascended vp to Heauen,
then surely the things of this world doe seeme vnto vs, but as
they are indeede *damnum & stercora* ; Dung and droffe, or as
nothing, and worth nothing, as *Naxianzen* saith ; and the things
of Heauen are the onely desires of our hearts, and the delights of
our soules ; but if *folia venti & flos agri*, the vanities and the
pleasures of this world, the Titles of Honour, and the confluence
of wealth, be the desires and delights of our hearts, then cer-
tainely wee are fast bound in misery and iron, wee are fastened
and fettered here on earth, and it may bee with *Golden*
chaynes , but fast inough from ascending vp to Hea-
uen.

Phil. 3. 8.

I will not indge of any : by this rule, you may all iudge your
selues, if you doe highly esteeme of the preaching and Preachers
of Gods Word ; If you make much of them that feare the
Lord, and loue good men, and a good conscience, and make
none account of this world, nor of the things of this world,
then is your heart ascended vp to Heauen ; but if not, *Nudus*
humiliatus : Thou lyest poore and miserable, fettered here in
earth, a slaue and captiue of the Deuill, and hast neede to cry
and call for Christ to lead captiuitie captiue : which is the second
part of my Text.

And so much for the Ascension of our Saviour Christ.

P A R T.

Part. 2.

PART. II.

CHAP.

*Of the victory and triumph of Christ over our enemies,
of our deliverance from them, and of our restoring
into the service of God againe.*



Secondly, Touching the victory and triumph of Christ, set downe in these words, *Thou hast led captivity captiue*; we must vnderstand that this is taken two ways.

- { 1. *Passively.* }
{ 2. *Actiually.* }

And I say first *Passively*, because our enemies must be *vauquished* before we can be *deliuered*: and therefore,

How Christ
ouercame
death, Hell,
sinne, and Sa-
tan.

First, This phrase may be taken *Passively*, for the *World*, *Death*, and *Hell*, and all other enemies of Mankinde, which Christ hath *conquered* and *led captiue*, that they should not *raigne* and *rule* ouer his seruants any more.

And thus Saint *Augustine* doth expound it, saying; *Quid est captiuauit captiuitatem? vicit mortem; mortem procurauit diabolus, & ipse diabolus de morte Christi est captiuatus*; What is he *led captiue*? but he ouercame death: for the *Diuell* had procured death for sinne, and now the *Diuell* himselfe is *captiuated* by the death of Christ. For, as *Victors* were wont to doe, to leade in triumph those *Tyrants* that oppress their subiects, or those *enemies* that they had *vauquished*, being fast bound with chaines, with their heads and feet *bare*, for their greater shame and reproach; so the *Psalmist* alludeth vnto the same, when he saith, *Thou hast led captivity captiue*; and the *Apostle* doth more cleerely expresse it, when hee saith, that *Christ hauing spoiled Principalities and Powers, hath made a shew of them openly, triumphing over them in it.*

Coloss. 2. 15.

Quest.

But here it may be demaunded, how are they *captinated*, when.

when as the *Diuell* compasseth the earth, like a roaring *Lion*, seeking whom he may deuoure; And so doth the world still oppresse vs; our flesh lusteth against the spirit, and *Death* still raigneth ouer vs all?

1 Pet. 5. 8.

I answered, that *Christ* hath destroyed their *Power*, hee hath taken away their *strength*, and hee hath quite subuerted the *Kingdome of sinne and Satan*, and taken away the sting of death: and yet they compassse about, not as hauing any power ouer vs, but as a *Lyon* tyed will teare vs in pieces, if he can catch vs within his clawes; so will sinne and Satan, if wee yeeld vnto them; for though *Christ* ouercame all our enemies, yet hee hath not quite taken them out of our wayes, but left them as it were aliuie, though bound, that we might still beware to come within their reach, if we would escape their teeth; and therefore wee say that sinne is so taken away, that it doth not raigne ouer the Saints, though perhaps through their negligence, it doth often wound them; so *Satan* is bound, though like a bridled horse, he often fumes against vs, and sometimes bites vs too, if we beware not of him; and so death is swallowed vp into victory, and the sting thereof is taken away, so that it can neuer hurt the Saints of God, though it layes them stil into a sleepe, because they shall all awake at the last day.

Reff.

1 Cor. 15. 54.

But if sinne and Satan and the lust of the flesh haue such power ouer vs, as that the sinne is no sooner suggested, but wee are presently delighted with it, and are led by the same, as an ox vnto the slaughter, carried as it were by a silken thred, very easily to commit the same, without resistance; then certainly our enemies are not captiuated, but doe still rule and raigne ouer vs. It is a fearefull and a dolefull case, to liue vnder the gouernment and subiection of a Tyrant, who *Dionysius*-like will giue men to be meate vnto his horses, or *Nero*-like will cause his seruants to commit *immane* cruelties; and yet sinne is worse then these; because it causeth vs to doe fearefull and most odious Acts, and then it giues vs as meate, like fagots to be eaten and deuoured of *Hell*-fire: And yet behold the wofull state of a sinnefull man, for he is the slave of sinne, bound for Hell, and subiect to the Diuell; and yet for all this, he reioycest as a foole that goeth to the execution place, and hee cannot indure the man that speaketh against

How the wicked are still in their enemies hands.

That is a most lamentable thing to liue vnder the tyranny of sinne.

against his Master the Diuell, but his desire is, to liue still in his captivity.

And this sheweth, that his enemies are not captinated; for if the world were subdued vnto vs, then could it not so easily command vs, if sinne were captinated, then could it not so often overcome vs, and if Satan were bound, then could he not so easily preuaile against vs: and therefore, though these enemies are so captinated, that they can no wayes hurt the godly; because they haue no power ouer them, to make them either to delight in sinne, or to desire the vanities of this world; yet they are still loose, and they doe still rule ouer the children of disobedience. And the beholding of the liues both of the Saints and sinners, will sufficiently shew this truth vnto vs; that they are captinated, as that they are not able to touch the one, and yet so free and so powerfull, as that they doe raigne and rule as Tyrants ouer the other. Behold an *Yfurer* and a *Drunkard*, a *Whoremonger*, and such like, how Satan leads them as his *slaves*, and transformeth them from men to be very *beasts*; but if you look into the liues of the Saints; you shal see that neither the pleasures of sinne, nor the vanities of the world, nor yet all the power of darknes can once moue them, or at least remove the from their most holy purposes, because Christ hath overcome all their enemies, and hath led captivity captiue.

Secondly, This phrase may be taken actively for them that were held captiue by Satan, and were deliuered out of his hands by Iesus Christ, and so freed from the bondage and the slavish seruice of sinne, and reduced into the glorious liberty of the Sonnes of God: and thus Saint Augustine expounds it, saying: *Ipsos homines qui captiui tenebantur appellauit captiuitatem*; That by captiuitie he vnderstandeth those men that were Captiues to the Diuell; and so their captiuitie is happy, because they are taken for their good, euen as Christ said vnto Saint Peter, from henceforth thou shalt catch men; *Captiuati ergo quia capti*, they are therefore captinated, because they are caught, and put vnder the sweet and easie yoke of Christ: and so they are deliuered and made free from the seruice of sinne, whose slaves and captiues they were before, and they are made the seruants of Righteousnesse: and therefore in this captiuitie, in this seruice, and vnder this yoke; *Non sunt milia plorantium, sed milia letantium*, There

The Saints are freed from all their enemies,

Rom. 8.

Christ deliuereth vs from Satan, and placeth vs in his owne seruice.

is none that weepeth, there is none that mourneth, but we doe all reioyce and sing the songs of Sion: Because the Lord is amongst vs as in the holy place of Sion.

Psal. 68. 17.

But they that are still so held by sinne, and such slaues vnto their lusts as that they doe no workes of Righteousnesse, they are not as yet freed by Christ, nor taken away from Satan, for they that are carred by Christ and deliuered from the bondage of the Diuell, haue taken vpon them the yoke of Christ, and they doe finde that easie and light, that as a man is able to runne, which is vnloosed from his bands wherewith he was tyed, and vnburthened from that waight wherewith he was pressed downe, so they are able to runne the way of Gods commandements, when God hath set their hearts at liberty. And therefore they that finde themselves unwilling or vnable to doe the seruice of Christ, surely they are not yet rescued from Satan, nor put vnder the yoke of Christ; for here you must note that they are not so deliuered from the captiuitie of Satan, as that being freed from him, they may freely goe, and doe what they list; but as the very phrasetheweth, *Thou hast led captiuitie captiue*, they are taken away from the captiuitie of Satan, and from the seruice of sinne, and put vnder the yoke of Christ, to doe seruice vnto God, i.e. they are captinated and taken for the seruice of Christ: because this is the rule of warre; *Preserue thou me and I will serue thee*, saue mee from the tyrant, and I will be thy seruant. And therefore if they bee not captiues vnto Christ, i.e. if they doe no seruice vnto God, they are still captiues vnto Satan, and Christ as yet, hath not led this captiuitie captiue.

Psal. 119.

We are not
so freed from
Satan, that
wee may
doe what we
list.

And so all men may know hereby, whether they be captinated vnto Christ or not; for if their understanding be captinated to yeeld vnto the diuine truth, many times contrary vnto the rules of humane reason; and if their desires and affections be onely placed on heauenly things, to doe what pleaseth God, and not what is pleasant vnto flesh and blood, then are they taken into the seruice of Christ; but as that man can be hardly saide to be taken into the seruice of any one, if he doth no seruice vnto his Master, nor any thing that is pleasing or acceptable vnto him; euen so they cannot be saide to be taken into the seruice of Christ, that apply no time to doe the will of Christ.

And

He that serueth not Christ, is not freed from Satan.

1 Cor. 15. 25.

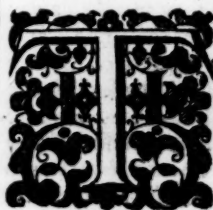
And thus you see how Christ hath vanquished and triumphed ouer all our enemies. he ouercame the world, he bound the Deuill, he spoyled Hell, he weakened Sinne, hee destroyed Death, hee walked vpon the Seas, he rose out of his graue, he contemned all honours, he ascended into Paradise, he opened the gates of Heauen, and he sitteth on the right hand of God, ruling and raingning untill he hath put all his enemies vnder his feet. And so much for the Victory or Triumph of Christ.

3. Part.

PART. III.

CHAP. I.

Of the speciall ends why Christ ascended into heauen, and of the gifts which he giueth to edifie the Church.



Hirdly, touching the bounty of Christ, set downe in these words, and he gave gifts vnto men, we must first reconcile the difference betwixt the Prophet and the Apostle about the same; for Dauid saith, thou hast receiued gifts for men, and Saint Paul saith, he giueth gifts to men: and I answer that if we vnderstand it literally, Dauid receiued gifts, which for feare of his power were freely offered vnto him: and if we vnderstand it mystically of Christ, we finde the saying of both to be true; for the Apostle speaketh of the things which Christ doth, as God, sending forth the holy Ghost, and bestowing gifts on men; and the Psalmist speaketh of him according to that which the same Christ doth in his body, which is his Church. Thus no doubt (saith Saint Augustine) but as he is persecuted in his Church, so accipit in membris qua dona membra eius accipiunt, he receiued, and receiueth gifts in men, for whatsoever is done to them that beleue in him, the same is done to him: or else we may say, that the Son of God as he was man, receiued those gifts from his Father, which

August. in Psal.
67. p. 289. a. i.

which hee was afterwards to distribute, and to giue vnto his Church: for so we reade, that he being exalted, and hauing receiued of the Father the promise of the holy Ghost, hee hath shed forth this which we now see and heare; and so the originall word which the Psalmist vseth, signifieth to receive that which wee must presently distribute, saith *Mollerus*: and therefore the difference is soone ended, and the matter in both is true, he receiued gifts, and he gaue those gifts to men: for wee finde (as *Bonauenture* tels vs) that our Sauour ascended for foure speciall ends.

First, to receive his kingdome, as himselfe intimateth vnto vs in the nineteenth of *Luke* and the twelfth verse.

Secondly, to make vs the more earnestly to long for him; *Quia abiit & occultat se Deus, ut ardentius queratur a nobis*, because God doth therefore hide himselfe from vs, that he may be the more earnestly sought of vs, saith Saint *Bernard*.

Thirdly, to prepare a place for vs; for though in respect of Gods purpose, it was prepared for vs before the beginning of the world; yet in respect of the effecting and bringing to passe the said purpose, it was specially prepared for vs by Christ; because he removed all hinderances, and made way for vs to enter into glory,

1. by appeasing his fathers wrath;
2. by cleansing our consciences from dead workes;
3. by opening vnto vs the gates of heauen; and,
4. by making continuall intercession for vs;

As *Bonauenture* speaketh.

Fourthly, to send downe his holy Spirit vnto vs; for so our Sauour saith, *It is expedient for you that I goe away; Quia nisi dederitis quod amatis, non habebitis quod desideratis*; for vnlesse I goe away, the comforter will not come vnto you; but if I depart, I will send him vnto you: for now (saith *Tertulian*) *Gratum quoddam commercium inter caelum & terram existis celebratum*, a most gratefull exchange, and a friendly louing bargaine was made betwixt heauen and earth, that to the inhabitants of heauen should be giuen the flesh of Christ, and to vs on earth should be bestowed the comforts of Gods holy Spirit: and so the Spirit of God should remaine with vs on earth, and our,

Al. 2. 33.

Mollerus in Psal. 68.

Christ ascended for foure speciall ends.

Bernard in cant.

Ioh. 16. 17.

Tertul. Ide carnis Christi.

flesh

Why Christ
would not be-
stow his gifts
on men before
his ascension.

1 Kings 11.

Aug. de verbis
domini p. 63. b.
1. to. 10.

flesh should dwell with them for ever in heaven; and then all things to be common betwixt vs eternally: and therefore he did not send his Spirit vnto vs before he had ascended into heauen, *non propter impotentiam, sed quia habuerunt corporalem presentiam*, not in respect of any impotency that he could not doe it, but because we had his corporall presence; and because as the raine doth not descend vntill the mist and dew doe first ascend, so the gracious raine of Gods Spirit, did not fall vpon Gods inheritance to refresh it when it was weary, vntill this fruit of the wombe, which was as the dew of the morning had first ascended into heauen: but as when that little cloud like a mans hand, did rise out of the sea, there was a sound of much raine, so when that humble flesh of Christ was ascended out of this world into heauen, then he gave gifts vnto men.

But what are these gifts which he giueth, Saint Augustine saith, it is his holy Spirit: *Tale donum qualis ipse est*, such a gift as himselfe is: for he gave himselfe, and he giues a gift equal to himselfe, because the gift of Christ is the Spirit of Christ; but heare the Apostle saith, hee gave gifts, and not a gift: and therefore though I doe confesse, that this holy and blessed Spirit is the auther and fountaine of all gifts, by whom wee haue remission of sinnes, subiection of our enemies, and all other gifts of grace and glory sealed vnto vs; yet I say that the Apostle herein meaneth not so much the spirit himselfe, as the gifts and graces of his Spirit. And therefore that wee may the better vnderstand the fulnesse of this point, of the bounty of Christ, we must consider these foure speciall things.

Foure points
to be conside-
red.

1. What manner of gifts they are.
2. What gifts are here meant.
3. How he doth bestow them.
4. On whom he doth bestow them.

First, that the
gifts of God
are free gifts.

For the first, wee must know that they were *gratis*, free gifts; & the words, *dedit, & dona*, he gaue them, and he gaue them as gifts, doe sufficiently declare: or otherwise, *si premeruerunt tum emissi, & non gratis accepisti*, if thou hadst done any thing to deserue these gifts, then hadst thou bought them, and not freely receiued them; and God had sold them, and not giuen

giuen them: and so they had beene *premia, non dona*, rewards for thy good *deedes*, and not gifts of his meere grace: but this point is so cleere that I neede not stand on it: *Freely you haue receiued*, saith our Saviour, *freely giue*; for euery one may take of these waters of life freely, and may haue these gifts, like *Esayas* milke, without money or monyes worth.

Matth. 10. 8.

Esa. 55. 1.

For the second wee must note { 1. *Temporall*.
that the gifts of God are either { 2. *Spirituall*.

Secondly, the
the gifts of
God are of two
sorts.

First, The *temporall* gifts he gaue vnto all sorts of men, as well before as after his *ascension*; for wee must note that euery thing which we haue is a gift that we haue receiued from God, because (as Saint *Iames* saith) *Euery good thing, and euery perfect gift is from above, and commeth downe from the Father of lights*.

All that wee
haue is from
God.

Secondly, the *Spirituall* gifts of God are of two sorts,

- { 1. *To edifie the Church.*
{ 2. *To sanctifie our soules.* }

First, Those gifts which he gaue *to edifie* the Church, the *Apostle* setteth downe in the eleuenth verse, saying, *Hee gaue some Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, for the perfecting of the same, for the worke of the Ministry, for the edifying of the body of Christ*: wherein we see that by the gifts whereof the *Apostle* speaketh in these words, are vnderstood either,

Ephes. 4. 11.

The gifts that
Christ bestow-
eth to edifie
his Church,

- { 1. *The Ministers of the Church*: or, (take it,
2. *The gifts wherewith the Ministers are indued*: or rather as I
3. *Ministers indued and qualified with such gifts as are necessary*
for the gathering together of his Church: which are specially,

- The gifts { 1. *Of Tongues.*
2. *Of Knowledge.*
3. *Of Charitie.*
4. *Of Constancy and Perseuerance.*
5. *Of Contempt of all worldly vanities.*
6. *Of perfect power.*

Gifts requisite
for Preachers.

First, The gift of *tongues*, i. e. that as by the confusion of tongues the world was diuided at the building of *Babel*, so

First langua-
ges and readi-
ness of speech.

by the helpe of the Preachers tongues the world might bee re-
vived and made one sheepe-fold in the building of Gods
Church. Secondly, that these men might not offend in their
tongues. Thirdly, that they might be the better able to teach
profound and heavenly doctrine, which they that want the
tongues or languages cannot so easily attaine unto. And fourth-
ly, that none might bee able to resist the words of their
mouthes, as our Saviour saith, *I will give unto you a mouth, or
tongue, which your adversaries shall not be able to withstand.*

Luke 12. 11.

Secondly,
Knowledge.

John 16. 13.
*Perfecta virtus
non est sine cog-
nitione veritatis.*
Bernard.

Secondly, the gift of Knowledge, whereby they might know
all truth, not of pollicke and state matters, but of all truth ne-
cessary for this office; to edifie the Church, which is the chie-
fest knowledge that wee should aime at: or else all truth euery
way, because they should know him which is all truth, i. e. Je-
sus Christ, and I desire to know nothing else: I will bee con-
tented to be accounted a foole in all things else, so he will give
me this gift only, to know him alone.

Thirdly, Cha-
rity.

1 Cor. 8. 1.
Hugo de S. Viſ.
mſc. l. 1. tit. 73.

Thirdly, the gift of Charity, *Quia querentes verum & non bo-
num, non inveniunt summum bonum*; because knowledge without
charity puffeth vp, and the seeking to know the truth, and not
labouring to be good, will neuer bring vs to the chiefest good:
and because of all men wee are most hated and slandered, and
haue all occasions offered vs to make vs hate all wicked men;
therefore God diffuseth this gift of love and charity into our
hearts, that notwithstanding all our indignity, we doe still love
them better then they doe love themselves, and doe spend our
whole time to doe them good, and are ready to lay downe our
lives for the brethren.

Fourthly, Con-
stancy.

Reuel. 2. 10.

Rom. 8. 39.

Fourthly, the gift of constancy and perseverance; because as
knowledge and euery other gift without charity is nothing
worth, so charity and all other workes without perseverance
will auaille vs nothing; because we must bee faithfull unto
death, if we would haue the crowne of life: and therefore God
doth give vs this gift of Constancy, to continue so in our voca-
tion that neither want, nor contempt, nor life, nor death, nor
any other thing shall separate vs from the love of God which is in
Christ Iesus.

Fifthly, con-
tempt of vani-
ties.

Fifthly, the gift of contemning worldly vanities, for seeing it
is

is the property of the world to esteeme of vs no better then of the *scumme and off-scouring of the world*: euery one of vs (except hee be great in wealth and honours) is *contemned* of his owne *kinred*, of his owne people, in his owne house where hee dwelleth, and of those very men whom he *teacheth*, and for whom, as a *burning light*, he *consumeth* himselfe, that they should not bee *consumed* with sinne; therefore the Lord giueth vs this *gift and spirit*, *contemnere contemni*, to despise all contempts, and to regard none of the *vaine and variable* things of this wicked world.

Sixtly, the *gift of perfect power*, that to the penitent and dejected, to the humble and contrite hearts, they might open the gates of heauen, and let them in, in despite of all the deuils of hell: and that against the *obstinate and rebellious* sinners, they might *close and shut* the same, that notwithstanding all their *wealth and wit*, their *strength and power*, they may be *excluded* out of the ioyes of heauen.

And so these are the *gifts*, *Ministers* indued with these *gifts* which God giueth vnto his Church, for the *gathering together* of his Saints: And indeed, howsoeuer the world *vilipendeth* them and (as the Prophet saith) doth make but a *jesting song of show*, yet if we truly obserue it, wee shall easily finde it, that among all the gifts of God, which he now giueth vnto men from heauen, the sending of *faithfull and able* Ministers indued with these gifts, to discharge their duties, is the *chiefest gift*, and doth obtaine the chiefest place: for alas, without them, what were we? *unbaptized*, still wallowing in our sins and filthinesse; *untaught*, still inuolued in ignorance; *unumited* to Christ, still chained in the hands of Satan, without *profession*, without *religion*, without *God*. And therefore it was not without *cause*, that our Sauour exhorteth vs to *pray vnto God*, that he would *send forth labourers into his vineyard*, for otherwise hee knew that in a very short time it would grow *wilde*, and in stead of *grapes*, to bring forth *wilde grapes*, in stead of *mercy and iudgement*, to bring forth *cruelty and oppression*, and in stead of *piety and religion*, to bring forth nothing else but *idolatry and superstition*.

It is reported of *Phillip King of Macadon*, that he sent vnto

Sixtly, Perfect power.

Matth. 16. 19.

What a great gift it is to bestow able ministers vpon this Church.

Matth. 9. 38.

the *Athenians* to send him all their Orators of *Athens*, and he would ever live in league and peace with them; and the wise Senators being ready to deliver those learned men into the hands of their mortall enemy, *Demosithenes* said vnto them, that on a time the *Wolues* said vnto the *Sheepe*, that they conceived no ill thought against them, but only for retaining those dogs which were their deadly enemies, and oftentimes barked against themselves, which were their feeders; and therefore if they would deliver vp their dogs into their hands, they should free themselves from their barking, and they would become their patrones and defenders: whereupon the *sheepe* being glad to be rid of their dogges, and deeming themselves happy to be at peace with the *wolues*, they presently delivered vp all their dogs vnto the mercies of their enemies, and they were incontinently consumed; but within a very little while after, the *wolues* began to picke quarrels against the silly *sheepe*, and in a short space denoured the whole flocke: even so saith *Demosithenes*, if you deliver vp your Orators, for the fauour of King *Phillip*, you shall speedily finde, that he will deal with you as the *wolues* dealt with the simple *sheepe*; whereupon they resolved to keepe their Orators.

The cruelty of Satan to destroy the preachers, and his subtilty to deceive the people.

Now Satan deals with our people, as King *Philip* did with the *Athenians*; hee tels them that the *Preachers* bee the onely dogs that he hates, the onely men that burke (and often bite) against them, which by their tithes and offerings they doe maintaine; and therefore he perswadeth them to betray their *Preachers* into his hands, and to persecute them with their furies; and if they doe so, hee promiset all peace and content vnto them; but when hee hath once preuailed to destroy our bodies, he will soone destroy their soules and bring them into hell fire: and therefore it were well for them, if with the *Athenians* they would beware of their subtile and cruell enemy, and make much of them which with the hazard of their owne liues doe continually watch for their soules.

CHAP. II.

*Of those speciall gifts which God giueth vnto his children,
for the sanctifying of their soules, and principally of
Faith, Hope, and Charitie*



Secondly, those gifts which hee giueth to sanctifie our soules are of diuers sorts; for as S. Gregorio saith of Gods presence, *gradus presentie diuina constituendi sunt*, there are certaine degrees of the same, *quia licet omnia tangit, non tamen aequaliter omnia tangit*; so wee must conceiue of the giuing of Gods graces, that although he giueth the same vnto many men, yet he giueth them not after the same manner vnto all men: and therefore, we say that Gods gifts are either;

- { 1. Common, } or that God giueth these gifts two
 { 2. Speciall, } manner of waies, either;
 { 1. After a generall } manner:
 { 2. After a speciall }

First, the common graces and gifts of God, or those graces which hee giueth out of his generall respect and loue vnto man; are giuen many times aswell vnto the wicked as vnto the godly: and therefore in that respect, all those that professe Christ Iesus, & which haue these generall gifts, are promiscuously called and taken for the Saints of God here in this life, and cannot indeed bee discerned or distinguished by any man, from those that are the true elected Saints: for God onely knowes who are his, and wee may not so much as guesse who they are; for wee are prohibited to iudge of them, because wee cannot possibly know them.

Secondly, the speciall graces and gifts of God, or those graces which he giueth out of a speciall respect and loue to some men more then others, (for I can finde no specificall difference betwixt the gifts that he giueth vnto the elect, and those graces that he giueth vnto many of the reprobates, but the same gra-

Gregor. Hom. 3.
in Ezech.

The graces
that Christ
giueth to san-
ctifie our soules
are two fold.

First common.

Secondly spe-
ciall.

We cannot
tell who are
indued with
the speciall
graces of Gods
spirit.

Every one
ought diligent-
ly to examine
what graces
he hath.

ces in a more *perfect*, & after a more speciall manner) are only giuen vnto the elect, whereby they are *preserued* and kept in the fauour of God, vntill their *last* breath.

But to nominate which are those *common* graces and gifts which Christ after a *generall* manner giueth vnto all, or *most* of the *professors* of his name, and which are those *speciall* gifts which out of his *speckall loue* he giueth onely vnto his *elect*; or *directly* to set downe the *specificall* notes and differences, how to *discerne* and know the one from the other, and to *distinguish* in whom each of these sorts may bee found (as some haue *venterously* attempted to doe) seemeth vnto mee to bee none other thing then to shew who are *elect*, and who are *not*: for whosoeuer hath but the *common* gifts cannot bee saved, and whosoeuer hath the *speciall* gifts of God shall not be damned.

Yet I demie not, but by the *diligent* search into the nature and extent of these graces and gifts of God, and by the *fruits* and effects of the same, every *particular* man may know, whether he hath them yet or not: for the *spirit* of man (if man would *search* out his spirit) may know what is in man: and therefore, not that we should *iudge* one of another, who hath these *speciall* gifts of God, and who hath them not, but that *euery* man by searching his *owne* heart, may know if hee hath them, to his comfort; or, if hee hath them not, that hee may earnestly *labour*, by prayer to God, to *attaine* them; I will a little speake of these *speciall* gifts and graces of saluation, and shew how farre they doe *exceede* those *common* graces of the onely outward professors.

The *Schoolemen*, all as it were with one consent, doe *distribute* the gifts of the holy Ghost into these seauen *speciall* graces; *viz.*

- | | | |
|--------------------------|-----------------------------|----------------------------------------------------------------------------|
| 1. <i>Wisdom.</i> | 5. <i>Knowledge.</i> | I neede not, (and
my purpose is not)
to stand vpon each
of these. |
| 2. <i>Vnderstanding.</i> | 6. <i>Pietie.</i> | |
| 3. <i>Counsell.</i> | 7. <i>The feare of God.</i> | |
| 4. <i>Fortitude.</i> | | |

Aquinas and his followers, haue *excellently* and *largely* inough handled each one of these excellent graces; but I meane to *contract* all into a fewer summe, and as *Saint Paul* faith, to shew you a *more excellent way*: for though it be *most* true,

true, that Saint *Hierome* and Saint *Bernard* say, that as vices goe by *troupes*; so the graces of God doe so *assemble* themselves and *cohere* together, that he which hath *one* hath *all*, and hee that wants *one*, wants *all*, i.e. he that hath *one* in any measure of perfection hath the *seeds* of all the rest, (as *Bellarmine* saith) whereby as occasion serueth, he can put them, being but stirred vp by grace, into execution. They are not onely like those diuine sisters, like one another, but they are also *linked* and *chayned* together like the indissoluble linkes of a golden chayne; yet I say that the *chiefest* graces which I finde, and the *surest* gits to bring vs vnto life, are *those three* whereof the *Apostle* speaketh, *Faith*, *Hope*, and *Charitie*, for as the *Psalmist* saith, *hee that doth these things shall neuer fail*; so I may be bold to say, he that hath these gifts shall neuer fail.

First, Faith is distinguished by the schooles to be foure. folde,

{ 1. *Historicall.* } { 3. *Temporarie.* }
{ 2. *Of miracles.* } { 4. *Insisting.* }

The first is common to the diuels aswell as to men: for the word *crede* hath diuers significations, as *credo in te*, I know to whom I haue trusted. *credo in te*, *re*lie not vpon the people; but commonly in Scriptures it signifieth to assent, as *crede in deum*, with the heart we beleue vnto righteousnesse; *crede in deum*, *Abraham* beleueed God. *crede in deum*, and I partly beleue it, saith the *Apostle*: and in this respect the *Apostle* saith, the diuels beleue; for wee beleue what wee know; & *demonis Deum & pagani credunt*, and the very diuells doe know God, saith Saint *Augustine*, and they know *Christ*, *Act. 19. 34. Mar. 8. 29.* and they know the *Scriptures*; for they *alleged* the same to *Christ*; and they know the *Gospell*, and haue called it *via*, the way of saluation; and therefore they must needs beleue, *quis fides est cognitio eadeque certissima, in quantum intellectus determinatur ad aliquod cognoscibile*, because faith is the most *surest* knowledge of things, and wee cannot choose but beleue what wee doe certainly know: And Saint *Augustine* comparing the confession of Saint *Peter*, *thou art the Christ the Sonne of the liuing God*, and the confession of the diuell, *I knowe who thou art, even that holy one of God*, saith; that although Saint *Peter* was commended, and the

Hieron. in 8. pist. 28. de pass. dom.

42.
Bellarm. de grat. & lib. arb. l. 5. c. 3.

Forma est non omnibus una, nec diuersa tamen, qualem decet esse sororum.

1. Cor. 13. vlt.

First, of Faith.

James 2. 19.

Aug. de cognit. vtriusque. c. 37.

Mat. 16. Mar. 8. 1. Aug. de unico bapt. c. 10.

Idem. tract.
10. in Ep. Ioh. n.

diuell rebuked, yet in *utrisque non falsas sed vera, non detestanda sed approbanda est*; the confession was true in both; and therefore the faith of the diuels in respect of the object must needs be a right and a true faith.

A doctrine to confound wicked liuers, who as Saint *Augustine* saith, *peiores et sardiores sunt quam demones*, are farre worse then the diuells, for he beleeueth and trembles, but the wicked euen as *Nero* when *Seneca* dissuaded him from his villanies, and perswaded him so to carie himselfe, *ut facta superi semper comprobent sua*, as that the Gods might alwayes approve his actions, answered like a dogged Athiest, *stulte verebor esse, cum faciam, deos*? thou foole, dost thou thinke, that I feare or beleue, when I doe these things, that there are any gods? so doe they scarce beleue there is any God; for if they did, I wonder that with the diuells they doe not tremble.

Mat. 7. 21.

Tit. 1. 1.

1. Iohn 5. 4.

Iohn 3. 15.

The second and third kinde of faith; that is, the faith of miracles, and the temporarie faith, which beleueth for a time, and then falleth away, they are likewise common vnto the wicked, as well as vnto the godly; for they doe not onely beleue the Law and the Gospell, with an hystoricall faith, but they may also doe many miracles, as our Sauour testifieth.

The fourth is onely proper vnto the true Saints of God, and it is called, *fides electorum*, the faith of Gods elect: a faith that ouercommeth the world: and a faith which cannot perish. If any man would know whether hee hath this faith or not; hee must looke into these two things,

- { 1. His workes. }
{ 2. Perseuerance. }

Greg. 12. bo. 22.
in 640. Et seq.

For first this is called, *fides operans*, a faith that worketh, and that worketh by *charitie*; and therefore Saint *Gregory* saith, *Quantum credimus tantum amamus, & tantum quisque operatur, quantum credit*, that a true beleeuer loues as he beleueth, and worketh as he loueth; and Saint *Augustine* excellently saith, that *credere in deum est credendo amare, & amando in eum ire*; to beleue in God is by beleeuing to loue him, and by louing him to bee vnited and made one with God; so that, to haue this true faith in God, is to loue God, and to doe the will and Commaundements of God.

And

And secondly, this faith is a continuing and persevering faith, such as will continue vnto the end. These are the two mayne properties of the true saving faith.

Secondly, *Hope* is a patient expectation of the thing that we beleue, and it is not onely inseparably ioyned vnto faith, each one hauing respect to other as the two Cherubims looking on the Mercie Seat, but it hath such great affinity with faith, as that the one can hardly be discerned from the other.

Yet I finde they differ in three respects, $\left. \begin{array}{l} 1. \text{Of order.} \\ 2. \text{Of object.} \\ 3. \text{Of office.} \end{array} \right\}$ for,

First, though as the fire and the light in respect of time doe appeare together, so all graces are infused together; yet as the fire is before the light, because the light is caused by the fire, so Faith, saith Alexander de Hales, in respect of causality, because all graces flow from it, is the mother grace, and the root of all the rest; and therefore faith is the ground of hope, and doth alwayes precede the same, in which respect Saint Augustine saith, *Sicut in radice arboris nulla apparent pulchritudinis species, &c.* As in the root of a tree there appeareth no shew of beauty, and yet what beauty or goodnes soeuer is in the whole tree, the same proceedeth from the root; euen so (saith he) what vertue or goodnesse soeuer sheweth it selfe in any man, it doth all spring from the root of faith.

Secondly, *Obiectum fidei adequatum est omne verbum Dei in genere*, the object of faith is the word of God, the object of hope, is *res verbi*, the promise of God, and the goodnesse of God; faith beleueus there is a Heauen and a Hell, hope onely looks for good things, and faith is of things past, things present, and things to come, but hope is onely of things to come.

Thirdly, the office of faith is to tell vs what we must beleue, but the office of hope is to tell vs how we must patiently abide, and looke for what we doe beleue.

And wee finde hope to bee either $\left. \begin{array}{l} 1. \text{Humane.} \\ 2. \text{Diuine.} \end{array} \right\}$

The first is many times fallible, *Nam multa prater spem scio multis bona euenisse, & ego etiam qui sperauerint, spem decipisse multos*, for as many things doe happen to many one beyond their

Secondly, of Hope.
Luther. in gal. de
3o 5.
Exod. 25. 20.

How Hope differeth from Faith.

Alexan. de Hal.
p. L. 12. M. 3.
ar. 2o.

Alsted. 888. theol.
log. l. 3. dec. 17.

Hope two fold.

Plaut. rud.

First, Humane hope.

their hope, so their hopes doe deceiue many one, and as the Poet saith,

Fallitur augurio spes bona spe suo.

They doe deceiue themselves by their owne hope: and yet this is an exceeding great helpe vnto men in all their actions; *Spes seruat afflictos*, and this is the chiefeft stay vnto afflicted mindes: *Nam Fortuna innocenti deserit sepe, spes nunquam*: for when fortune forsaketh many times an innocent man, yet his hope will neuer leaue him: but as the Poet saith,

Iam mala finissem Letho, sed credula vitam

Spes fouet, & melius cras fore semper ait;

Hope still doth promise better fortunes vnto him: and therefore this is a most excellent vertue; though like other humane vertues it is defective in many points; as first, in respect of the things that they hope for, wealth, honours, and such like; So Alexander having given away almost all that hee had in Greece, and being demanded what hee left for himselfe, said hope; i. e. of more honours and kingdomes: and secondly, in respect of the cause from whence they doe expect these things, from themselves or such like, but not from God; whereas indeed, that man is accursed which putteth his hope in man, *quia de Creatore desperare est, spem in creatura ponere*; because that to hope in man is to forsake our God. But,

Jerem. 17. 5.

Secondly, diuine Hope.

Psal. 22. 4, 5, 6.

Prou. 14. 32.

The second, i. e. the diuine hope which is wrought in vs by the Spirit of God, is infallible: for whosoener hopeth in him, shall neuer be confounded; The wicked (saith Salomon) shall be cast away for his malice, but the righteous hath hope in his death; and what can be more then this? for many things doe discourage vs in death; for the dying man seeth his body is weak, his friends weeping, his Physicians despayring, and his conscience shewing him the Catalogue of his sinnes: O wretched man that he is! who shall comfort him? yet hee whose hope is in the Lord his God, doth euen then see the heavens open, and the Angels ready to receiue him; and though he knoweth his body is to be laide in the graue, yet doth his flesh rest in hope: and therefore what can be sweeter then hope? O dearly beloved, remember what the Psalmist saith, *blessed is the man whose hope is in the Lord his God.*

But

But here you must know, that all kindes of hope in God, makes not all men happy ; for there is a *bold* and a *presumptuous* hope, a hope of wicked hypocrites that liue in sinne, and yet doe hope for heauen.

And therefore wee must distinguish that there is a two-fold hope in God,

- { 1. *Karā dīkās*, an opinionatiue hope. }
 { 2. *Karā alidīu*, a true infallible hope. }

The first is the hope of wicked men, and this shall melt away like a winter snow, for *the hope of the wicked shall perish* ; they may looke for much, but they shall haue nothing.

The second is the hope of the righteous, and this shall neuer perish, because it is grounded vpon a good foundation ; that is, the promise of God to them that feare him ; for so the Psalmist saith, *qui timetis Dominum sperate in illum*, you that feare the Lord hope in him : And therefore if you would be sure to haue the true hope in God, then feare the Lord ; because the *testimony* of a good conscience must be the ground of hope ; for so Saint Paul sheweth, euen by his owne example, saying, *I haue fought a good fight, and I haue kept the faith*, there is the ground, and therefore is laid vp for me the crowne of righteousness, and there is the Anchor of his hope cast vpon that sure foundation ; and hee that shew hopeth in God is truly happy.

Thirdly, Charity is *rectissima animi affectio*, the rightest affection of the minde, whereby wee loue God for his owne sake, and our neighbours for Gods sake ; and as Saint Augustine doth obserue, it is proper onely vnto the Saints of God, because as Saint Chrysostome saith, charity is *optimum amoris genus*, the best kinde of loue ; and therefore Saint Augustine saith, that *habere omnia sacramenta & malus esse potest, habere autem charitatem & malus esse non potest*, a man may be partaker of all Sacraments, and be wicked, but to haue charity and to be wicked is vnpossible : and Saint Paul saith enough in the praise of th is most excellent grace: to write *Iliads* after Homer, were to commend it after him, and therefore ile say no more but what Saint Augustine saith, *charitas est qua vincit omnia, & sine qua*

Euery hope
maketh not
happy.

Iob 8.
Prov. 10.
Wisd. 5.

True hope
springeth from
the true feare
of God.

Thirdly, of
Charity.
Aug. de doctr.
Christi.

Christ. hom. de
char.

non valent omnia, charity is that which ouercommeth all things, and without which all things will auaille vs nothing, because as the Christian Poet saith,

Christicolas veros exprimit unus amor.

It is loue and charity alone that proues vs to bee true Christians.

Well then, wouldest thou *know* thy state? whether thou beest in the state of grace or not? thou needest not to *ascend* to heauen and *search* into the secret councill of God, to see whether thy name be written in the booke of life, but *descend* into thine owne heart, and see whether thou hast *perfect charity*, both towards God and man: for if thou louest God with all thy heart, and thy neighbour as thy selfe, I dare assure thee that in all the booke of God, I could neuer finde yet a *surer* note, or a more *infallible* signe of our eternall saluation then the same; For hereby we know (saith the Apostle) that we are passed from death to life, because we loue the brethren; and, hereby shall all men know that you are my Disciples, (saith our Saviour) if you loue one another: but if thou louest not God, or if thou louest not all men, say what thou wilt, doe what you will, lift vp thine eyes, hold vp thy hands, and pray in euery corner, yet I know no signe thou hast of sauing grace.

But here you must obserue, that all kinde of loue towards God and men, will not serue our turne; for there is a *generall* kinde of loue to God, which all *wicked* men in respect of their being, and that *manifest* good which they receiue from him, doe beare towards God; and there is a *speciall* loue to God, in a most *vehement*, and a most *excellent* manner; and there is an *inordinate* loue of men, either too much or too little, or not after the right manner; and there is a *true, discreet*, and a *fruitfull* loue to be shewed towards them: and this is properly called *charity*; and therefore if we would be sure of Gods fauour, we must vse no *mediocrity* in louing God, we must vse no *measure*; *Quia modus diligendi Deum est sine modo*, because hee is to be loued beyond measure, with all our hearts, with all our soules, and with all our strength, so as if we were *rauised* with the loue of God; euen as the Church saith in the Canticles, Stay me with flagons, and comfort me with apples, for I am sicke of love.

The surest
signe that wee
shall be saued.

1 Iohn 3.

Cantic. 2. 5.

loue. And so much for these three diuine graces which Christ giueth vs to sanctifie our soules.

Now after the holy Ghost bestoweth vpon the Saints *faith* to beleue in him; *hope* to expect all happinesse from him; and *charity* most feruently to loue him, and all men for his sake, then hee worketh many other graces in the hearts of his Elect, to preserue them blamelesse in the sight of God, and to defend them from the *malice* of that roaring Lion; as, a *filiall* feare, *neuer* to offend him, and a *speciall* care *alwayes* to please him; and beside and about all the rest he infuseth into their soules these two excellent gifts;

viz. { 1. *Providence to fore-see* } all things.
 { 2. *Patience to indure* }

First, *Moses* in his last speech, and best song that hee made vnto the children of *Israel*, saith, *O that they were wise, that they vnderstood this, that they would consider their latter end*; that is, that they would remember things past, vnderstand things present, and consider things to come; for this is the onely difference betwixt man and beast; the one craues for the present time, the other fore-seeth and provideth for the times to come: and the want or neglect of this consideratiue fore-sight is the cause of many miseries; for as hee that fore-seeth euill, either preuenteth it, or prepareth himselfe for it, and so it is more easily borne of him, because it dorth not suddenly apprehend him; so he that neuer seeth it till it strikes him, is the more amazed with it, because hee feeleth that which hee neuer feared: and therefore as *Iob* saith, that he was surprised with that which he feared; so the Saints of God haue this grace given them by God, to expect and fore-see miseries before they come, that they may be the more tollerable vnto them if they come.

And as they haue one eye open to feare and fore-see euill before it commeth, so they haue the other eye open to fore-see and to hope for good, that when it comes, it may be the more welcome to them; and that vsing all lawfull meanes to compasse it, they may the sooner attaine vnto it.

But here it may be some wil object & say as it was said of old,

Et si uis uisitare, & si uis uisitare, & si uis uisitare,

Et si uis uisitare, & si uis uisitare, & si uis uisitare,

Dauid. 32.

Ob.

Scire

Scire si liceret qua debes subire, & non subire; pulchrum sit scire: Sed si subire oportet, qua licet scire, quorsum scire? nam debes subire:

Doctor Emerard
in his *Auere*
ban. p. 76.

That is, as Doctor Emerard doth as wittily translate them as they were prettily composed.

If a man might know the ill that hee must vndergoe, and shunne it so, then were it good to know:

But if he vndergoe it, though he know it, what bootes him know it? he must vndergoe it.

And so of good things, if he might the sooner obtaine them by fore-seeing them, it were worth our paines to looke after them; but seeing no care, no providence can either helpe vs vnto the good we desire, or preuent the euill we feare, because as one truly saith,

What shall be, shall be, sure there is no chance;

For the eye eterne all things fore-sees,

And all must come to passe as he decrees:

And therefore to what end should wee trouble our selues in vaine, to fore-see that which we cannot forbid?

Sol.

To this I answer briefly, that although God worketh all things according to his will, yet it is his wil ordinarily to work by ordinary meanes and secondary causes, as we may see in the second of *Osee* 21. *I will heare the Heauens, and they shall heare the Earth, and the Earth shall heare the Corne, and the Wine and the Oyle, and they shall heare Israel:* And therefore whom God hath decreed shall escape euill, or attaine vnto any good, he hath also decreed that they should by their care and diligence, the one to preuent it, and the other to vse all lawfull meanes to procure it: and they that will not vse all possible care to obtaine these ends, doe most apparantly shew an infallible argument against themselues, they shall neuer attaine vnto their desired end; because it is a sure rule, that whatsoeuer end God hath decreed, hee hath also decreed the meanes to bring to passe that end. And therefore as he hath decreed the saluation of his Saints, so he hath decreed to giue them his grace to fore-see all things that are necessary for them to know, that they may the better vse all diligence to eschew the euill, and to obtaine the good,

Osee 2. 21.

God decreeth
the meanes as
well as the end
of any thing.

Secondly.

Secondly, seeing our estate in this life is a state full of miseries; and that we are long expecting good, before we can enjoy it; therefore wee haue neede of patience, that after wee haue done the will of God, wee might receiue the promise: and therefore God seeing how needfull patience is for his seruants, hee giueth this gift vnto vs, (and it is indeede a most excellent gift, without which I know not how the Saints could well subsist,) that we might patiently and contentedly suffer whatsoeuer happeneth vnto vs, and as Iob saith, quietly to waite all our dayes, vntill our change shall come.

It is recorded in the books of the Gentiles that in the Olympian combates, that Champion wan the Garland, that bestowed most blowes vpon his Antagonist; but in the warres of the Lord, where God himselfe is our rewarder, wee finde that hee beares away the Crowne which beareth patiently the most blowes from his aduersaries, and in lieu thereof returneth nothing, but good words.

But here we must vnderstand patience is vsed either,

- 1. *Kαταχρηστικῶς*, abusively and improperly.
- 2. *ὀρθῶς*, rightly and properly, and,

In the first fence, wee finde the word vsed foure manner of wayes.

First, for a sinnefull carelesnesse when men, *per patientiam a sininam*, will suffer themselves, like lazie asses, to bee drawne and compelled by lewd companie, to drinking, swaggering, or any other sinne whatsoeuer.

Secondly, for a stoicall apathie, when men will locke vp all naturall passions, and strue to bee insensible of any thing that shall befall them.

Thirdly, for a customarie induring of all stormes, when like children in the Schoole, which doe so much the lesse care for whipping, the oftner they are whipped, we grow insensible of all crosses, by a continuall custome of bearing crosses.

Fourthly, for a naturall fortitude, when, through the strength of nature and the courage of a heroick minde, men will vndergoe whatsoeuer aduersities shall betide them, and will seeme to beare the same, as if their strength were the strength of stones, and their flesh of brass, as Iob speaketh.

Heb. 10. 36.

Iob.

Patience is taken two waies.

Iob. 6. 12.

In

In the second sence we doe likewise finde the word vsed many wayes ; as,

Rom. 2.4.

First, for a *contayning* of our selues from the *renenging* of any iniuries done vnto vs.

Rom. 12.7.

Heb. 10. 36.

Psal. 9. 18.

Secondly, for a contented *waisting*, and a most quiet *expecting* of what we desire, without muttering.

Aug in l. de patientia c. 5.

Thirdly, for a sensible and a well-pleasing *suffering* of all *afflictions*, wants, pouertie, losses, persecutions, malice, contempt, contumelies, pouertie, death it selfe ; and that not for any *gaine* of worldly good, for so worldings suffer much, *losse* of *sleeps*, *labour*, and *toyle*, to get a little *wealth* ; the drunkard many a *fall*, and some *hurts* for the loue of his pleasant *wine* ; and the enuious man many a *blow*, and some *wounds* perhaps, to wreak his *malice* vpon his aduersarie ; and yet in these men which doe thus suffer much, that they may doe euill, *nec miranda, nec laudanda est patientia, que nulla est ; admiranda duritia, neganda patientia*, their patience is neither to be *admired*, nor to be *commended* ; because it is a suffering for *ill ends* ; but our suffering must be, for to shew vnto the world, that rather then we will in the *least* degree *dishonor* God, or make *shipwrack* of our *saith* and *good conscience*, we are most *willing* to indure what-soeuer shall be imposed vpon vs.

Iob. 1. 22.

All these kindes of *diuine patience*, the holy spirit of God worketh in the hearts of the godly ; to make them *patiently* to waite for good, and *quietly* to suffer all euill ; and all this without grumbling, or *charging* God *foolishly*.

CHAP. III.

*Of the formes wherein the holy Ghost appeared: and why,
and how the Apostles are said to be filled with the
holy Ghost.*



Or the third; that is, *how* God bestoweth these gifts vnto men, we must vnderstand that as his gifts be diuers, so he doth diuersly bestow them: for,

First, *those* gifts which are giuen for the edifying of his Church he gaue them, after two speciall manner of waies,

- 1. *Abundantly and visibly* in the *infancie* of his Church.
- 2. *Sufficiently and innibly* euer since.

First, the Scripture tells vs, that when the day of Pentecost was come, they were with one accord in one place, and suddenly there came a sound from Heauen, as of a mightie rushing winde, and it filled all the house where they were sitting, and there appeared vnto them, clouen tongues like as of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, and beganne to speake with other tongues as the spirit gaue them utterance. Out of all which, we may chiefly obserue these three speciall poynts,

- 1. *Who were filled.*
- 2. *What they were filled.*
- 3. *The effects of their filling.*

First, Saint Chrysostome saith, that all the companie both of men and women, were filled with these graces; Saint Cyprian saith, the whole multitude of the beleaguers, that were gathered together, were replenished with this spirit; Saint Augustine, Saint Gregorie, and Lorinus saith, that all the Apostles and Disciples were filled with the holy Ghost; but Saint Hierome and Theod. Beza, and others do affirme, that none but the Apostles onely were replenished with these gifts: howsoever, the matter is not great, it deserues not contention, though it may afford discussion; for mine owne part, I thinke all that were

The gifts of edifying the Church how giuen.

Acts 2. 1, 2, 3, 4.

Cyprian. ser. do spiritus sancto.

Hieron. in epitaph. Paula.

Who were filled with the holy Ghost on the day of Pentecost.

1 Cor. 13. 32.
God can bless or preserve his servants in the midst of the wicked.

Judges 61. 38.

That the holy Ghost is true God by nature.

there, were not replenished; because it is said, *many* of the beholders *wondered*, and others *derided* at this there sudden alteration; which certainly they would *never* have donne (because there had beene none to doe it) if they had bin *all* filled, and I cannot easily yeeld that the *Disciples* were filled with these gifts; because the *promise* of sending downe the holy Ghost, was *onely* made vnto the *Apostles* (as we may easily collect out of the list verse of the first Chapter,) and because *Saint Peter* with the other *Eleuen*, doe *onely* stand vp to answer for themselves, (as we may plainly see in the fourth verse of the second Chapter,) and especially because some *antient* copies have bin found, which doe *expressly* say, that *all* the *Apostles* were filled with the holy Ghost. And,

This sheweth how the *spirit of the Prophets* are *subiect* to the *Prophets*; and that as God can powre downe his *plagues* vpon *multitudes* of men, and yet preserve *one* free in the *midst* of thousands, (as the Prophet *Dauid* sheweth) so, he can powre down his *spirit* vpon *one* in the *midst* of *millions* of men, and hee can *bedew* that *one* with his grace, like *Godons* fleece while *all* the rest are *drie*, and destitute of the same, which doth exceedingly commend the *wise dispensation* of almighty God, and afford a *great comfort* vnto the *Saints of Christ*; that although they liue in the *midst* of a most crooked and peruers generation; yet they may see how God can preserve them as the *lilie* in the *midst* of the thornes, and indue them with his grace, when *all* the rest of the world flowes with sinne.

Secondly, they are sayd to bee filled with the *holy Ghost*, where we must obserue these two things,

{ 1. The *thing*, wherewith they are sayd to be filled.

{ 2. The *filling* of them with that thing.

First, they are said to bee filled with the *holy Ghost*, and we finde that the name of the holy Ghost is taken two wayes,

{ 1. For the *essence* of the *holy Ghost*.

{ 2. For the *effects* and *gifts* of the *holy Ghost*.

First, it is taken for the *essence* of the *holy Ghost*, as, by the *spirit of the Lord* were the *beaues* made: and in this sence *all* creatures are filled with the *holy Ghost*; because they *live* and *move* in him; for the *spirit of the Lord* *filleth* the world, and containeth *all* things, saith the wise man.

And

And yet some haue bin so bold, as most impiously to affirme that the holy Ghost was but a created qualitie, or a godly motion in the hearts and mindes of righteous men.

But the very works of the holy Ghost, as, creating all things, as Job sheweth, the spirit of the Lord hath made me, and the breath of the Almighty hath given me life; and as the Prophet David more expielly affirmeth, saying, that by the spirit of the Lord, were the Heavens made, and all the Host thereof by the breath of his mouth; and here, assuming on him visible formes, and sitting vpon each one of the Apostles onely, and none els; (which no created qualitie could possibly doe,) and especially the comparing of Esayas words, with the words of Saint Paul, will sufficiently confute this damnable error, and most manifestly shew vnto vs, this holy spirit to be the true and eternall God: for whom Esayas calleth the Lord of Hosts, which said vnto him, Goe tell this people, heare yee indeede, but vnderstand not, and see yee indeed but perceiue not, Saint Paul calleth the holy Ghost, saying, well spake the holy Ghost, by Elayas the Prophet; saying, Goe vnto this people and say, hearing yee shall heare, and shall not vnderstand; and seeing yee shall see, and not perceiue: and therefore our Sauour biddeth vs to goe, and teach all nations, baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghost.

But it is obiected (as Nazianzen saith) that he is nowhere called God, but the holy Ghost, or the spirit of God; and therefore he is not God.

I answer briefly, that this is false; for, Saint Peter said vnto Ananias; why hath Satan filled thy heart, to lye to the holy Ghost? thou hast not lied vnto men, but vnto God: And therefore, seeing the spirit of God created all things; and being created, preserved them, as Moses sheweth; the spirit of God moued vpon the waters, i.e. to cherish and to retayne them together; and now in like manner, hee sanctifieth and preserveth vs, as Melancthon sheweth, in that godly wish which he maketh,

*Spiritus ut Domini nascentia corpora fouit,
cum manus artificis conderat ipsa Dei;
Sic foueat cetus, qui Christi oracula ducunt,
accendatque igni pectora nostra suo.*

X x 2

And

Job. 33.

Psal. 33.

Esay 6. 9.

Acts 28. 25, 26.

Nazian. orat. 5.
de Theol.

Acts 5. 3. 4.

Gen. 1. 2.

And especially seeing that the holy Scripture doth more plainly tellise the same almost in euery place, wee say that the name of the *Holy Ghost* is first taken for the *Essence* of God.

Secondly, The name of the *Holy Ghost* is taken for the *gifts* and *graces* of the *Holy Ghost*; as where the Prophet saith, *Take not thy holy spirit from me*: and where the Apostle saith, *Know you not that Iesus Christ is in you, except you be reprobates?* And againe, *you are not in the flesh, but in the spirit*, if the spirit of God dwell in you; and so when it is said, that they were all filled with the *Holy Ghost*, we must vnderstand it of the *gifts* and *graces* of the *Holy Ghost*.

And these *gifts* and *graces* of Gods Spirit, are excellently deciphered and set downe vnto vs vnder the properties and conditions of those formes and figures wherein the *Holy Ghost* did appeare vnto vs, and that is (if I doe rightly collect them,) three speciall times;

First, vnto the Israelites, { 1. In a pillar of cloud by day. }
 { 2. In a pillar of fire by night. }

Secondly, at the Baptisme of Christ, he descended vpon him like a Dove.

Thirdly, At the day of { 1. Like the rushing of a mighty wind. }
 Pentecost, he appeared, { 2. Like clouen tongues of fire. }

First, He appeared in a pillar of cloud, to shew vnto vs, that as the cloud betokeneth, { 1. A shadowing from heate; }
 { 2. A sending downe of raine; }

As, the Heauens were blacke with cloudes and windes, and there was a great raine; so the Spirit of God, doth overshadow vs from the heate of the wrath of God; it cooleth and refresheth our scorched soules; and as the raine maketh the barren earth fertile and fruitfull; so doth the graces of Gods spirit make our barren hearts plentiful in all good-workes; for the *Holy Ghost* in many places is compared vnto water, because that as water,

{ 1. Mollifieth the hard earth, }
 { 2. Fruitifieth the barren ground, } and so forth.
 { 3. Quencheth the greatest heate, }
 { 4. Cleanseth the foulest things, }

Psal. 51. 11.

2 Cor. 13. 5.

Rom. 8. 9.

The Spirit of
God appeared
in the likenesse
of fine speciall
things.

First, like a
cloud.

1 King. 18. 45.

In what re-
spect the holy
Ghost is like
vnto waters.

3. Part. *of the holy Ghost.* the Holy Ghost appeared.

661

So doth the Spirit of God :

- | | |
|-----------------------------------------------------|----------------------------------------------------------------------------------|
| 1. Soften our <i>hard</i> hearts. | } And so make vs to be-
come fit temples for
himselfe to remaine in
vs. |
| 2. Fru ^{ct} ifie our <i>barren</i> soules. | |
| 3. Quench the <i>beate</i> of lust. | |
| 4. Clenſe vs from <i>all</i> our <i>ſinnes</i> . | |

In what ref.
pect the Holy
Ghost is like
vnto water.

Secondly, like
fire.

Secondly, He appeared in a *pillar of fire*, to shew his *consu-
stantia*lity with the Father and the Sonne, saith *Nazianzen*; be-
cause *God is fire*, and so appeared in the *fiery bush*, from whence
it may be, came that custome among the *Chaldeans*, which af-
terward spread it selfe among many other Nations of the *Gen-
tiles*, to worship the *fire* for their God; whereas indeed they
should haue worshipped that God which is *fire* and did ap-
peare *like fire*, to teach vs, that as the *fire* hath in it (saith *Oecum-
menius*)

- | | |
|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. <i>Calorem.</i> | } 1. <i>Heate</i> , to warme, <i>mollifie</i> , and <i>purifie</i> .
2. <i>Splendor.</i> , to giue <i>light</i> , and to <i>illuminate</i> .
3. <i>Motionem.</i> , to be alwayes <i>working</i> . |
| 2. <i>Splendor.</i> | |
| 3. <i>Motionem.</i> | |

In what ref.
pects the Holy
Ghost is like
vnto fire.

Euen so the Spirit of God; First, *Warmeth* and *beate*th the
hearts of the godly, with a *seruent* and a *fiery* zeale of all godli-
nesse; he *mollifieth* their hard and stony hearts, and it *consumeth*
all the drossie substance of sinne, and so *purifieth* their soules
from all wickednesse.

Secondly, He *illuminateth* their hearts with the knowledge
of God, for, he *bringeth them into all truth*, and he maketh their
lights to shine before men, that they *seeing their good workes*, doe *glori-
fie their Father which is in Heauen*.

Iohs 6. 33.

Mat. 5. 16.

Thirdly, He maketh them alwayes to be in *action*, and neuer
idle, but as it is said of Christ, *euer going about doing good*.

Thirdly, like
a Doue.

Thirdly, He appeared like a *Doue*, when he descended vpon
our Sauour Christ at his Baptisme; first, because (as *Bonauenture*
saith) he came not then to strike our sinnes, by the *scale* of his
fury, but to beare them, and to take them away, through the
meeknesse of his *Passion*; but on the other side, hee descended
vpon the *Apostles* like *fire*, because in these which were *simply*
men, and therefore *sinners*, he would *kindle* a spirituall feruency
against themselves, and cause them to *punish* those sinnes in
themselves, by *repentance*, which God had *pardoned* vnto them,
through his *mercy*; and secondly, he descended on Christ, like a

Greg. bom. 30.
in Enang.

Cyillus hierosol.
Catech. 7.

Iohn 1.29.

In what re-
spect the Ho-
ly Ghost is
like a Dove.

Matth. 3. 16.

Fourthly, like
a mighty
winde.

Iohn 9. 8.

Exod. 33. 19.

In what re-
spect the Holy
Ghost is like
unto winde.

harmlesse *Dove*, and not like vnto *tongues of fire*; because *Christ* was not to be taught, which is signified by the *tongues*; for his *lippes* were full of grace; nor to be sorrowfull for his sinnes, which is signified by the *fire*; because in him there was no sinne; but his *Dove*-like properties were to be shewed; that hee was *innocent, meeke, and lowly in heart*; for as of all the beasts of the field, the little silly *Lambe* is in most respects best qualified, and therefore is *Christ* called the *Lambe of God* which taketh away the sinne of the world; so of all the fowles of Heauen, the *Dove* in most respects is most excellent: for she is *annunciator pacis*, the messenger and proclaimer of peace; shee brought the *Olive* branch vnto *Noah*; shee wanteth gall; shee hath no bitterness in her; shee neuer hurts with her bill nor *clawes*; shee is full of loue, and yet shee neuer sings any wanton tune, but *woo, woo*, is her *matutinus & vespertinus cantus*; her mournfull morning and evening song: and therefore the Holy Ghost descended on *Christ* like a *Dove*, to shew these *Dove*-like qualities of this *Lambe* of God; and to teach that we must be thus qualified like *Doves*, if we would haue this heavenly *Dove*, this Holy Spirit of God to remaine within vs, for on them that are otherwise, this *Dove* hath not yet descended.

Fourthly, He appeared like the *ruising of a mighty winde*; for a true winde it was not, (saith *Oecumenius*,) but the Spirit of God; *Qui à spirando & flando dicitur*; which from blowing or breathing is called spirit, is said to appeare.

First, Like the winde; and that, for these five reasons;

First, As the winde bloweth where it listeth; so the graces and gifts of Gods Spirit are giuen to whomsoever it pleaeth him; for he will haue mercy on whom he will haue mercy.

Secondly, As the winde scattereth the dust, and driueth away the chaffe from the corne; so the graces of Gods Spirit doth winnow the consciences of the Saints, and drine away all wicked thoughts and cogitations from their hearts.

Thirdly, As the winde carrieth away the ship against the maine streame; so will the grace of Gods Spirit carry a man against the current of his naturall inclination; for if *Socrates* by the sole helpe of morall instructions was able to bridle his loose disposition, how much more shall those men bee restrained from

from all lewdnesse, which are led by diuine inspiration ?

Fourthly, As the *winde cooleth* and *recreateth* all those that are *scorched* with the heate of the Sunne; so doth the *grace* of Gods Spirit, *recreate* all those distressed people that are *scorched* with the heate of afflictions, or burned with the *concupiscence* of their sinnes.

Fifthly, As the *winde* will passe *vnresistably*; so will the *grace* of Gods Spirit *worke* it owne effect; and all the power of darkness is not able to *resist* it: and therefore,

Secondly, It is said, that he appeared like the *rushing* of a *mighty winde*, because, that as the *mighty winde* in the first booke of Kings, the 10. and the 11 did *rend the mountaines*, and *brake the rockes* before the Lord; so the *grace* of Gods Spirit, and the Word of God is *mighty in operation*, able to shake the *stouest* and the *proudest* man, and to *brake* in pieces the *stouest* heart: Indeed our people do esteeme our *words* none other wise then *winde*, which makes vs spend so much *winde* to little purpose, to *weary* our selues, and scarce to *waken* them: but here, let them know that the Spirit of God (like *Eolus*) which shutteth vp the *windes* in his *bagges*, can when he please, let out the same in a *mighty* manner, to *amaze* the consciences of the *stouest* Peeres; and either to *drive* away their *sinnes*, as it *droue* away the *Grasshoppers* and *Locusts* that ouerspread the land of *Egypt*, or else to *drive* them away like the *Chaffe*, from off the face of *earth*.

Fifthly, He appeared like *clouen tongues* of fire.

First, Like *tongues*: for though the *tongue*, i.e. such a tongue as is set on fire from *Hell*, (as *Saint Iames* saith) is many times the instrument of the *Diuell*, to doe much mischief to *blaspheme* God, and to *abuse* men; yet, *Vt non debent ones odere pelles suas quia induunt eas lupi*; As the *sheepe* should not hate their skins, because the *Wolues* doe many times put them on; so ought none that is wise, to reiect that which is good, because it is often *abused* by the bad; therefore seeing (as *Pistacus* saith) the *tongue* as it is the worst member in a wicked man, so it is one of the best members in a godly man; the *Holy Ghost* did appeare like *tongues*.

First, Because (as a Father saith) *Symbolum est lingua spiritus sancti, a patris verbo procedentis*; The tongue is a *symbole* of the

X x 4

Holy

1 Kings 10. 11.

Why the Holy Ghost is compared to a mighty winde.

Exod 10. 19.
Psalm 1. 5.

Fifthly, like clouen tongues of fire.

Iames 5. 6.
Why the Holy Ghost appeared like tongues.

Iohn 16. 14.

Holy Ghost, proceeding from the Word of the Father; for as the tongue hath the greatest cognation, and the nearest affinity with the Word, and is moved by the Word of the heart, to expresse the same by the sound of the voyce (saith Saint Gregory,) so the Holy Ghost hath the nearest affinity that may be with the word God, and is the expressor of his voyce, and the speaker of his will, that receiveth of him, and reveileth all vnto vs.

1 Cor. 1. 21.

Secondly, Because, as the tongues are the sole instruments of knowledge, which conuayes the same from man to man; for though the soule be the fountaine from whence all wisdom springeth, yet the tongue is the channell and the conduite pipe, whereby this wisdom, this knowledge is communicated and transferred from man to man; so the Holy Ghost is the sole Author and Teacher of all truth; Christ is the wisdom of God, but the Holy Ghost is the Teacher of this wisdom vnto men; and it pleased him by this onely way to conuay this wisdom of God vnto men; for seeing the world by their wisdom knew not God in the wisdom of God, it pleased God through the foolishnesse of Preaching, to saue those that belene.

Why he appeared like clouen tongues.

Secondly, He appeared like clouen tongues, because all tongues and all languages are alike knowne and vnderstood of God, and because this Spirit can teach all men all languages, and the gift of tongues is a gift of God.

Why he appeared like clouen tongues.

Thirdly, He appeared like clouen tongues of fire, they were *ignita non polita*; fiery tongues, and not fine polished tongues; because the Spirit of God, delighteth rather in the zealous and the feruent tongues of Saint Paul and Apollos that warme the heart, then in those eloquent tongues of Cicero and Demosthenes that delight the eares; for this is the desire of Gods Spirit to kindle the hearts of men, and to set them on fire, with the loue of God, and our brethren: So when our Sauour preached vnto the two Disciples that trauelled towards Emmaus, they said, Did not our hearts burne within vs, while hee talked with vs by the way? This is the effect of the tongue of the Holy Ghost, to worke zeale and feruency in the hearers. And so you see the thing wherewith they were said to be filled, that is, the gifts and graces of the Holy Ghost.

Luke 24.

CHAP. IIII.

Of the filling of the Apostles with those gifts of the Holy Ghost, and the signes of their fulnesse.



Secondly, They are said to be filled with these gifts: and *Dydimus* saith, that wee cannot be filled with any creature; *Quia deus solus implet creaturas*; Because nothing but God can replenish; and satisfy his creatures. *Vnu pelles lu- ueni non sufficit orbis*; The whole world is not able to content vs: so large is the capacitie of mans desire: And yet we finde, that in some sence, euery man may be truly said to be full; for nature it selfe abhorres vacuity; and therefore the wicked are said to be full of all varietousnesse, full of sinnes, full of worldly cares: and being full of these things, they must bee void of grace, and empty of goodnesse; their braines empty, that they understand nothing, their memory empty, that they remember nothing, and their hearts empty, that they practise nothing that is good.

But as the vessel that is full of water must be emptied of that water, before it can be filled with Wine; or as thy hand full of Counters (saith Saint *Chrysostome*) must be emptied of the Counters before thou canst fill the same with gold; so must wee empty our selues of sin before we can be filled with grace; & we must cast away the cares of this world, before wee can be satisfied with the ioyes of Heauen: and therefore the Apostles did forsake the world and left all things to follow Christ, and then hauing emptied themselves of all worldly vanities, to follow Christ; they were presently filled with these beaunty graces of Christ.

Now (as *Hugo de Prato* saith) there be foure speciall signes of fulnesse.

- | | |
|------------------------|--------------------------|
| { 1. Not to murmur. | { 3. To receiue no more. |
| { 2. Firmely to stand. | { 4. To slow oner, |

Rom. 1. 29.

All men are either full of sinnes or of grace.

Hugo de Prato apud Discip.

Foure speciall signes of fulnesse,

And

And wee finde this to be true in *each* sort of them that are full. For,

First, The *wicked*, which are full of all vnrighteousnesse.

First, They are *dumbe*, and open not their mouthes to giue thanks to God for any thing; and if God knocketh on these vessels with the fingers of his blessings; yet we shall not heare the least *sound* of any thankfulness; they are full of sinnes, and therefore they cannot speake of grace.

Secondly, They are so *constant* in their wickednesse, (*Mens immota manet*) that as a full vessell cannot easily be remo-ued; so all the preaching in the world cannot make them to alter their lewde and wicked courses.

Thirdly, They are so full of sinnes, that there is no *room* in them for grace, because nothing can receiue but his fullnesse.

Fourthly, They *corrupt others*, and *speake of wicked blasphemy*, and their talking is against the most *highest*; and so their sinnes doe flow and *overflow* the whole Countrey; to shew indeed that they are full and more then full of sinnes.

Secondly, The *Apostles* and *Disciples* and all good *Christians*, being replenished with Gods Spirit, they haue the same properties, but in a farre different sense: For,

First, If God should knocke on these vessels, with the fingers of afflictions, with any plagues or troubles, yet they *murmure* not at any thing, they open not their mouthes whatsoever they suffer; but they reioyce in tribulation, that they are counted worthy to suffer any thing for the Name of Christ.

Secondly, They stand constant in their profession, that neither life nor death can remoue them from their most holy Faith.

And yet here you must not thinke, that the constancy of standing, while a man is full of Gods Spirit, doth imply a necessity of continuing full with the said graces; for though the Holy Ghost saue vpon the *Apostles*, and they stood firme while hee saue on them or remained in them; yet for their sinnes, if they take not heede, this Spirit may be taken from them, (as he was from *Saul*) and their Candlestickes may be remoued, as they were from the seauen Churches of *Asia*; and he that standeth, may soone fall, if he doth not warily looke vnto his wayes; for though the gifts

and

Act. 5. 41.

Rom. 8. 35.

1 Sam. 16. 15.

and graces of God be *amplius*, without repentance; i. e. though the *sauiing* grace of God, being *once* receiued by the Elect, can neuer after *totally* be extinguished; yet those *gifts* and *graces* which are *commonly* giuen, (as we see) many times to the bad, as well as to the good, or else for the *edifying* of the Church, may *wholly* cease, and be extinguished; as we reade of *Nicholas* the Deacon, on whom the *Spirit* *sate*, and was one of them that were *filled* with the *Holy Ghost*, if *Saint Augustine*, *Saint Gregory*, *Lorinus*, and others iudgement be to be followed, and yet fell from the faith, as *Bonaventure* collecteth against *Saint Chrysostome*. But from hence it is well concluded, that as all or most of the *Apostles* and *Disciples* that were here filled did *continue* vnto the end, as our *Sauour* requireth; so it sheweth that we should be all, nor like the *Egyptian* dogges at *Nilus*; *Qui bibunt & fugiunt*; Which for feare of *Crocodiles*, doe take a *snatch* of the *Riuer*, and then *sinke* away, but very carefull to giue *attendance* euery man in his calling, *Donec veneris*, vntill our *Master* commeth and neuer to *sinke* away.

Thirdly, They forsooke all and followed *Christ*; There was no *room* in their hearts for worldly vanities, and they deemed them but as *dung* and *drosse*, as the *Apostle* calleth them.

Fourthly, As the *little Well* in *Hester* grew into a *great Riuer*, and flowed ouer with great *waters*; so now the *Apostles* being filled with the *Holy Ghost*, they powre out the *graces* of God ouer all the face of the earth to renew it, as the *waters* of *Noah* preuailed to destroy it; for now, they *speak* with other *tongues*, as the *spirit* giues them *vittance*.

And yet here we must obserue, that although they were all filled with the *Holy Ghost*, and that from them all, the *graces* of Gods *Spirit* did flow and *overflow* the earth; yet they had not all the *same* measure of *grace*; and therefore that *grace* could not flow in the *same* measure from them all; for as *Richardus de sancto Victore* doth well obserue, there is *infusio*, *defusio*, & *effusio gratie*; A giuing of a quantity of some *grace*, and there is a *filling* with a *fulnesse* of *grace*; and there is a *superabundancy* of *grace*; or there is a *small*, and a *middle*, and a *superordinary* measure of *grace*: and so we finde it both in the *Preachings* and in the *Pennings* of these *Apostles*: for *James* staide onely in *Ierusalem*,

an J

The *sauiing* graces once giuen, are neither finally, nor totally taken away, but the *common* graces are oftentimes taken away from the wicked, by reason of their wickednesse.

Matth. 19. 17.

Hest. 10. 6.
in Apocryph.

That the *Apo-*
stles received
not all the like
measure of
grace.

That we must
not expect the
same measure
of fruites from
all men.

Aristotle.

Philemon v. 9.

and the *maior* part of the *rest* preached ouer all the world; *Iude* writ but *one* Epistle, and that one a very *short* one; and most of them writ nothing at all; but Saint *Iohn* and Saint *Paul* writ very *much*; and therefore of those (as well Preachers as others) which haue received *grace*, not onely to *sanctifie* themselves, but also to *edifie* the Church, we must not expect the same measure of fruites from all: For *young* men, and the *meaner* Schollers cannot doe so *profoundly* as the *grauer* Diuines can doe; and the *older* men cannot doe it so often as the *younger* fort can doe; and yet neither must be *contemned*; for if the *young* men had had the *time* of the *aged*, no doubt but they would doe as well as the *aged*: *Et si senex habet oculum iuuenis, videret ut iuuenis*; And if the *ancient* men had the strength & bodies of *young* men, it is not *unlikely* but that they would still take paines as *young* men. Neither doe I say this to vphold *sloth* or *negligence* in any *Age*, for to our *uttermoſt* ability (as I said before) we must all continue constant vnto death; but to reprove our *partiall* Age that *adoreth* the *Summe* rising in the East, and applaudeth the *quicke* wits, and *many* Sermons of *youth*; but make none account of *aged* *Paul*, and the best labours of *declining* age, vnlesse with the *Israelites*, they can make vp the same tale of Bricks as they did in *youth*, though they haue neither Straw nor Stubble, neither sight of eyes, nor strength of bodies to performe it; and to shew how euery man, should doe his best; *Iuxta mensuram Donationis Christi*; according to that measure of grace, which he hath receiued from Christ. And so much for the *filling* of the Apostles with the *gifts* and *graces* of the *Holy Ghost*.

CHAP. V.

*Of the effects and fruits of their filling with the Holy Ghost,
and how this Spirit sealeth them, and sheweth them
to be the true servants of Iesus Christ.*



Thirdly, For the effects of their filling it is said, that they began to speake with other tongues, as the Spirit gaue them utterance.

First, They began to speake, because the Spirit of God is neuer idle, but, where it sees cause, will speake, though it should cost the speakers life.

Secondly, They spake with other tongues, i.e. not as carnall men, talking of *fleshy or worldly matters*; nor as wicked prophane wretches, belching forth, *Blasphemia in deum*; Blasphemies against God, but as regenerate and sanctified men, they shew forth, *magnalia dei*, the wonderfull workes of God.

And hereby all men might know whether they were the seruants of Christ by this Spirit of Christ; for as our Sauour saith of the false Apostles, the same is true of all Apostles, by their fruits you shall know them: for as in whomsoever the spirit of Satan is, you shall see that he will reueale them by their lewd words; and by their wicked works, which are the workes of darknesse: so in whomsoever the Spirit of God is, hee will seale them, and marke them with a foure-fold marke, saith Bonanenture; that is, *fig 10*,

1. Veritatis credendorum.

2. Honestatis morum.

3. Contemptus mundanorum.

4. Charitatis Dei et proximorum.

1. With true Religion. (tion.

2. With an upright conuersa-

3. With contempt of vanity.

4. With perfect charity.

First, It worketh Faith in their hearts, for this is the fundamentall root of all other graces: and therefore the Apostle well obserueth out of the Prophet, that a man first beleueth, and then speaketh; for we haue beleued (saith he) and therefore haue we spoken

The fruits and effects of the holy Ghost.

Matth. 7. 16.

The holy Ghost sealeth vs with a foure fold seale.

Faith is the root of all graces.

spoken; whereas if they had not beleueed, they would neuer haue spoken of the wonderfull workes of God: and therefore the holy Ghost did first worke faith in their hearts, and then it caused the same to speake and to expresse it selfe, by this preaching of the workes of God. And,

Secondly, because the verity of our faith is euer knowne by the sinceritie of our life, therefore these signes shall follow them that beleue,

First, *They shall cast out Demils*, i. e. *vitia voluptatis*; they shall suppress all finnes, as Saint Gregory expounds it; because euery sinne is as bad as the Deuill.

Secondly, *They shall speake with new tongues*, i. e. vtter forth *verba utilitatis*, holy and heauenly words; and because our naturall tongues were like the poison of *Aspes*, these may well be called *new tongues*, when they doe sing a *new song*.

Thirdly, *They shall take vp serpents*, i. e. *concupiscencias sensualitatis*; the biting and poisonous concupiscences of our sensuall flesh shall be, though not quite taken away from them, yet they shall bee taken vp in their hands, (as *Hercules* is said to haue held the two serpents which *Iuno* sent to deuoure him, in both his hands, while hee was but a childe in his cradle) and they shall be so restrained and held fast, that they shall not be able to doe them violence.

Fourthly, *If they drinke any deadly poison it shall not hurt them*, i. e. *iniurias aduersitatis*; if they must swallow downe lies and slanders, yet for all the malice and the mischiefe of the wicked, *non inflammantur per superbiam, non suffocantur per maliciam, non disrumpuntur per inuidiam*; they shall neither swell with enuy, nor burst with malice; nor any wayes perish through their indignity, but in their patience they shall possesse their soules. And,

Fifthly, *They shall lay hands on the sicke, and they shall recover them*, i. e. *adiutoria charitatis, & remedia iniquitatis*; they shall exercise such deeds of charity, that by their good counsels and admonitions, they shall recover many a languishing dying soule, and bring them backe againe to sauing health. And,

Thirdly, because these things cannot be practised, vnlesse the

Secondly, of good workes which are,

Gregor. de 7. pec. Magdal.

First, to suppress sinne

Secondly, to praise God.

Thirdly, to bridle their lusts.

Fourthly, to beare all injuries.

Luce 21. 19.

Fifthly, to doe good vnto all men.

Thirdly, of contempt of vanities.

the pompe and pride of worldly vanities, be quite condemned and troden vnder feet; therefore the Spirit of God worketh in them a minde to forsake all worldly things. And,

Fourthly, because no worke is good vnlesse it proceedeth from the root of charity; therefore the Spirit of God diffuseth this loue into the hearts of his seruants, that they wish no euill to any man; but are ready to doe good, euen to them that hate them.

And these foure seales and signes of Gods Spirit, are expressed in the twelfth chapter of the Revelation where Saint Iohn saw a woman clothed with the Sunne, and the Moone vnder her feet, and vpon her head a crowne of twelue Starres, and she being with childe, cryed, trauelling in birth and paine, to be deliuered: For this woman signifieth the Church of Christ, or euery faithfull Christian soule; And first her Sun-like shining, is the brightnesse of her good workes and heavenly conuerlation, which doth so shine before men, that they glorifie God which is in heauen. Secondly, the Moone vnder her feet signifieth her condemning and trampling vnder feet all the vaine and variable things of this sublunary world. Thirdly, her crowne of twelue Starres, is the Symbole of her faith, containing twelue articles of her beleife. And fourthly, her paine to be deliuered, is that earnest desire and loue which euery Christian soule hath to increase and multiply the number of Gods children. And so the holy Ghost hauing descended vpon the Apostles, and remaining in their hearts, it caused them first to belecue, and to compose that crowne of twelue Starres, (which is the glory of euery Christian soule) i. e. the twelue Articles of our faith, as the Church receiueth it. Secondly, to forsake all the world, and to follow Christ, as S. Peter sheweth. Thirdly, to lead a most vpright and a godly life, as Saint Paul auoucheth. And fourthly, to labour incessantly night and day, so send out their voyces into all lands, and their words vnto the ends of the world, as now the whole world testifieth. And so you see how in the first beginning of the Church, the gifts of the holy Ghost were visibly and abundantly giuen vnto these seruants of Iesus Christ, according as it was prophesied long before, that he would poure out his Spirit vpon all flesh, and so their sonnes and their daughters should prophesie. But,

Fourthly, of
charity.
Rom. 5. 5.

Apos. 12. 1.

Matth. 5. 16.

Matth. 19. 27.

Heb. 13. 18.

Ieol 2. 28.

CHAP. VI.

How the gifts and graces of Gods Spirit are now given unto vs, and how wee may know whether wee haue the same or not.

How God bestoweth his graces vpon vs



Econdly, Christ doth now giue his Spirit otherwise vnto the Pastors of his Church, sufficiently for the edifying of the same, but through great paines, and diligent searching after knowledge; for now we must not looke for *Enthusiasmes*, nor thinke to attaine vnto learning and knowledge by *revelations*; but *orando, & querendo, & bene vinendo*; by earnest praier, by continuall watching, and tumbling, and tossing of many bookes; and by *wearing* and *wearing* out our selues in reading, musing, and writing of many lines, we must seeke to attaine to a little learning: and when wee haue done all we can, wee can get nothing but *what* this blessed Spirit please to giue vs; for except the Lord build the house the builder laboureth but in vaine; so except he doth blesse our studies, all our paines and industry will proue no better, then *Aethiopum lanare*, to wash a blacke Moore; a *breaking* of our braines, but an attaining to no true knowledge.

But we may be certaine, that if we do our duties, in all *humility* to seeke and search for grace, our God will most surely giue vs grace, yea, and the same graces, (though not in the same manner, or according to the same measure) which hee did giue vnto his *Apostles*. And as here it was apparantly scene that these *Apostles* had the gifts of this Spirit, by these signes and effects of this Spirit; so wee may most certainly know, (if we will diligently search) whether we haue these gifts and graces of Gods Spirit or not, by the works that we doe, and by the things that we finde in our selues: for *Si inuarias dimittimus, quod denotat columba, si penitentia lachrymis irrigamur, quod nubes, si desiderium habemus rerum aeternarum, quod ignis, si magnalia Dei annuntiamus, quod lingua, si habemus signum praesentiae Spiritus sancti*. If we *water* our soules with our teares; and be truly sorry for our sinnes, which is signified by the cloud: if we be *purged* from all the drosse of sinne, and be *elevated*

to

Psal. 127. 1.

The signes whereby we may know whether we haue the Spirit of God or not.

to desire and loue heavenly things, which is noted in the *fire*; if wee bee carried against the naturall streame and current of our owne corruptions, which is shewed by the *winds*; if we remit and forgiue all wrongs done vnto vs, and bee *meeke* and *gentle* vnto all men, *humble* and *lowly* vnto none, which are the properties of the *Dove*; and if we zealously *preach* and *pray*, and *talk* of God, and of his will, his grace and goodnesse towards vs, and render *thanks* and *praise* vnto him for the same, which is the office of a *fiery tongue*; then we doe with the *Apostles* shew the effects of Gods Spirit; and we may to our endlesse comforts assure our selues that the *Spirit of God is in vs*. But if we finde none of these things, no hatred of sinne, no love of vertue, no loathing of the vanities of this world, no lifting vp of our hearts to heauen, no meeknesse with men, no praising of God, but rather finde our selues cleane contrary, defiled with sinne, debaucht in our liues, iniuring men, offending God, blaspheming his name with wicked oathes, and breaking his Sabbath with great contempt; then wee should not onely wonder to see the gifts and graces of Gods Spirit in others, as the people did when they saw what had happened vnto the *Apostles* vpon the day of *Pentecost*; but we should rather bewaile and lament the want of the same in our selues; for it is vnpossible that they should haue any part or portion of Gods Spirit, that doe shew no signe nor fruit of Gods grace.

1 Cor. 3. 85.

And therefore euery man should try and examine himselfe, whether he finde in himselfe the *fruits* and *effects* of Gods Spirit or not. For,

First, the holy Ghost, being like water, if he be in you, then you are washed and cleansed from all filthinesse; and you are like the trees that are planted by the waters side, and doe bring forth their fruits in due season: but if you bee like a barren and drie ground where no water is, or like fruitlesse trees that beare nothing but leaues, then certainly the Spirit of God is not in you, and you are fit for nothing but to be hewen downe, and to be cast into the fire.

That we should diligently examine whether we haue Gods Spirit or not. *Psalm* 1. 3.

Matth. 3. 10.

Secondly, the holy Ghost being like fire, if he be in vs, hee illuminateth the eyes of our vnderstanding, and hee giueth light to them that sit in darkness and in the shadow of death, that

they

Y y

2 Cor. 4. 3.

Act. 13. 28.

6. 26. 7.

Prou. 6. 27.

Alciat de Anato.

Wisdom 1.

Gal. 5. 22.

Psal. 45. 2.

Matt. 6. 12. 14.

they may walke without stumbling, in the way of peace; but if our understanding bee so darkened, that wee neither know God nor the will of God, then certainly the Spirit of God is not in vs; for if our Gospel be hid, (saith the Apostle) it is hid to them that are lost, that being deprived and void of Gods Spirit, are filled with the spirit of darknesse. A most fearful saying against them that understaied not the great mystery of godlinesse, that they haue the marks of lost ones; and it bee in vs, then we must needes be serious and zealous to doe all good service vnto God, as Apollo was, who is said to be *bus in spirit*, or as the twelue tribes were, who *serued God night and day*; instantly, saith the Apostle: but if we be cold and carelesse to serue the Lord; then surely we are destitute of this Spirit of God; for how can a man carry fire in his bosome, and not be burne? So how can we haue the fire of Gods Spirit in our hearts, and not bee seruient to all good works?

Thirdly, the holy Ghost being like a Duck, if hee bee in vs, then we are *marks and lowly in heart*, for this heavenly Duck remaineth in none but those that are *Down*; but if with the Ducke (that flying aloft among the wilde Duckes, did presently alight, and so brought them all with her into her own net, whereof Alciat saith,

*Perfida cognato se sanguine polluit ales
Officiosa alij, eximiosa sui.*

They doubting not her *treacherous* heart at all, Did *sue* with her, and *downe* with her did fall;) We doe *deceive* our friends; and *wrong* our neighbours; then surely this Duck-like spirit of God is not in vs; for this holy spirit of discipline stirreth from *deceit*; and the fruit of this spirit is all *meeknesse, gentlenesse, and goodnesse*.

Fourthly, the holy Ghost being like *wind*, if hee bee in vs, then all the *dust* of vanitie is scattered from our hearts, and our *soules* are carried against the streame of *naturall desires*, to wish and long for heavenly things. And,

Fifthly, the holy Ghost being like *smoke*, if hee be in vs, then our *tongues* will be like the pen of a ready writer, and our *speaking* will be of the most highest; *Quare abundantia cordis et sapientia*; &c.

Iniquis non se manifestum facit; because a religious heart will neuer expresse it selfe by a godly and a religious tongue; for as with the heathen man belongeth vnto righteousness, so with the true confession is made vnto saluation; but if wee talke foolishly, and speake all words that may doe hurt; If the person of aspes be vnder our lippes, and the holy name of God, or the good name of men be euill spoken of through vs, then surely, surely, this holy spirit of God is not in vs. And if he be not in thee, then I aduise thee to seeke him while he may be found; for the time will come, when he cannot be found; *i.e. cum optauerimus salutem in medio gehenna, qua facta est et predicata est in medio terre*; when wee shall wish for saluation in the midst of Hell, which was wrought, and is preached in the midst of the earth: and therefore now while it is to day, we ought to seeke vnto him, and to pray with the Prophet David, yea and to pray earnestly, that God would renew his spirit within vs, and subtilise vs with his free spirit; for, whosoever hath not the spirit of Christ, the same is none of his, the same hath no comfort in the world, no assurance of his saluation, no Faith, no Hope, no God, no good.

But if by these infallible rules thou findest that thou hast the spirit, and canst say with that worthie Martyr of our Church, *I haue it, I haue it*, as hee went vnto the stake to be burned, then remember what the Apostle speaketh, *grieve not the spirit, quench not the spirit*; spill not this water, lest that spilling this oyle thy lamp goeth out: and then, *thy last end will be worse then thy beginning*; and it had bin better for thee, neuer to haue knowne it, then to turne aside from the holy Commandment: for as Sampson and Saul hauing the spirit of God, liued honourably and did performe most worthie exploits; but hauing lost the same by their sinnes, they became in their lines most miserable, and in their deaths most lamentable; euen so it will happen from the Lord, vnto all back-sliders, vnto all them that quench the spirit: therefore (I say) grieve him not, quench him not.

But because the chiefest of these gifts for the collecting and the edifying of the Church, is the gift of tongues, whereby the Ministers are enabled for the preaching of Gods Word, there-

Rom. 10. 10.

If we haue not the spirit, we ought to seeke him.

Bern. ser. 7. in cant.

Psal. 51. 10.

Rom. 8. 9.

If we haue the spirit of God we ought not to grieve him.

1 Thes. 5. 19.

Luc. 11. 26.

2 Pet. 3. 21.

A fearefull thing to be deprived of Gods Spirit.

1 Sam. 10. 10.

How Preachers may know whether they haue the gifts to edifie the Church.

Psal. 45.2.

Luke 12.42.

Numb. 12.21.

30.

1 Sam. 25.36.

Vther de Christ.
eccles.

fore, we that are *Preachers* should here chiefly looke whether we haue this gift of *tongues* or not; for,
 First, if our tongues be the pens of a ready writer, that wee can readily speake of the things that we haue made vnto the King, and Preach the Word of Truth in season, and out of season;

Secondly, if these our tongues be not *double* tongues, but *clouen* tongues, i.e. able to diuise the Word of God aright, and to giue vnto euery man his owne portion in due season; that is, mercie and comforts vnto the repentant soule, and woes and iudgement vnto the obstinate transgressors, and to teach Faith and works, loue to God and man;

Thirdly, if these our *clouen* tongues be of fire; that is, vsed rather to gaine soules, then to get applause, or to gather wealth; to draw men to glorifie God, and not to magnifie our selues; then we may be assured, we haue receiued a part and portion of these gifts and graces of Gods Spirit.

But if we be like those great clarks, which they say are *rare* Schollers, but neuer man was heard to be the better for their learning; they haue it in them, like the fire in the flint-stone, but it neuer comes out of them; they are lothe to preach, they are lothe to write, for then perhaps they should not be deemed so learned as now they are iudged to be; for a foole holding his peace may be thought to be wise; or if we be like *Balaams* Ass, that neuer spake but twice in all her life; or vse to preach as *Naball* feasted, once a yeere, when they receiue their rents; or if wee would preach, and cannot, but it were better for vs not to preach at all, then to preach so illly, and so foolishly as we doe; or if we preach more for profit, or the praise of men, then for the glorie of God; then assuredly we doe *practise* vnto the world, that we haue not yet receiued these gifts of *fiery* clouen tongues from God.

Vrbanius writes vnto *Baldwin* Arch-Bishop of *Canterburie*, *Adonacho feruentissimo, Abbati calido, episcopo lepido, Archi-episcopo remisso*; and so it was sayd of *Alexander* the sixt,

De vitio in vitium, de flamma transit in ignem:

They grew worse and worse, as they did grow greater and greater; and I pray God it be not true among vs, that high preferment

preferment spoyle not many a Preacher. I say no more : but to you see, how the gifts which are given for the edifying of Gods Church, were given vnto the Apostles, and how euer since, they are given vnto all other Preachers.

CHAP. VII

How the gifts and graces that are given for the sanctifying of our soules are conferred and bestowed upon men.



Secondly, for the other gifts and graces that are given for the sanctifying of our soules, they were, and are given euer after the same manner, that is,

First, by those outward meanes which God hath appointed ; and,

Secondly, by the inward working of his blessed spirit ; for, though I confesse with Saint Augustine and others, that God can speake by his spirit, in *oculto*, and teach our spirits in *silentio* to crie *Abba* Father ; yet we find that ordinarily all the gifts and graces of God, as Faith, Hope, Charitie, Patience and all other graces whatsoeuer, are wrought in vs by those meanes which God hath appointed for this purpose ; and they are two,

- { 1. The hearing of Gods Word. }
{ 2. The receiuing of the blessed Sacraments. }

First we finde that the best way to attaine vnto any gift of grace, is to heare the Preaching of Gods Word ; becaule prayer, by which all graces are obtained, is the fruit of Faith, and Faith commeth by hearing, saith the Apostle.

Neither is it every kinde of hearing, that will suffice to obtaine grace ; for as there be many that can receiue no grace, becaule like the deaffe Adders, they will not heare at all ; so there be as many that can receiue but very little grace, becaule they heare amisse. I haue read it in Erasmus, that Demosthenes on a time, discourting seriously of necessarie considerations of

By what meanes we receiue the grace of God.

All graces come by hearing Gods Word, and by receiuing of his Sacraments.

Rom. 10. 17

That all kinde of hearing, profiteth not the hearers.

Foolish hearers.

Acts 26. 28.

Customarie hearers.

Worldly hearers.

Only hearers
and no doers.

State-businesse, all his Auditors fell *asleepe*; the Orator to awaken them, said he had a prettie *storie* to relate vnto them, viz. that a young man hyred an Asse from Athens to Megara, and in the heate of the day, he *couches* vnder the Asse, to take the benefit of her shadow; the owner *denied* him the vse of the Asses shadow, saying, he hyred the *Asse* and not her shadow: and therefore he should not *haue* it, vnlesse he would anew *compound* for it; the young man said, he would haue the *advantage* of his bargaine, with that they fell from words to *blowes*; and so Demosthenes staid his speech; whereupon, all his Auditors desired him to goe on, that they might heare the *issue* of that Tragedy: the Orator replied, I discoursed of the *safetie* of your Common-wealth, and you fell *asleepe*; and now I told you a *Tale* of an Asse, and see how *attentive* you are to it; and so he reprooued the *madnesse* of his people; euen so, wee haue many hearers that are more *attentive* vnto *trifling* words, and more delighted with the *forme* and *phrases*, then they are with the *substance* of the matter, like vnto little children, that loue the *gilded* out-side of the book, better then all the *wisdom* that is therein contained; or the *laces* of there coate, better then the *coate* it selfe: And some we haue like the Egyptians about the fall of Nilus, that at the first, were much *affrighted* at the hideous noyse thereof, but within a little while after they were *accustomed* with the same, they were no waies moued thereat; so they, like Agrippa, at the first hearing of the Word Preached, are something *touched* with the sence of their sinnes, but within a very little while, they grow *carelesse* of all goodnesse: others like the Auditors in Strabo, that attentiuely heard the *Philosopher*, vntill the market-bell of their profit did ring, and then they left him all alone; or rather like the *hearers* of Saint Paul, which gaue him *audience*, vntill hee *touch*ed their hearts with their vnbelieve; so our men will *bears* vs, if it be not against their *worldly* profit, & they wil heare *placotia*, such things as are *pleasing* for them: others heare so much, that in very deed, they *doe nothing* els but heare; for they neuer *practise* any thing at all, but the practice of iniquitie; they will heare a *Sermon* every day, *two* for sayling, *thres* sometimes, but they will not forsake *one* sinne for a whole yecres Sermons: they

they heare them to be *wiser*, not to be *better*: Ah wretched men that you are!

procul hinc, procul ite profani;
Why will you *heare* Gods Lawes, and yet *hate* to be reformed? for this will *turne* to your further condemnation; not because you *doe heare* Gods Word, which is good; but because you *doe not doe* that which you heare to be good: and so we haue many *other sorts* of hearers, that by their hearing doe receiue *no* grace, because they heare *amitle*.

And therefore not *all* hearers, but all those that *take heede* how they *heare*; that *doe heare* that they may *vnderstand*, and *vnderstand* that they may *praisise*, and *practise* that they may *please* their God; those doe receiue the *gifts* and *graces* of God.

Secondly, we know that the *blessed Sacraments* are most excellent *meanes* to beget *Faith*, and *Love*, &c all other *graces* in the *worthie* receiuers of the same; for they be *verba visibilia euangelij*; such things as doe *visibly* shew vnto our eyes all that the Word of God doth *teach* and *speake* vnto our eares; for what is the *sum* of Gods Word and of all the *Preaching* in the world, but, that *Iesus Christ suffered*, and *died* for our *sinnes*; *that we through him might haue eternall life*? and what can shew this more plainly then the *blessed Sacraments* doe? for in *Baptisme* we see, how the childe is *regenerate*, and borne anew, and *ingrafted* into Christ; and as the water *cooleth* all the *scorching* heat of the flesh, and *washeth* away all *filthines* from our bodies, and *maketh* euery thing *fruitfull*, so the *gifts* and *graces* of Gods *spirit* doth *coole* in vs the *heat* of our *fleshly concupiscence*, and *cleaseth* vs from all *sins*, and *maketh* vs to abound in all *good workes*: and in the Sacrament of the *Lords Supper* we doe most apparantly see, that, as the *Bread* is *broken* and then *giuen* vnto vs to be eaten for to *strengthen* our heart, and to *sustaine* our life; and the *Wine* is *powred* out, and *giuen* vs to drinke it for to *comfort* our hearts; so Christ was *broken* in pieces (as I shewed in my *Treatise* of his *Passion*) for our *sinnes*; and his blood was *powred* out to make *satisfaction* for our *transgressions*; and so he is *giuen* vnto vs, as the *foode* of our *soules*, and the onely *ioy* of our heart to *sustaine* vs, to *refresh* vs, and

The receiuing of the Sacraments, a most excellent meanes to beget all graces.

How the Sacraments shew vs all that the Scripture teacheth.

The custome
of ancient time
to expresse
their minds by
visible signes.

1 Kings 22. 11.

Acts 21. 11.

Fourē sorts of
receiuers of
the Sacra-
ments.

Wee may re-
ceiue Christ
though we wat
the Sacra-
ments.

Aug. tract. 17.
& 27. de verb.
Apostoli.

to be our onely comforter in all distresse. And the considerati-
on of these *visible* things, should as *effectually* work in vs, Faith
to belecue in him, Hope to expect all good from him, and
Charity for all receiued graces, most *intirely* to loue him, and to
be truly thankfull vnto him for the same, and so to *work* in
vs, patience to suffer, as he hath suffered, loue one towards ano-
ther, as he hath loued vs, and so all other graces whatsoeuer, as
the *audible* declaration of them, *expressed* by the Preacher, doth
vnto our eares; for as it was the *manner* in old time, not onely
verbally to declare, but also by certaine *visible* signes to expresse
memorable things; that so it might make the *more impression*
in their mindes; as the Egyptians by their hieroglyphicks;
and Zedechia the sonne of Genaanah made him hornes of iron,
and said vnto Achab, thus saith the Lord, with these shalt thou
push the Syrians, vntill thou hast consumed them; and Agabus
tooke the Girdle of Saint Paul, and bound his owne hands and
feete, and said, thus saith the holy Ghost; So shall the Iewes at Je-
rusalem, binde the man that oweth this Girdle, and shall deliuer him
into the hands of the Gentiles; so the Lord useth all meanes,
Preaching vnto our eares, by the best intelligible voices, and
shewing vnto our eyes by most plaine significant signes what
Christ hath done for vs; thereby to make vs all to understand,
and to beleue the same.

But as all kinde of bearing, so all kinde of receiuing these
bleisfed Sacraments is not sufficient to beget faith and other gra-
ces in the receiuers; for we read that there be *fourē* kinde of
receiuers of the bleisfed Sacraments.

First some receiue them *spiritually* onely; that is, the matter
of the Sacraments; which are, the gifts and graces of Iesus
Christ, but not the Sacraments themselves; so Theodosius was
baptized and ingrafted into Christ by grace, though he wan-
ted the outward meanes, as Saint Ambrose saith: and so all
the elected children that die before they can be partakers of the
Lords Supper, non manducantes manducunt; not eating the Sa-
cramental Bread, doe notwithstanding eate Iesus Christ: Quia
manducare illam escam & illum bibere potum, est in Christo mane-
re, & Christum in se manentem habere; because that to eat the
flesh of Christ, and to drinke his blood, is to be ingrafted into
Christ,

Christ, to be *united* and made one with Christ; and so to haue Christ dwelling in vs, and vs in him; and therefore wee finde that Christ doth not onely say, *he that cometh to me, i.e. to eate me, shall not hunger, and he that beleueth in me shall neuer thirst*, to shew that there is no difference betwixt *beleuening* in him, and *drinking* of him; but also the verie same things are promised as well to the *beleuers* in him, as to the *eaters* of his flesh, and the *drinkers* of his blood; for in the 47.v. of the 6. Chap. of Iohn, he saith, *he that beleueth in me hath euermore life*, and in the 51.v. of the same Chapter, he saith; *if any man eat of this bread, he shall liue for euer*; and so the very same things are threatened as well against the *not beleuers* in him, as the *not eaters* of his flesh; for in the 53.v. he saith, *except ye eat the flesh of the Sonne of man. and drink his blood, you haue no life in you*; and in 64.v. he saith, *there are some of you that beleue not*; to teach vs, that, as Saint Augustine saith, *credere in Christum est manducare panem viuum*; to beleue truly in Christ, is to eate the flesh of Christ.

Secondly, some doe receiue them *Sacramentally* onely; that is, the *outward* signes and elements onely; but not the *gifts* and *graces* thereby taught and signified: so the Fathers that came out of Egypt, were all baptized vnto Moses in the cloud, and did all eate of the same *spirituall* meat, and did all drink of the same *spirituall* drink; that is, as we doe, though in other signes; for they drank of that *spirituall* Rocke which followed them, and that Rocke was Christ; that is, signified and taught them Christ; and yet many of them perished in the wildernesse, *Quia manducantes non manducabant*; because they were wicked and did onely receiue the *outward* signes, and did not receiue the *inward* grace that was signified and offered vnto them, vnder those *Sacramentall* signes; so the Pharisees had the Sacrament of Circumcision; yet our Sauour tells them that being wicked, they were the *sonnes of Hell*, and the children of their Father the Diuell; and in the time of the New Testament they had the Sacrament of Baptisme, for Iohn Baptist baptized many of them, and Simon Magus was baptized by an Apostle, and Indas receiued the Sacrament of the Lords Supper; and yet wee see they reaped no fruit thereby, because they

To beleue in Christ is to eate and drink Christ.

Iohn 6.
v. 47.
v. 51.

v. 53.
v. 64.

To receiue outward Sacraments, and not the grace signified; will auaille vs nothing.

1 Cor. 10, 2, 3, 4.

Iohn 8, 44.

Hereticks doe
neither re-
ceiue Christ
nor the Sacra-
ments of
Christ.

The worthie
receiuers of
the Sacra-
ments, doe
hereby receiue
Christ and all
his graces.

Three sorts of
men excluded
from the pas-
chall Lambe,

Exod. 12. 43.
48.

Indigne sumus si
sumus non reue-
renter, vel non
catholice vel
habens mortale
scienter.

1 Sam. 6. 19.

they receiued them onely *Sacramentally*, outwardly, and did not *beleene*; and therefore receiued not those blessings and graces which these Sacraments taught and pointed at.

Thirdly, some receiue neither the Sacraments, nor the graces signified by the Sacraments; So all *Hereticks* that neither rightly beleue in Christ, nor yet truly receiue the Sacraments according to the institution of Christ, doe neither receiue grace, nor yet any signe of grace.

Fourthly, some receiue the true Sacraments; because they receiue them, as they are deliuered by Christ himselfe; and they receiue the true graces, that is, all the benefits of *Iesus Christ*, taught, manifested, and exhibited vnto vs by those Sacraments; such are all the faithfull and the worthie receiuers of the same; *Quia manducantes manducant*; because that receiuing these, they feede by faith on *Iesus Christ*, and doe most truly applie vnto their owne soules, what grace or vertue soeuer is signified and shewed by these outward signes and Schoole-Masters of all true Christians.

And therefore if we would obtaine the graces and blessings of God, by the meanes of the blessed Sacraments, let vs examine our selues, that we may be worthie receiuers of the same. Wee finde in the *Lame*, that three sorts of men were excluded from the paschall Lambe,

1. The uncircumcised.
2. The strangers.
3. Those that were uncleane.

To teach vs, that the vnreuerent, the vnbeleeuers, and the vngodly, great and grieuous sinners, should not presume to meddle with these blessed Sacraments: for as the covenant of Gods grace, so these signes of the covenant belongeth not to any wicked man, so long as he remaineth wicked: and therefore, lest (as the men of *Bethshemesa* were slaine, fiftie thousand and three score and ten men in one day, because they looked into the arke, which belonged onely vnto the Priests;) wee be found guiltie of the body and blood of Christ, and so pull vpon our selues swift damnation, if we snatch the childrens bread, that belongeth not to vs, or receiue these blessed Sacraments unworthily, let vs with blinde *Bartimaus*, cast off our mantles, the old

old raggs of *Adam*, the *lusts* of the flesh, and let vs put on our wedding garment, the new man, which chiefly consisteth of *Faith* towards God, and love towards men, if, when we come to receive these Sacraments, wee would receive the grace of Christ. But,

Secondly, though such a hearing of the Word, as I have above shewed, be a speciall meanes to obtaine grace; yet we must know, that this meanes is not sufficient, vnlesse, as God opened the heart of *Lydia*, when Saint *Paul* Preached vnto her eares, so he doth worke faith in your hearts, when we doe Preach & expound the Word vnto your eares; *Quia inanis est sermo docentis nisi spiritus adsit cordi audientis*; because, as the Preaching of the Word is the gift of God in vs; so the beleeming of the same is the operation of the same God in you; And so likewise, though the receiving of the blessed Sacraments, be a singular meanes, to worke Faith and all other graces in the right receivers of the same; yet wee must vnderstand, that it is not *opus operatum*; the doing of the worke that begetteth grace in any man, but the spirit of God onely conuayeth grace, through the conduits pipes of these outward meanes: and therefore wee should alwayes pray to God, not onely for the graces of attention vnto our eares, and illumination vnto our eyes, but also of sanctification vnto our hearts, that what wee doe attentively heare with our eares, and doe most perfectly see with our eyes, Wee may most faithfully beleoue with our hearts, and so attaine vnto these gifts and graces of Gods spirit.

Mark. 10. 50.

Mat. 22. 11.

CHAP. VIII.

On whom God bestoweth these gifts and graces of his spirit.



Or the third, i.e., *To whom God bestoweth these gifts*; we must know that he bestoweth, neither the graces of *edifying* the Church, nor the other graces, to *sanctifie* and to *save* our soules, vpon all men, but onely vpon those whom it pleaseth him; for as when he was to *choose* his *Apostles*, it is said, that he *chose whom he pleased*; so of the graces of *preservation*, *sanctification*, and such like, he giueth them to whom he *pleaseth*; and though hee giueth *liberally* vnto all men, yet he giueth not *all* of these, nor *any* of them *all*, *inconsiderately*, vnto *any* man; for he lets not his graces *drop* through his fingers (as if he cared not what became of them) and so suffer all men to *gather* them, *who will*; but as a *sparrow* lights not vpon the ground without his *providence*, so not *one* grace falls to any man, without his *speciall* guidance and direction. And this the *Apostle* sheweth when he saith, *non est currentis neque volentis sed misereus Dei*; it is not in him that *runneth*, nor in him that *willeth*; but in *God* that *sheweth mercie*, and this *Christ* himselfe declareth, when he saith, *no man commeth vnto me, except the Father draw him*; so no man can receiue these gifts and graces, but they to whom they are *giuen*; and as we finde a *gradation* of the loue and fauour of God; As,

First, he loueth *all the things* that he hath made; and,

Secondly, he loueth *man* in a more *speciall* manner, *aboue* all the things that he made; And,

Thirdly, among men, he loueth *some* better then others; yea,

Fourthly, among those that he loueth *best*, hee loueth *some* better then the rest; As, wee see hee loued *Noah* and *Abraham* among the Patriarchs, *Moses* among the Prophets, and *Iohn* among the Apostles; so hee loues these *best*, not because these were in themselves, *better* then any others; but because it *pleased* him to *loue* them better then others; for, as

if

Mar. 3. 13.

Iames 1. 51

Mat. 10. 29.

Rom. 9. 16.

Iohn.

That there is
a gradation in
Gods loue.

Why God lo-
ueth some men
better then
others.

if he had made a toad a man, and the man a toad, the toad had bin the better of the twaine; so if hee had *bestowed* more grace vpon the wicked, and *with-held* the same from the now best men in all respects, then no doubt but the *wicked* had bin the best, but he loveth them *best*, because it *pleaseth* him so to doe; and therfore, he bestoweth *more* graces and tokens of his love vpon them, to make them *better* then all others whatsoeuer; for the *gifts* of God make vs good, and our *goodnesse* maketh not him to *bestow* his gifts on vs.

And this I say, not to *accuse* God of any *niggardlinesse* or close-handednesse, because he giueth not these gifts vnto all: God forbid, for he is a *debtor* to no man, but may *freely*, without censure, *doe with his owne what he list*. But I say this,

First, to shew his *exceeding* great bountie, and fauour, towards vs; that *deseruing* no more good at Gods hands then all the rest of the race of mankind, should notwithstanding when we *justly* deserued so much *euill* (it may be *as much*, or *more* then the rest of men) receiue so many great *gifts* and graces, *aboue* and *before* all the rest of the world.

Secondly, and *specially* to moue vs to all *thankfulnessse* to this our good and gracious God, that *with-holding* his graces from many thousand *others*, he would notwithstanding so *graciously* bestow them vpon *vs*; for had not he *giuen* vs the grace to *believe* in Christ, to *hate* our sinnes, and to *loue* all righteousnesse, I see not how the *best* of vs could doe *any* of these, no more then the *wickedest* men in the world: and therefore I would to God, that we would euer *praise the Lord for his goodnesse*, and *declare the wonders that hee doeth*; as generally for all men, so specially, *for these chosen children of men*.

Thirdly, and lastly, to teach vs, that when wee *feele* our owne wants, wee should *pray* to him for helpe, to *apply* our need: and when we *see* any of our neighbours *void* of grace, we should rather *piously* pittie them, and pray for them, then *proudly* to contemne them, and to spurne against them; for as, if God would, hee might haue made *thee* a *beast*, and the *beast* a *man*; so, if it had pleased him, hee might haue *filled* them with that grace which he *bestowed* on thee, and he might haue *justly left* thee in that fullnesse of sinne, wherein they doe wallow:

What this doctrine teacheth vs.

First, to behold the great goodnesse of God to his elect.

Secondly, to be truly thankful vnto God.

Thirdly, to pray for what we want, and to praise our God for euer more.

wallow: and therefore beholding the *goodnesse and ſeuernitie* of God, on *them*, to whom hee giues no grace, *ſeuernitie*; but towards *ther* to whom he beſtoweth his gifts, *goodneſſe*, if thou continue in this goodneſſe; doe thou *praiſe* thy God, and pray for them; that for *his ſake* that is *aſcended vp on high*, and hath *deſcended captiuitie captiue*, God would be pleaſed, to beſtow *his gifts and graces vnto men*; that ſo *all men* may aſcribe and giue *all praiſe and glory* vnto him, *which was, and is, and ſhall be*, through him *which was dead, and is aliue, and liueth for euermore*, Amen.

A Prayer.

O Moſt gracious God, which haſt given thine only Sonne Ieſus Chriſt, to die for our finnes, to riſe againe from the dead, to aſcend vnto Heauen, to prepare a place for vs, and to ſend vs thy holy ſpirit to fill our hearts with all heavenly graces, which are neceſſarie for the gathering of thy Church and the ſanctifying of our ſoules, to prepare vs vnto eternall life; we moſt humbly beſeech thee, to giue vs *that grace* to be truly thankfull vnto thee for all thy graces; Increate our faith, ſtirre vp our hope, and kindle our loue both towards thee and towards all men for thy ſake; and becauſe all graces are begotten, increaſed and preſerued by the hearing of thy Word, and receiuing of thy bleſſed Sacraments, we pray thee O Lord, to giue vs grace to heare thy Word attentiuely, to belecue it faithfully and to receiue thy Sacraments worthily, that ſo being filled with thy ſpirit, we may deſpiſe all worldly vanities, and haue our conuerſations in Heauen while we liue on earth, and at laſt bee receiued into that Kingdome which thou haſt prepared for them that loue thee, through Ieſus Chriſt our Lord, Amen.

IEHOVAE LIBERATORI.

FINIS.

The



The Seuenth Golden Candlesticke,
HOLDING
The Seuenth greatest Light of Christian
REIGION.
Of the duty of CHRISTIANS.

1 THESSAL. 5. 25.

Admon. brethren, pray for us.

Brethren, pray for us.

HAve shewed thee, O man, how man
 behaved himselfe towards God, *offen-*
ding his Maiesty with his sinnes,
 and I have shewed thee what God
 hath done for sinfull man, how hee
 sent his onely begotten Sonne, to be
 made man, to suffer paine and sorrow,
 and to die a *curst* death for man,
 thereby to overcome all our enemies, sinne, death and hell;
 to arise from the dead, to assure us of our deliverance, to ascend
 into heaven, to prepare a place for us, and to send his holy and
 blessed Spirit into the hearts of men to sit them with the gifts
 and graces of the same, to prepare them for heaven; that the
 poore man might wash himselfe in the pool of Bethesda, and
 be

The coherence
 of this Treatise
 with all the o-
 ther Treatises.

be made perfectly whole, that the wandering sheepe might bee redressed and brought home vpon this mans shoulders, and that sinfull man might be reconciled and reunited vnto God againe. And therefore now, *Quid nisi vana supersunt?* what remaineth sauing onely prayers? to render thanks vnto God for this great kindnesse, and to aske those things that be requisite for vs? and to teach vs how to doe the same, I haue chosen to treat of this short Text, *Brethren, pray for vs.*

It is a Text independent either of precedent or subsequent matter, and it containeth points of piety, points fit to bee preached, and fitter to bee practised, by your sacred Maiesty, by the worthiest Nobles, by vs Priests, by all men: and therefore *da veniam Imperator*; I humbly craue attention but a short time, to dilate vpon this short Text, *Brethren, pray for vs.* I may say of it, as Saint Hierome said to Paulinus of the Catholike Epistles of Saint Peter, Saint Iohn, Saint Iames, and S. Iude, *Eas breues esse pariter, & longas*, that they were short in words, but full of matter, for herein our blessed Apostle, (as was said of that famous Historian) *Verborum numero sententiarum numerum comprehendit* in this paucity of words hath couched plenty of matter, the parts are two.

The diuision of
the Text.

- { 1. A most friendly compellation, Brethren,
- { 2. A most Christian request or exhortation, pray for vs.

Out of the first I note two things,

- { 1. His affection, whereby we are taught to liue in vntity;
- { 2. His discretion, whereby wee may obserue a Christian pollicy, not such as is abusively, though commonly so termed in the world; but such as is ioyned with true piety.

And in the second I obserue likewise two things,

- { 1. The action, pray, which is a worke of piety,
- { 2. The extension, for vs, which is an act of charity.

And so you see that from this short Text, we may learne

- | | | | |
|---------------|---|---------------|---|
| { 1. Vntity. | } | { 3. Piety. | } |
| { 2. Pollicy. | } | { 4. Charity. | } |

Brethren, pray for vs.

CHAP. I.

Of the diuers sorts of Brethren, and how this teacheth vnitis.



First, Brethren is *verbum amoris*, a word full of loue, but it is diuersly taken in the Scripture. For,

First, sometimes *Omnem hominem per fratrem debemus accipere*; saith Saint Augustine; we ought to vnderstand every man by the name of brother; as he that hateth his brother, i. e. he that hateth any man, is a man-slayer.

Secondly, Sometimes it signifieth those of the same nation, as Moses went out vnto his brethren, and saw an Egyptian smiting an Hebrew, one of his brethren.

Thirdly, Sometimes *cognatos Scriptura dicit fratres*; the Scriptures calleth our kintred by the name of brethren; as, behold thy brethren stand without desiring to speake with thee.

Fourthly, Sometimes it is put for the sonnes of the same parents, as Hema bare againe his brother Abell; and Caine said, Am I my brothers keeper?

Fifthly, Sometimes we vnderstand those of the same religion and profession, as you see your calling brethren: *Et sic fratres dicit Christiani*; and so all Christians are called brethren, saith Saint Augustine; and so Saint Paul meaneth in this place, Brethren, pray for vs; for otherwise he was an Hebrew, of the seed of Israel, of the Tribe of Benjamin, and they were Grecians of Thessalonica, the Metropolitane City of Macedonia, built by Philip king of Macedon, and so called *and nōt Quondam sicut*, of his victories obtained in Thessaly, in which respect also he called his owne daughter Thessalonica, (as Suidas saith) but they were all Christians, and therefore brethren, and therefore the deerer one to another because Christian brethren: *Quia maior est fraternitas spiritus quam sanguinis*; because the fraternity or brother-hood of Christians, which is in respect of the Spirit that begetteth vs with the same immortal seed, in the wombe of the same mother, the Church, to bee brought forth and brought vp as children to the same Father which is in heauen, is a great deale more excellent, then the brotherhood of flesh and blood:

Z z

Nam

Of the vnity of brethren.

Aug. ser. 61. de temporis.

Exod. 2. 11.

Aug. l. 1. locut. de Gen.
Math. 12. 4. 7.
Mar. 3. 32.

Gen. 4. 2. 8. 9. v.

1 Cor. 1. 26.

2 Pet. 1. 10.

Aug. ser. dom. in monte, fol. 343.

Aug. in apend. de
diuersis. Ser. 10.
Psal. 64. 7. 10.

1 Iohn 3. 16.

How gentile
brethren loued
one another.

Va' Max. l. 5. &
Aug. de ciuit. l.
& Aug. de
ciuit. De l. 2. c.
25.
Idem de ciuit.
l. 8. c. 5.

Exstitit hoc vñi
quod non con-
uenerat illis;
cetera par con-
cors, & sine lise
fuit.

Bern. de aduent.
domini ser. 3.
p. 8.

Nam hec similitudinem corporis refert, illa cordis vnanimitatem demonstrat, hac interdum sibi inimica, illa sine intermissione pacifica est; for that sheweth onely the likenesse and similitude of the body, and the sympathy of naturall dispositions; but this sheweth the vnanimity of the heart, and a concurrent desire in all holy affections; those are sometimes contrary vnto themselves, but these haue alwayes *cor vnum, & animam vnā*; one heart, and one minde, to loue the same things, and to agree in the same points: and therefore of all brethren, the loue of Christian brethren should excelland exceed all other loue of brethren; and these of all others should be ready to lay downe their liues for the Brethren.

And yet in former times the loue of naturall brethren was such, that when a souldier which was in the army of Pompey had vnawares vnto himselfe, slaine his brother that was in the company of Sertorius, and knew the same when he bestript his body. *seipsum ibi perimens fraterno corpori adunxit*, he slew himselfe for very griefe, and left his owne body vpon his brothers carkeise: and Saint Augustine reports of the sonnes of Tyndarius, that when Castor was slaine by Idas, Pollux besought Iupiter that hee might impart halfe his owne life vnto his brother,

Sic fratrem Pollux alterna morte redemit.

And so we reade of these lignes Castor and Pollux, that *uterg, alternis diebus lucet*; each one of them appeareth euery second day; and so the Poet saith of Pylades and Orestes,

Ire iubet Pylades charum periturum Orestem,

Hic negat, inque vicem pugnat uterg, mori.

They neuer disagreed but onely in this, which of them should first lay downe his life for the other.

And now amongst Christian brethren, we finde Ouids saying to be true,

Fratrum quoq, gratia rara est.

They doe shew lesse loue among themselves then the heathen did; the loue of most is waxen cold, all are become louers of themselves, and no man remembreth the afflictions of Ioseph: for although (as Saint Bernard saith) *Iure fraternitatis consilij sumus,*

Et auxilij fratribus debitores, consilij quo erudiatur ignorantia, auxilij quo inueniatur infirmitas; in respect of our brotherhood we doe owe vnto our brethren both aid and aduice, aid to helpe his infirmity, and aduice to direct his simplicity: yet alas! the whole world seeth how we doe insult ouer the weake, and lay stumbling blockes before the blinde, what wrongs and oppressions in the Common-wealth; what more hostility then among Christian Princes? where now more bloody warres then among the Christians, that doe imbrew their swords in the blood of each other, which should rather ioyne their strength against the enemies of the Lord? and what bitter contentions doe we likewise see in the very Church of Christ? Oh; how many bitter lines haue ambitious spirits so contentiously scattered in euery place, to obscure the cleare light of verity? O poore Church and distressed Spouse of Christ, Pax ab extranijs, pax a paganis, sed filij nequam filij scelerati scanunt in eam; Shee hath peace from strangers, peace from pagans, peace from all, but her owne children; her owne wicked children doe raile and rage against her, they struggle in her wombe like Rebeccaes twinnes, they sharpen their tongues, and blunt their pens in writing either against the other, and so they make the Church of Christ, which should be like the coat of Christ, without a seame; to be torne in pieces, like Iereboams garment: for as in Israel one halfe followed Tibni, and the other halfe followed Omry; or as in Rome the wiser followed Pompey, the middle sort tooke part with Caesar, and the rest followed Crassus; or in Attica the people of the mountaines ranne after Pyrristratus, those of the valley chose Lycurgus, and those of the Sea-coast Megacles: euen so in the Church of God, one is of Paul, another is of Apollo; one is of this minde, and another is of that minde; and as the Poet said of the vulgar sort,

Scinditur incertum studia in contraria vulgus.

We may now say of the better sort,

Scinditur incertum studia in contraria clerus.

They are full of all oppositions, each one inuentereth some new points, each one dissenteth from the rest, and so by this their dissentions and multiplicity of opinions, they make grievous contentions in euery place, and cause many men with the ef-

Of the great want of vniety among Christian brethren.

Idem ser. in ad in Pasto. Synod.

Iohn 19. 33.
1 Reg. 11. 30.
1 Reg. 16. 21.

Plin. in vit. Crass.

1 Cor. 1. 3, 4.

fusion of a little inke, haue inuented in their Cells; for I doe assure my selfe, if there were more *charity* and *unanimity* among the *Clergy*, there would be lesse *contrariety*, and more *unity* among the *Layie*.

But it was enough for *Abraham* to dissuade from all contention betwixt him and *Lot*, to say, *wee bee brethren*; and I wish that it were enough for vs, for *we bee brethren*; and there be enough against vs, we neede not be against our selues; and therefore, *Fugite ut filij lucis sectionem unitatis*; we should by all meanes shunne *disensions*, because there bee many *Wolues* abroad in *sheepes* clothing, but if we keepe *unity* and brotherly loue among vs, they shall neuer preuaile against vs: but otherwise, *discordia crescunt minutissima, in discordia dilabuntur maxima*; as in the time of peace, through *unity*, the *smallest* things doe grow happy, so in the time of *discord*, the *greatest* things doe come to ruine: and therefore we say, that *peace* and *unity* are the *best* of all earthly *blessings*; that God bestoweth on men during their *pilgrimage* in the state of mortality: and so *Brunfelsius* saith, that a Christians life is nothing else but *mutuall charity*: or a continuall louing of God and of our neighbours, *Quia omnis homo est unus homo*; because all men in Christ Iesus should be as *one man*; like *Hypocrates* twinnes, which willed and killed the same things; for the whole Church of Christ is nothing else, but *Ecclesia multorum fratrum*, an vnitied company of louing brethren: and therefore they should euer owe this duty of *loue* and *charity* one towards another; for though the *Apostle* biddeth vs to owe nothing vnto any man, yet he excepteth this, to *loue one another*, because all Christians being brethren, they must needs owe this mutuall duty of *loue* and *charity*, *Qua sola etiam reddita semper detinet debitores*; which though it be neuer so much paid, yet it is euer owing vnto our brethren, saith Saint *Augustine*.

And so you see the *loue* of the *Apostle* to his brethren; which should teach these brethren to loue our *Apostle* againe, *Quia amor amoris magnet, & durus est qui amorem non rependit*; because *loue* is a *loadstone* to draw *loue* againe, and he is *unworthy* of *loue* that requiteth not his *louer* with the same measure of *loue* as he receiueh; for he should loue much, to whom much is *forgiuen*,

Ignat. ep. 9. ad
Pbiladelph.

Salust. coniurat.
Catal.

Pax optima
rerum quia ho-
mini nouisse da-
tum est, pax vni-
triumphus inuau-
meris potior.
Syluius Ital.
Augu. in Psal. 29.

Idem ep. 93. ad
Calestin.

saith our Saviour; and *vi opider quidam desiderauit, et in opider quidam non uult;* hee that desires much loue, saith *Isidor, Pelus.* must shew much loue: and therefore as the people doe require loue from the ministers, so the ministers should receive loue from the people, for wee giue them *panem sanctuarij*, the spirituall bread of life: and therefore we should haue from them, *panem prompentiarij*, bread enough to sustaine our life.

But alas, such is our case, they are ready enough to demand what is due to them, but they are backward enough to pay what they owe to vs; for whereas true loue is shewed foure manner of wayes.

First, In words, when wee speake friendly vnto our neighbours, and beseech them to be reconciled vnto God.

Secondly, In workes, *Quia probatio dilectionis exhibitio est operis;* when by our outward workes, we iustifie our inward affection vnto our brethren.

Thirdly, by our seruice one to another, when wee desire not so much to be ministered vnto, as to minister; as our Saviour saith.

Fourthly, In being ready to lay downe our liues for the brethren, which is the greatest signe of loue, and the highest degree of affection, for greater loue then this hath no man, that a man should lay downe his life for his friend: and therefore our Saviour Christ tooke vpon him, *non solum formam serui ut subesset, sed quasi mali serui ut uapularer;* not onely the forme of a seruant, that he might minister, but also was contented to be accounted as an euill seruant, that he might suffer for vs; and all this to shew his loue vnto vs euery manner of way:

Whereas I say, loue is thus shewed, let vs say, and doe, and die for our people, as we daily doe, we are and consume our selues like *Iohn Baptist*, that was a burning and a shining light; like the candle that consumeth it selfe in giuing light to others: yet are we sure to haue loue little enough from them, good words is almost all we haue, and alwayes we haue not that from all; for our fountes are filled with the scornfull reproofe of the wealthy, and with the despitifullnesse of the proud: but this much shall serue touching the Apostles affection, and that enuy which should be amongst vs all; because we are brethren.

Isidor. Pelus.
l. 2. ep. 148.

Loue is shewed
foure wayes.

2 Cor. 5. 20.

Gregor. hom. 30.
in Euang. Mat.
20. 28.

Iohn 15. 13.

Bernard. ter.
quart. hebdom.
passor.

Part. 2.

PART. II.

CHAP. II.

Of the Apostles wisdom and godly policy in seeking for to winne the Thessalonians to performe this duty: and of three sorts of Preachers, whereof two sorts are described in this point.

That a gentle louing intreatie, is the best way to perswade men to doe any thing.

2 Cor. 12. 16.

Hos. 11. 4.

Matth. 11. 29.

Numb. 12. 3.



Secondly, Saint Paul herein sheweth his discretion, by this manner of speech that he useth vnto them; hee tels the Corinthians, that he caught them with a guile, not to beguile them, but to saue them; and so here and in all places, he useth all his wis, all his policy, and all the wisdom that hee hath to winne men vnto Christ; and being wonne, to make them to serue Christ; for being desirous of their Prayers, hee comes vnto them, *in spiritu mansuetudinis*; in the spirit of meekenesse, he creepes into their hearts with termes of loue, and seekes to lead them, *tangam oues, leni spiritu, non dura manu*; rather as sheepe by an inward sweet influence, then as goats to be driven by an outward extreame violence; so God himselfe dealt with our forefathers, and all their posterity; he heaped vpon them, *beneficia nimis copiosa, multa & magna, priuata & publica*; wonderous great benefits and blessings, to see if he could so draw them vnto himselfe in the chaines of loue, and to allure them by all faire meanes, and all the *allertines* vnder heaven, vnto his blessed seruice; hee spake them faire, hee vsed them kindly, he promised them much, he gaue them more, and all to perswade them to their *owne* happinesse: so Christ the Sonne of God alleadgeth this for a reason, why all men should bee willing to come vnto him, because *hee is meake and lowly of heart*; and Moses the man of God, was *mississimus super terram*, the meekest and the mildest man that was vpon the face of

of the earth, and so the *fittest* man to guide the people of God: and *Titus Vespasian* for his curtesie and affability was called, *delicia generis humani*, the *delights* of mankinde; hee was so courteous vnto all, that he was wont to say, *Non oportet quinquam à Caesaris colloquio, tristem discedere*; it was not fit for any man to depart sad from Caesar, for hee knew this was the way to winne them: *Mollis responsio frangit iram*, a soft answer appeaseth wrath, & a gentle intreaty will soone perswade men:

*Syluestres homines sacer interpresq; Deorum,
Cadibz, & fado vitæ deterruit Orpheus:*

Dicitur ab hoc, lenire Tygres rapidoq; Leones.

The faire spoken *Orpheus* and *Amphion* by their sweet perswasions are said to haue mollified the most *savage* natures, and to haue brought vnto *civility* the rudest and the wildest men: and therefore *Saint Paul* here doth so *lovingly* intreat them, and so *friendly* beseech them with this *sweetest* name of *Brethren*, to pray for them; *Brethren, pray for vs.*

To teach vs, that as we be *Pasendo Pastores*, the Teachers of our people, so we should be *diligendo Patres*, as wel fathers for affection, as teachers for instruction; and that wee should *intreat* and *beseech* our people, in the bowels of *Christ Iesus*, when we might *command* them in the Name of the great *Iehoua*: for it is most certaine, that when *biter* reprehensions doth harden men in iniquity, a *gentle* intreaty will often win them vnto piety; for it was but the *alluring* speech of *Apollo*, that made *many* to affect him rather then *Saint Paul*: and it is dayly scene, that a *golden* mouthed *Chrysostome*, with his sweet perswasions, will winne more men to *Christ* then any one can doe with his bitter reprehensions; because as *Seneca* saith in another case, *qui vult amari languida regnet manu*, in *mis* manquam *impéria retinuit diu*; hee that would bee loued in his raigne, let him rule with a gentle hand; so he that would bee loued of his flocke, must feede them with the words of *love*.

And yet for all this I denie not, but as *Saint Bernard* saith, *qui non vult duci, debet trahi*; he that will not be perswaded should be compelled; for if men will not turne, God will whet his *glittering sword*, and his hand shall take hold of *vengeance*: and therefore wee read, that in the *Arke* of *Moses*, there was

Horarius de arte poetica,

Dicitur & Amphion Thobania conditor urbis, saxa mouere, sono testudinis, & prece blanda, ducere quo vellet.

1 Cor 2.4.

Seneca in Thebaid: ast. 4.

Peragit tranquilla tempestas quod violenta nequit. Obsequium tigrisq; domas iuniasq; leones.

The iudge-
ments of God
must be threat-
ned, when his
mercies can-
not allure vs
to serue him.
Reuel. 14.

Rom. 2. 4-6.

Esa. 1. 4.

Mat. 11.

Luke 10. 34.

How needfull
a thing is, dis-
cretion for the
Preachers of
Gods Word.
Mat. 24. 24.

Aaron's Rod for correction, as well as *Manna* for refection: and in the Church of Christ, there is discipline for the stubborne, as well as doctrine for the simple; and from the Seat of God, there proceeded lightnings and thunders, as well as the sound of harpers harping with their Harpes.

To teach vs, that (as Saint Hierome saith) *debet amor laesus irasci*; loue too much prouoked will waxe angry: and therefore, whosoever despise the riches of Gods goodnesse, and forbearance, and long-suffering, hee treasureth vp vnto himselfe wrath against the day of wrath; for this is iust with God, (saith the Apostle) to render vnto euery man according to his deeds: and therefore, we must aswell thunder out Gods iudgements against irrepentant sinners, as to distill Gods mercies to the tender-hearted Christians; we must aswell crie, woe to the sinneful nation, so the people laden with iniquitie, as promise ease vnto them, that are wearied vnder the waight of their sinnes.

And yet still herein, in our greatest indignation against sinne, we must not forget Saint Bernards rule, *dum das verbera ostende vbera*; to doe as louing nurces, while they shake the rod, to shew the dudge, or as the good Samaritan, to powre wine and oyle into the wounds of the distressed trauceller; i.e. so to mixe the bitter threatnings of the Law, with the sweet promises of the Gospell, as that wee neither driue them to despair by the one, nor yet make them presumptuous by the other: and therefore herein wee neede discretion, which is one of the two essential parts of a true Preacher, who is that wise and faithfull steward.

First, he must be faithfull to doe his dutie; And,

Secondly, he must be wise and discrete, to know how to doe it; to giue vnto euery one his owne portion, and that in due season; to preach mercie, to whom mercie, and vengeance, to whom vengeance belongeth; to know before whom we speake, and what we speake; to doe *bonum bene*, and to maigh our words in the ballance of discretion, before wee vter them vnto our Auditors, and surely in my iudgement, it is a true saying, that an ounce of discretion is worth a pound of learning; because learning puffeth vp, saith the Apostle; and it is but as Achilles sword in the hand of him that knoweth not how to vse it.

postulas vt capias, quae non intelligis arma;

But.

But discretion is the *keeper* and *guider* of all virtues; Discretion *guideth*, Learning *teacheth*, and Charitie *edifieth*; and thus these three graces march in order, *that* must lead, and these must follow; and therefore, whatsoeuer is done *without* this, is ill done, *quia virtus indiscreta pro vicio reputatur*; because zeale it selfe, Charitie it selfe, and Vertue it selfe, being *undiscreet* is no better then a discrete vice, nor yet many times so good; for that it *groweth* often vnto many vices, and *produceth* many inconueniences, as most wofull experience daily sheweth; for, I finde two sorts of men tainted with this fault,

Isidor. de summo bona.

First, the *too popular Preachers*, when they come to preach before their *gouernours*.

Secondly, the parasites of Princes, when they come to preach before the *people*, for I diuide the whole classie of Preachers into these three ranks.

That there be three sorts of Preachers.

The First are those that are *discreet* and faithfull Preachers, either before Prince or people, *in omni populo*, such as would willingly discharge their duties towards all men, and hould the *middle way*, *inter adulationem et litigium*; betwixt pleasing and pro- uoking.

First, discrete and godly Preachers.

The Second are those that vse too much *flatterie* before Princes, and too much *harshnesse* before the people; and these neither way can doe good; for commonly the people will not be *compelled*, and *flatterie* not onely *blindes* the eyes, that they cannot see, but also *perswadeth* the doer to *delight* in sinne: *delectat enim facere, in quibus non solum non metuitur reprehensio, sed etiam laudatur operator*; for a man *delighteth* to doe those things for which he is not onely free from reprehension, but also *sure* of commendation; and therefore, *bene cum principibus ageretur, si scirent inter adulationem et laudem distinguere*; it were well for Princes and great men, if they could tell how to *distinguish* and to discern *true desert* from *base flatterie*, and that blinde ambition, and desire of praise, should not make them to swallow *both* without distinction, and to giue credence vnto others rather then vnto themselves.

Secondly, parasites of Princes and great men.
Aug. in Psal. 9.

The Third are those that are too popular, the *parasites* and *pleasers* of the people, yet somewhat too bold to speake against *authoritie*,

Thirdly, the too popular Preachers.

To what the
vulgar people
are naturally
inclined.

*Let vs breake
the bands.

authoritie, and these are too blame in many things; for, as *instabile vulgus*, the headlesse and heedlesse multitude are *unable* to conceiue, and *unwilling* to be taught, *unworthy* to rule, and *unpatient* to be ruled; so the *pleasers* of these men must needs displease all *wise* men, *in his yndolent iudgement, & in his vnpartiali depuration; vn* *auisile* *manus*; For, *wise* men please not the people; neither can the people please *wise* men; for you shall euer see the multitude, alwayes desirous of these *two* things,

First, To *draw* their *heads* out of the collar of gouernment; & to bring all *rule* into their owne hands, *dirumpamus vincula*, * is their song; no *terme* pleaseth them better then the *free estate*, no *man* to please them, but of their owne election, no *longer* rule, but while hee *please* them. O miserable state to serue such people!

Secondly, If this they cannot doe, then must they haue a *hand* in euery *point* of state, yea euen in those of greatest waight, nothing is *good*, that they doe not, nothing to be done, that they *allow* not, they haue an *interest* (they say) in all, and therefore they must haue a *hand* in all; and so in very deede those that neuer learned to *obey*, would *guide* and gouerne their chiefeest gouernors.

And therefore I say that those Preachers, whose *rising* hath bin by the people, and who giue themselves to popular applause are either *balting* in their honestie, or *defectiue* in their discretion; and so most vnfit, either to *teach* the wise, or to *gouerne* the foolish; for in the first, they teach *factious* and *dangerous* positions; and in the second, they must either *yield* to popular *desires*, or *dissent* from themselves, and so *lose* the applause of the people, which is one of the mainest things they hoped for and gaped after.

And so experience daily sheweth vs, that either want of *bonessie* to doe what they know, or els want of *wisdom*e and discretion to *know* what to doe, hath moued the *blinde* and *wilde* zeale of many factious men, so *frivolously* to intermeddle with *extranagant* and *needlesse* discourtes, both of State and Common-wealth, and so *furiously* to precipitate themselves to most *dangerous* contention in the Church of God; and many times being *boysted* vp to the sterne of dignitie, to make way for the vulgar,

vulgar, to *spurn* against authoritie: And therefore as I would with no more *wealth* of God, then I had *grace* to use it; so would I with no more *learning*, nor any other *grace*, then I had *discretion* to guide them; for this is that *salt*, whereof our Saviour speaketh; *have salt in your selves*: and therefore all *learning* and all *knowledge* without this, will soone *putrifie*, and prove fit for nothing, but to be cast into the *dung-hill*; as our Saviour saith; And so much for my *two* observations out of the word *Brethren*, now followeth the *request*, or the *exhortation*, *Pray for vs*,

PART. III.

3 Part.

CHAP. I.

Of the diuers kinde of Prayers, both in respect of the matter and forme.



Econdly, In the request or exhortation, I noted 2 things, { 1. The *action*, *Pray*.
2. The *extension*, for *vs*.

First, for the *action*, i.e. *Pray*, lest I should *wander*, or ride at randome in this wide *ocean* of matter, I will diuide all that I meane to speake of this point, into these *five* heads;

- 1. Of the diuers kinde of Prayer.
- 2. Of the parties to whom we should Pray.
- 3. Of the place where we are to Pray.
- 4. Of the time when we must Pray.
- 5. Of the manner how we ought to Pray.

Five things
considered
concerning
Prayer.

First, for the diuers kinde of Prayer, wee must know that Prayer is distinguished in respect,

- 1. Of the *matter*.
- 2. Of the *forme*.

First, In

1 Tim. 2. 1.

Danaus tract. de
orat. dom. p. 47.That there are
two Kindes of
prayer.First, Inuoca-
tion.All good com-
prehended vnder
Grace and
Peace.First in respect of the *matter*, prayer is said to be foure-fold,

- | | | | |
|----------------------------|---|-------------------------------|---|
| { 1. <i>Supplications.</i> | } | { 3. <i>Intercession.</i> | } |
| { 2. <i>Prayers.</i> | } | { 4. <i>Gining of thanks.</i> | } |

First, *Supplications* are for the remouall of euils. Secondly, *Prayers* for the obtaining of good. Thirdly, *intercession* in the behalfe of others. And fourthly, *thanksgining* for the good receiued. But we may more briefly say that prayer is either

- | | | |
|---------------------|---|-----------------------------------------------|
| { 1. <i>alms.</i> | } | An <i>inuocation</i> or <i>petition</i> . |
| { 2. <i>Wishes.</i> | } | A <i>gratulation</i> or <i>thanksgining</i> . |

First, *Inuocation* or *petition* is either { 1. *To remove euill.* }
 { 2. *To obtaine good.* }

First, *euill* is said to bee either of *sinne*, or of *punishment*; and we should pray against both: first, *Saint Paul*, buffeted of the messenger of Satan, *prayed*: to teach vs, that when we are inticed to sinne, we should pray, that God would not lead vs into temptation. Secondly, the *euill* of *punishment*, is either *temporall*, *spirituall*, or *eternall*. First, all *afflictions*, iudgements, plagues, warres, and all other miseries whatsoever, they are punishments for sinne: and therefore we should pray that God would either take them away from vs, or *sanctifie* them vnto vs; that they might worke together for the best. Secondly, *spirituall punishment* is when for our former sinnes we are deliuered vp to a reprobate sense, so doe those things that are not conuenient: and therefore wee should most heartily pray that God would *forgiue* vs our former sinnes, and not *punish* the same with this *spirituall* fearefull punishment. Thirdly, the *eternall punishment* is that euerlasting death which is prepared for the *Devill* and his *Angels*, from which we should continually pray to be deliuered.

Secondly, The good that we should pray for, is euery where comprehended vnder these two names, { 1. *Grace.* }
 { 2. *Peace.* }

- | | |
|------------------------------------------------------------|---|
| { 1. <i>Grace</i> , whereby we may truly serue our God. | } |
| { 2. <i>Peace</i> , whereby we may quietly liue among men. | } |

And these two *Saint Paul* doth alwaies ioyne together, to shew
 (it

(it may be) that he deserues no grace, which desires no peace ; for howsoever disordered spirits say,

Non pacem petimus superi, date gentibus iras,

Nunc urbes excito feras, coniuget in arma mundus ;

Wee seeke not peace, we long for warres ; yet all well-affected Christians that doe loathe to bathe their swords and to make them drunke with the bloud of men, will say with Drances,

Nulla salus bello, pacem nos poscimus omnes.

No good can come from warre, because as *Lucan* saith,

Nulla fides pietasq, viris qui castra sequuntur ;

There is neither piety nor fidelity among the rabble rout of them that follow the Campe for loue of spoiles, but as *Saint Augustine* saith, *Nocendi cupiditas, vlciscendi crudelitas, implacatus & implacabilis animus, feritas rebellandi, libido Dominandi, & similia sunt in arma sequentibus ;* violence, cruelties, rapes, prophannesse and all lewdnesse are commonly to be found among them : and therefore all good Christians will pray for the peace of *Ierusalem*, they shall prosper that loue it : because,

Omnia pace vigent, & pacis tempore florent ;

All things doe flourish in the time of peace, and all men may liue without feare, and the more earnestly pray for grace.

But now methinkes, I heare men crying for peace in Christ, and warres with men ; a sweet distinction, to loue God and hate thy neighbour ; the deuill laughes at this, to see thee such a subtil Sophister, that, when we pray *give peace in our time, O Lord*, and at euery meale we eate, we say, *God send vs peace through Iesus Christ our Lord*, thou canst presently distinguish that this is meant *with God*, but not *with men* ; for thou canst be at peace with God, when thou makest thy sword drunke with the bloud of men ; and thou canst then praise thy God best, when thou inrichest thy selfe with the spoiles of the slaughtered : for is not our life a warfare, and are we not all souldiers, to fight against the enemies of Iesus Christ ? Yea, doth not Christ himselfe say, *He came not to send peace, but the sword*, and to set the father against the sonne, and the daughter against the mother ? Alas beloued, it is true, that we are all souldiers, and must make continuall warre with *Satan*, sinne, and fursull men, but the weapons of our warfare are spirituall, and not carnall, saith the

Lucan. l. 10.

Aug. cont. Faust. l. 22. c. 74.

Iob 7. 1.

1 Tim. 1. 18.

Matth. 10. 34.

Rom. 12. 20.

Luke 21. 19.

Luke 9. 55.

1 Cor. 11. 19.

Bonum necessarium
extra terminos
necessitatis non est bonum.

Cajetan. in Mat.
6. 33.

the *Apostle*: I will pray yet against their wickednesse saith the *Psalmist*; and when they curse, I will blesse them, as the *Apostle* teacheth me, and so I shall kindle the coales of fire vpon their head: and if this will not overcome them, I will suffer vnto death, and in my patience I will possesse my soule, as my Saviour aduifeth me; for I see not how faith can bee wrought with the sword, or heresies consumed with faggots: Indeed when the *Samaritanes* would not receiue Christ into their village, his Disciples would faine command fire to come downe from Heauen and to consume them; but our Saviour told them, *They know not of what spirit they were of*; for they might haue knowne, that he could suddenly turne all the world into hell, and consume all his enemies in a moment; but hee vseth his patience and long-sufferance, to lead sinners to repentance, and he suffereth heresies and wicked men to be amongst vs, that they which be approued may be made manifest: and therefore I say, that all true Christians that desire grace, will most faithfully pray for peace; and not onely with God, but also with all men; because the onely signe of louing God, is to be in loue and charity with all men.

And yet I say not this with the *Anabaptists*, to condemne lawfull warres: for though health is cuer to be prayed for, as in it selfe simply good; yet *Phisicke* oftentimes is good and necessary to recouer and to preferue our health, and so to preuent many ill diseases that otherwise would soone inuade our bodies; and so may warres be iust and lawfull, yea many times most needfull, when the causes thereof doe appeare iust and vrgent; but I say this to commend a blessed peace, to dissuade all men from loathing Manna, from growing weary of their owne happinelle, and to shew how happy are those nations, *fi sua norint agricola*; which haue a King of peace, *Qui facit eos in gentem unam*, which laboureth for peace amongst all nations.

And vnder these two things, grace and peace, are comprehended all kindes of blessings, both spiritual and temporall: for, though some men doe make a question, whether wee ought to pray, or seeke for temporall things; because our Saviour saith, that if we seeke for Gods Kingdome, *Tantum in terra acquirere poteris*

in all these things shall be cast unto you; yet Saint *Augustine* saith, that, *cum dicis primum*, when he saith, *seeke first the Kingdome of God*, he meaneth that these things in the second place are to be sought and prayed for, *illud tanquam bonum nostrum, hoc tanquam necessaria nostra*; the Kingdome of God as our onely good, and these things as needfull and necessarie for vs: and our Saviour sheweth as much, when he teacheth vs to pray, *give vs this day our daily bread*: but we must take heede, that wee be not too remisse in seeking after spirituall gits, and too eager in the pursuite after these temporall goods, for we came naked into the world, and we shall retorne naked out of the same againe: and therefore, if we haue foode and rayment, we should be therewith contented.

It is obserued by *Roffensis*, that in the Manna of the *Israelites* there were twelue seuerall wonders.

First, the children of *Israel* were fed with it *for*ie yeeres.

Secondly, to the godly it tasted according to euery mans desire.

Thirdly, to the vngodly, it was loathsome.

Fourthly, a gomer of it sufficed all stomackes.

Fifthly, whether men gathered more or lesse, they had full measure, i. e. a gomer full.

Sixthly, they had two gomars full the day before the Sabbath, and on other daies they had but one gomer full.

Seuenthly, It fell euery day, excepting the Sabbath day.

Eighthly, It melted in the sunne, and was hardened in the fire.

Ninthly, It was kept many yeeres in the Arke vnputrified.

Tenthly, being preferued but till the morrow, it putrified, except on the Sabbath day.

Eleuenthly, he that gathered least had his gomer full.

Twelfthly, hee that gathered most, had but his gomer full.

Out of all which obseruations, though I might note many excellent things, worth your meditation; yet for this purpose, I desire you to consider but these two points.

First, he that gathered least had enough, and he that gathered most had but enough.

Secondly, he

Mat. 6. 33.

Aug. l. 2. de ser. Domini.

*Haud ullas portabis opes
Acberontis ad
vndas, nudus ad
infernus stude
veteris aquas.
Martial. l. 4.*

Roffen. l. 1. c. 12.

Twelue seuerall wonders
in the Manna.

Deut. 17. 16.
17.

God careth to
prouide suffici-
ent for euerie
man.

James 5. 1.

That we shold
take heede of
couctousnesse.

Howat.carm.l.
2.cd.10.

1 Tim. 6. 9.

Secondly, he that gathered *no more* then was sufficient *pleased* God, and hee that was *cometous* in gathering *more* then would suffice him for that day, the Manna *putrified* before the next morning, and God was *highly displeased* with him. To teach vs,

First, that God which created *all* men, will giue vnto *euerie* man, so much as he seeth *sufficient* for him, during his pilgrimage in the wildernesse of this world; and the *greatest* men, the richest men, shall haue (doe what they can) *but sufficient*, but *foode* and *rayment*, during their life; for they *shall* carrie *nothing* with them.

Secondly, that if we be *contented* with what he seeth *sufficient* for vs, wee shall doe that which is *acceptable* in his sight; but if we *grudge*, through *discontent*, and labour by *vnlawfull* meanes to gather any *forbidden* fruit, and to *enrich* our selues with the *treasures* of this world, we shall finde that *our riches* will be soone *cankered*, and *our garments* will be *moth-eaten*, and the *wrath* of God will be *kindled* against vs to *consume* vs from off the earth.

And therefore, though it be not onely *lawfull*, but also *necessary* that we should pray for *temporall* things; yet let vs take *heed* and *beware* of *couctousnesse*; and desire of God, but as our Sauiour taught vs, to *giue vs this day our daily bread*, i. e. meere-ly so much, as he seeth conuenient for vs, *food* and *rayment*, in that manner as he seeth good, and not as *we* would desire, during the whole terme of our *frayle* and *miserable* life. And in very deed, howsoeuer our nature is euer *ambitious* of *great* matters; yet the *meane* estate is the *safest* state for *euerie* man; not onely because,

Sapientia ventis agitatur ingens
Pineus, & celsa grauiore casu
Decidunt turre, ferunq; summos

fulmina montes,

To stormie tempests subiects are, the Pine and Cedar tall,
The turrets high, as mountaines by, are subiect to a fall;
But especially because (as the *Apostle* saith) they that will be rich, doe *fall into temptation*, and a *snare*, and into many hurtfull and foolish lusts that drowne men in destruction and perdition.

Secondly,

Secondly, *gratulation* or *thanksgiving* is the other kinde, and the chiefest kinde of prayer.

First, because to make *request* concernes our selues, and sheweth our loue to our selues; but to render *thanks* sheweth our loue to God.

Secondly, because the other is a *taking*, this is a *giving*; and our Sauour saith, *it is a more blessed thing to give then to receive.*

Thirdly, because to make *request* shall cease, when wee come to the place where there is no want; but the Saints in heauen doe ascribe *glory*, and *wisdom*, and *thanks*, and *honour*, and *power*, and *might* vnto our God for euermore.

Fourthly, because the *Angels* that feele no want doe alwaies praise the Lord; saying, *Holy, holy, holy, Lord God of hosts, the earth is full of thy glory*; and therefore we that shall be *in glory*, like vnto the *Angels of God*, should not alwaies speake with the tongues of men, to *beg*, but sometimes with the tongues of *Angels*, to praise the Lord for his goodnesse: for this is the only thing that God requireth, or that we can render vnto God for all the blessings that he hath bestowed vpon vs.

And there bee three speciall reasons (saith *Antoninus*) that should moue vs vnto this duty of *thankfulnessse*.

First, the practise of all the Saints, *Moses* and all *Israel* after their passage through the red Sea, *Iosua* after his victory, *Dauid* after his deliuerance out of the hands of *Saul*, hee composed songs of thankfulnessse vnto God; and the manifold precepts of holy Scripture that doe command the same; for *Dauid* biddeth all the seruants of the Lord to *praise the Name of the Lord*; and he saith, that it *becommeth well the inst to be thankfull*; and the *Apostle* biddeth vs, *in all things to giue thanks vnto God.*

Secondly, the consideration of all creatures, which doe all of them teach men to be thankfull; because *euery* creature (saith *Saint Augustine*) *Est quoddam beneficium homini collatum*; is a gift bestowed on man, for which man oweth thanks vnto God: and therefore *Hugo de S. viii.* saith, that *euery* creature speakes these three words to euery man; *Accipe, redde, fuge*: take, restore, flee: The first is *vox famulantis*, the voice of a *seruant* bidding vs to *receiue* the gifts of God; the second is *vox*

Secondly,
Thankgiuing.

1st. 29. 35.

Reuel. 7. 12.

Esa. 6. 3.
Luke 20.

Antonin. p. 43.
5. c. 12. §. 1.
Three speciall
reasons to per-
swade men to
be thankfull.

Psal. 113. 1.

1 Thess. 5.

A three-fold
voice of euery
creature.

Hugo de S. Vi. l.
l. 2. c. 3. de Arca.

Geminianus de
exempl. l. 5. c. 56.

C. Agrippa de
de vanit. scient.
c. 102.

Anton. p. 2. t. 3.

c. 9. d. 1.

Three things
that should
driue away in-
gratitude from
vs.

Ioseph. antiq.

Rom. 1.

admonentis, the voice of a teacher, bidding vs to render *thanks* vnto God; the third is *comminantis*, the voice of a threatner, bidding vs flie the vengeance of God if wee bee not thankfull vnto God for these blessings. And so many creatures by their owne examples doe teach man to be *thankfull*; for the very *dogge*, saith Saint *Ambrose*, is so *thankfull* for a piece of bread, *ut pro Domino mori velit*; that he will die for his Master; and *Geminian* tels vs of a *Leopard* that was so *thankfull* vnto one that deliuered her *whelpes* out of a ditch, that shee *accompanied* him through the forrest, and deliuered him from the danger of all other sauage beafts: and *C. Agrippa* saith, that a *Serpent* called *Aspis*, vsed to eate at a mans table, seeing a *dogge* *killing* his childe, did, to shew her *thankfulness* vnto the *man*, kill the *dogge* immediatly after: What should I say more? but as *Salomon* saith, *vade ad Formicam, & discas sapientiam*; goe to any creature, and he will teach thee to be *thankfull* to thy Creator.

Thirdly, the *manifest gifts and graces* that wee haue received, i. e. the *grace of God* which bringeth *saluation* to all men, doth teach all men, not to receive the *grace of God* in vaine, but to be truly *thankfull* vnto God for the same.

And as these three reasons should *perswade* thee to be *thankfull*, so there be three other reasons (saith *Antoninus*) which should *dispell* from vs all *ingratitude*.

First, because as Saint *Augustine* and Saint *Bernard* say, *Quod dederat Deus gratis abstulit ingratis*; God will in iustice take away from the *vngratefull*, what hee hath *freely* bestowed vpon them: for so our Sauour sheweth in the parable of the vineyard, which hee would take away from the *vngratefull* husband-men, and giue it vnto them that would *yeelde him fruits in due season*.

Secondly, because *ingratitude* doth not only abstract from vs that good which we received, but doth also *infuse* vpon vs the *evils* that we feared: for *Iosephus* saith, that *Hezekiah* sickened vnto death, because he did not shew himselfe sufficiently *thankfull* for his wonderfull deliuerance out of the hands of *Sennacherib*: and the *Apostle* saith of the Gentiles, that because *when they knew God, they glorified him not as God, neither were* *thank-*

thankfull, therefore God gave them over to vile afflictions.

Thirdly, because ingratitude for blessings received, detaineth and keepeth from vs those blessings that are promised; Nam illo non dignus est dandis, qui ingratus est de datis; for he is unworthy of more, that gaue no thanks for what hee had; whereupon Saint Bernard saith, that ingratitude is a winde that drieth vp the fountaine of Gods grace; and Antoninus saith, that by the ciuill Law, the father may deprive his sonne of his inheritance if his sonne proue vnthankfull vnto him, which otherwise hee cannot doe; and so our heavenly Father may iustly deprive vs of the kingdome of heauen if we be vnthankfull vnto him for his blessings: And therefore when we pray to God and make request for what wee neede, let vs not forget to bee truly thankfull for what we haue: but let vs remember that there bee three degrees of thankfulness; the first is *recognoscere*, to acknowledge his goodnesse with our hearts; the second is *laudare*, to praise him for his goodnesse with our mouthes; and the third is *retribuere*, to expresse the same in our liues and conuersations; Nam si maledicatur Deus & negatur malis factis, tum bonis benedicatur & confitetur; for if wee deny God and curse him by our euill deedes, then certainly wee doe praise him and bleis him by our good and godly deedes, saith Saint Augustine.


Secondly, prayer in respect of the forme is said to be fourfold. As,

First *mentall*, so Moses Exod 14. 15. and Anna 1 Sam. 1. 13. prayed vnto God when they said neuer a word; and thus an afflicted soule may pray to God in the midst of company, and when no man heareth him, God which knoweth his heart, doth heare his prayer.

Secondly, *Vocall*, as Salomon prayed, 1 Kings 8. 23. because words are to be added when we may and can vie the same.

Thirdly, *Suddenly*, which we call *ejaculations*, or a lifting vp of our hearts and mindes vnto God vpon any sudden occasion that presenteth it selfe vnto vs.

Fourthly, *Composed* prayers, and made with our best wisdomes; so Daniel prayed, and so all men should doe, if they considered into whose presence they goe to speake; for if wee



Three degrees of thankfulness.

Prayer in respect of the forme is manifold.

First, Mentall,

Secondly, Vocall.

Thirdly, suddenly.

Fourthly, composed.

Eccles. 5. 2.

Fiftly, Concei-
ued.Sixtly, Prescri-
bed.Seuenthly,
Priuate.Rom. 16. 5.
Philemon 2.
2 Sam. 6. 12.

Ob.

Sol.

Eightly, Pub-
like.1 Cor. 11. 20.
1 Pet. 2. 16.
Ion. 3. 5.

must what to say before a mighty man, why should wee not premeditate what to say before wee come to God? and therefore the wise Salomon saith, *bee not rash with thy mouth, and let not thy heart be too hasty to utter any thing before God.*

Fiftly, *Conceiued* prayers, i. e. vpon all new occasions to frame new forme of words to expresse our mindes, as the occasion requireth,

Sixtly, *Prescribed* prayers, i. e. prayers made by others for to helpe them that are not so wellable to compose prayers themselves: thus the 136. *Psalme*, that was made by *Dauid*, was sung after *Dauids* time, as we may see in 2 *Chron* 20. 21. 29. 30.

Seuenthly, *Private* praier, when a household onely prayes together, and so a Christians house is made Gods Church, and bringeth a blessing vpon the whole house, as the presence of Gods *Arke* did vpon the house of *Obed-Edom*; or else when one man prayeth alone, according as our Sauiour biddeth, when thou prayest, i. e. when thou meanest to pray privately, enter into thy closet, and shut the doore, and thy Father which seeth in secret will reward thee openly. And thus euery man should often pray, because thus alone wee may powre out the very secrets of our soules before God, which we are lothe to doe before the Congregation; and because this is the truest triall of a man, whether he feareth God or not; because hypocrites will do it to be seene of men, but the true Christian doth it to be heard of God alone.

But you will say, that you can haue no convenient time nor place thus priuately to pray vnto God.

I answer, that thou canst neuer misse time and place to sin, and that priuately and secretly too; thy sins doth witnesse this: and therefore why canst thou not as well finde time and place to pray?

Eightly, *Publicke* prayers, when we ioine our selues with the assemblies of Gods people; thus the *Corinthians* had one place to worship in; and thus we ought all of vs to doe; becau' this publicke praier doth more honour God, when we shew vnto the world that we are not ashamed to professe his Name; and it is more powerful to obtaine for our selues, *quia impossibile est multorum preces non exaudiri*; and therefore the Prophet biddeth vs to gather the people together to pray to God; and so the King of *Ninive* did, when *Ionas* threatened the destruction of his people. And

And besides, this publike praying is a signe of *unity*, and a most effectuall *meanes* to stirre vp one another to serue the Lord.

Ninthly, *Ordinary* prayer, when wee obserue our *accustomed* times and manner of praying; for there is no man that hath any care to serue his God, or saue his owne soule, but as for all other things, so specially for this duty of prayer he hath set and appointed times, as, some morning and euening, some at noone-day, and so forth, to make his prayers and supplications vnto almighty God.

Tenthly, *Extraordinary* prayer, both in respect of *time* and *manner*, as when an *extraordinary* occasion shall moue vs thereunto; as either when God bestoweth vpon vs an *extraordinary* blessing, or threatneth some *griuous* punishment, or when we would obtaine some *speciall* fauour, or expresse some *speciall* sorrow for some *speciall* finnes that wee haue committed; then ought we more *especially* to pray or to praise the Lord: so the King of Ninine did when he heard the preaching of Jonas; so David after his fall, saith, *I haue roared for the very disquietnesse of my heart, and my sighing is not hid from thee*; so Peter when he denied his Master, *he went out and wept bitterly*; so Christ a little before his passion did more *earnestly* pray then euer hee did before, *with loud cries and teares*, saith the *Apostle*; and so the Saints doe often pray *with sighes that cannot be expressed*. And so you see how prayer is *diuersly* distinguished, both in respect of the *matter* and *forme* of praying.

Ninthly, Ordinary.

Tenthly, extraordinary.

Ion. 3. 2.

Psal. 32. 2.

Vide Psal. 33.

Rom. 8. 26.

CHAP. II.

Of the party to whom we should pray, and of the place where we ought to pray.

To whom we ought to pray.

Psal. 50. 15.

Ier. 17. 10.

Ier. 23. 23.

Luke 1. 37.

That we should pray to none but God.
Ecclus. 49. 1.

Ambros. in Rom.
6. 1. v. 22.

Origen. l. 5. contra Celsum.
Con. Laod.
Can. 35.



Secondly, For the party to whom wee should pray; God himselfe sheweth vnto vs, when he saith, Call vpon me in the day of thy trouble, and I will heare thee, so shalt thou praise me: And so Christ himselfe, when he teacheth vs to say, Our Father which art in Heauen; and so doth the Holy Ghost, when hee moueth our hearts to cry Abba, Father.

And there be three vnanswerable reasons, why wee should onely pray to God. As,

First, because he onely knowes the secrets of our hearts.

Secondly, because hee onely is omniscient, i.e. such a one as knoweth all things.

Thirdly, because hee onely is omnipotent, which can onely helpe vs.

And therefore concerning the blessed Virgin, we honour her name, we reuerence her memoriall, and with all generations, we call her blessed, and of the blessed Saints we say, that their remembrance is like the composition of the perfume, that is made by the art of the Apothecary; It is sweet as honey in all mouthes, and as Musicke at a banquet of wine; but to pray to any of them, wee haue neither precept from God, nor practise in the ancient Church, nor promise in Gods Word to be heard; and themselves neither doe desire it, nor can deserue it: and therefore to seeke to God, by the helpe of them, as to the King by his Favourites; we leaue it to be vied in Kings Conues, and not in Gods Church, as Saint Ambrose speaketh; and we will onely pray to him, in whom we onely beleene, i.e. to the onely God, who doth at all times heare vs and can at any time helpe vs; and if any other dare offer prayers vnto any, *Nisi soli domino Deo*; But onely to the Lord God, as Origen speaketh; we doe with the Council of Laodicea anathematize all such, for praying vnto the crea-

INRES,

tures and relinquishing their *Creator*; which is blessed for evermore.

Thirdly, touching the place where wee are to pray; I say, the precepts of Christ, the practise of Christians, & our manifold necessities teach vs to pray in every place; with *Moses* vpon the mountaine, with *Elias* vnder a *Iuniper* tree, with *Cornelius* in our Chambers, with *David* in our beds, with *Daniel* in the *Lions* denne, and with all Christians in all places: yet for publique prayer, the chiefest seruice of Almighty God,

I say the Church is the fittest place, and the onely place appointed by GOD and MAN; for this is, doctrine sedes, & domus sancta, (saith Saint *Chrysostome*) the schoole of Diuinity, the seate of Doctrine, an holy house, a house of God, and the gate of Heauen: it is domus orationis; the house of prayer, saith our Sauour; here were the Arke of the Covenent, the Tables of the Testimonies, the Cherubims, the Adorcy seate, and all the visible signes and tokens of the presence of God; and therefore Christ himselfe frequented the Temple; the Disciples were there daily praising and praising God; and all the Christians of the Primitive Church did vse to pray and preach in the Church; and this they ought to doe for these speciall reasons:

First, That out of many people they might gaine the more vnto Christ; for as it is good fishing in the Sea, where there are fishes innumerable, so it is good preaching where we see a good company of people; there is hope of gayning some where we see so many: and therefore it is good for all men to frequent the Church.

Secondly, that they might make a publique confession of their faith before the people, to shew that they were not ashamed of the Gospel and profession of Iesu Christ; they were not like vnto *Nicodemus* that came to Christ by night, but durst not come by day, for feare he should be seene of the people; they would not serue him in corners; but they would profess him openly, that he likewise might receiue them openly before his Father which is in Heauen.

Thirdly, that we might learne and know how vnbecoming priuate conuenticles be, and how vsfitting it is for Christians to haue such secret meetings, (except onely in time of perse-

Matth. 6.
That we should
pray euery
where.
Act. 10. 30.

Chrysost in
act. 3. hom. 9.

The Church
is the fittest
place for pub-
lique prayers.

Luke 24.
Act. 2. 46.

Gualternus in
Act.

Lucas Loffius
in Act. postill.

Iohn 3.

Bulling.

cution:) and on the other side to shew how commendable, yea, and how honourable it is for vs, to ioine our selues vnto Gods publique Congregation.

Fourthly, That they may shew their charity and their unity one with another, by their meeting in the same place, with the same affection, and for the same purpose.

Fifthly, that they might the sooner and the easier obtaine their requests at the hands of God; to haue their sinnes forgiven, the iudgements of God auerted, and their necessities relieved; for so we finde that publique prayers made in the Church of God, doth best and soonest obtaine these things in a double respect,

{ 1. Of the place. } For,
{ 2. Of the company. }

First, though Enter, *presenter deus est ubiq; potenter*; God in respect of his Essence and omnipotency is present every where; yet he is said to be more especially present in some places rather then others, in some speciall respects; as he is said to be in Heauen more properly then in any other place; not in respect of his Essence, which the Heauen of heavens cannot containe; but in respect of that glorious manifestation of his excellency, and that fruition of his presence, which is there more cleerely shewed, then in any other place; so he is ever ready to heare vs, and to grant our desires in the Church rather then in any other place; not because he cannot, or will not heare vs in all other places; but because there is a blessing annexed by his promise, to the publique place of the deuotion; not in regard of the dignity of the place, but because it pleased God to promise to heare the prayers that are made in that place, in a more speciall manner then hee doth the prayers that are made in any other place whatsoever, as you may see most plainly in the 1 Kings 8.

Secondly, in respect of the company which doe gather themselves together, into this place, wee may more easily obtaine our requests in the Church, then in any other place; *Nam si duo magna possunt, quanto magis plures?* For if the prayer of one righteous man auaieth much, or the prayer of two or three, when they are gathered together in his Name, as our Saviour saith; then how much more shall the prayers of a multitude of Gods seruants doe? And therefore we should neuer excommunicate our selues

Isa. 2. 16. 17.

Publique prayers will soonest obtaine our requests in a double respect.

1 Kings 8.

selues vpon any occasion, from this *publique* place of deuotion; but we should euer frequent the house of God; and wear out the thresholds of his doores: remember what the Prophet saith, *I was glad when they said, come; let vs goe vp into the house of the Lord:* and be ashamed of them; *Qui toto anno vix semel in Ecclesia conspiciuntur*; which are scarce seene in the Church once a yeare: such as are our *Recusant* Papists, that despise our Church, and refuse our Congregations; and our *proude* Professors, that thinke the Ministers more bound to come to them vnto their owne houses then themselves are to come to the house of God, and so all idle and lazy Christians, that a short little way, or a shower of rains, or some such like, the least impediment, will easily detain them from the Church of God, and specially if there be no Sermon, they can reade, and they can pray at home. But alas, haue they such a promise to be heard at home, as in the Church? or shall they not rather be condemned for staying at home, and neglecting the Church? for such are worse then the very *Iewes*, because they drew neere vnto GOD with their *lippes*, and honoured him with their *mouthes*; but these giue him neither speech nor presence in his house of seruice; they may say, they pray and they beleeue; but they giue no good example vnto others, neither doe they shew their faith by their good *workes*, as we are exhorted to doe: and therefore they may well feare the wrath of God to fall vpon them for this contempt; for to be out of the Church vpon the appointed day and time of prayer, (without exceeding vrgent extraordinary occasion) is in my iudgement, like Saint Peters being out of the ship; or *Shemies* being out of *Ierusalem*; the one may sinke for his rashnesse, the other die for his forgetfulness; and so may these perish for their negligence, if the Sonne of God bee not more mercifull vnto them, then the sonne of *Dauid* was to *Shemai*; and therefore visite not your friends in the time of *publique* prayer, lest God should visite you with some mortall sicknesse; cast not your accounts on the Sabbath day, lest God should then call you to giue your last account in a fearefull iudgement; and aboue all, play not then in your houses, when you should be at prayer in the house of God, lest God should then smite you in earnest, and your play would proue to be like

Psal. 122. 1.

Cbrist. hom. 2.
in 2 Cor. 1.Ambros. Ser.
19. in Psal. 119.
Esay 29. 39.

2 Sam. 1. 16.

like the play of *Abners* seruants, nothing else but death and destruction: but all excuses set a part, let vs all frequent the Church, and there pray to God for grace, if we would haue God to be mercifull vnto our soules.

CHAP. III.

Of the time when we must pray, and of the manner how wee ought to pray.

Colloss. 4. 2.

Ephes. 6. 18.



Or the time when we must pray, Saint Paul bids vs to pray continually, and in the Epistle to the Collossians, and so in that to the Ephesians, we are aduised to be instant in prayer, & quidem omni tempore, and that at all times: But this is not so to be vnderstood, as that we should doe nothing but pray (as the Heretickes called *Euchyta* professed to doe;) for prayer is considered two manner of wayes.

Rom. 8. 26.

First, as it respecteth the cause, which is a certaine vehement desire of charity, and so in minde and spirit it is perpetuall; *Quia in fide, spe, & charitate, continuato desiderio, semper oramus*; Because in Faith, Hope, and Charity, with a continuall desire, we doe alwayes pray, saith Saint Augustine; and the spirit helpeth our infirmities, and maketh intercession for vs with groanings that cannot be expressed: and thus euery Christian man may say with the Church in the Canticles, *Though I sleepe, yet mine heart waketh*; or, though I doe not alwayes pray with my tongue; yet my desires doe alwayes speake vnto God.

Secondly, as it respects its owne proper reason and manner to be done, and so it ought to endure so long, as without tediousnes or wearines, it may be stirred vp by the zeale and fervor of the inward desire of the heart: and therefore we say that,

- { 1. Aliud est sermo multus
2. Aliud est diuturnus affectus. }

It is one thing to speake alwayes, and another thing to desire continually: and that it is one thing to pray with the voyce and

tongue;

tongue; and another thing to pray in *minde* and *spirit*: Now you must vnderstand that in *hearts* and *affection* we should *alwayes* thinke of God; and commend our selues by our *desires* vnto him continually; and whether we *eate* or *drinke*, *worke* or *play*, *leepe* or *wake*, or *whatsoeuer* we doe else, wee should desire all to be according to his will, for the *glory* of his Name; that he *seeing* our desires, may *grant* our requests, to giue vs *grace* and *glory*; that so both *mentalis* & *manualis oratio* (as the old Postilllers terme them) our outward *actions* and our inward *affections* may be as *continuall prayers*, crying alwayes in the eares of God: but in *voyce* and *tongue*, wee are not inioyned *alwayes* to pray, but to keepe our *appointed times* both in our *private* and in our *publique* prayers; and as often as occasion shall be offered, either *extraordinary* afflictions befall vs, or some blessings bestowed on vs; we should, ouer and besides our *vsuall times*, be take our selues to our *extraordinary* prayers, either for our *deliuerance* from our troubles, or of *thankfulnessse* for our blessings receiued.

First, for *private* prayers, although in respect of the *efficacy*, and powerfull mouing of God, to obtaine our *requests*, or the *honour* that we shew vnto God, I cannot *equalize* it with *publique* prayers; yet (as I said before) *this* argueth more *familiarity* with God, and is the *truest* triall of a Christian man, and in *some* respects yeeldeth *better* fruit of honour vnto God, and more profit vnto our selues, then the *publike* prayers vsually doth, or *conueniently* can doe; because that in a *private* prayer, a man may both *make* those things, and *confesse* those sinnes which in the face of the Church he would be loath to doe; and therefore the *practise* of Gods seruants, the *Counsell* of Gods Church, and the *precept* of Christ himselve, should exceedingly moue vs to the *practise* of this excellent *exercise*; for *Isaas* euery euening would *walk* abroad to talke with God; *Daniel* would neuer misse to pray to God *three times* euery day; and the Prophet *Dauid* saith, *Seauen times a day will I praise thee*; because of thy *righteous iudgements*; and I haue read it decreed in one of the *Councils*, that *euery* Christian man should pray vnto God *twice* at least euery day; that is, at *morning* when hee riseth, and at *night* when he goeth to bed: and especially be-

We should
euer pray in
heart and affe-
ction.

Gen. 24. 63.

Dan. 6. 12.

Psal. 119. 164.

fore

fore he goeth to bed, for as *Seneca* saith most truly of men rising in the morning;

Quem dies vidit veniens superbum,

Hunc dies vidit fugiens iacentem :

Many a man rose well in the morning, and hath beene scene dead before the euening.

So may I say of men going into their beds, many haue been scene going *lively* into the same; and neuer scene aliue come out againe: and therefore euery man should so prepare himselfe when he goeth into his bed, as if he went into his graue; for as *Menander* saith; *ὅταν τις κοιμηθῇ ἐν δαίμονι μυστήριον*; Sleepe is nothing else but a short kinde of death, and so the Poet saith, *Stulte quid est somnus gelida nisi mortis imago*? Sleepe is the image of death: And so,

Somnus ut est mortis, sic letitius imago sepulchri;

As sleepe is the image of death; so our beds are the very pictures of our graues.

And our Sauour Christ doth most earnestly exhort euery man to priuate prayer, saying, *When thou prayest, enter into thy closet, and shut the doore, and pray vnto thy Father in priuate, and he that seeth thee in secret, will reward thee openly*; and therefore euery man should appoint certaine times vnto himselfe, for his priuate prayer to God.

Secondly, as we should not misse our appointed times of priuate prayers; so much lesse, should we omit the inioyned times for Gods publique seruice; for God himselfe hath appointed vs a day in the weeke to serue him, and to pray vnto him: hee might haue inioyned sixe for himselfe, and haue left but one for thee; but he did in a manner make himselfe poore to enrich vs; leauing sixe for vs to do our owne affaires, and requiring but one for himselfe to be serued by vs. And our Church hath appointed an houre or two of that day, to pray & to praise our God.

And yet we see many times on that day, yea, sometimes in that houre of prayers, the Tauernes full, and the Churches empty; and as those men in the Gospell had each one his seuerall excuse, for not comming vnto the supper; so haue these their exceptions for not comming vnto the Sermon; some like not the Preacher, others haue not leisure; some visit their friends, which

That we should neuer misse the appointed time for publique prayers.

which is a deede of *Charity*; others cast their accounts, which is a poynt of *Pollicy*, to see how the world goes with them; others wearied with cares, it may be with *gaming* all night before, doe rest and sleepe, which is an act of *necessitie*; others playing at *dice*, or at *cards*, or at *bowles*, or some other game, and all but for their recreation, which is a thing *allowd*; and they will all say, *God forgive vs*, and they thinke that is enough. But alas beloued, what if God should *dislike* thee, for *disliking* him, whom he hath appointed to teach thee, or should *visit* these visiters with some *most* all sicknesse, and send their *soules* presently to hell, because their *bodies* were then *absent* from the Church? or what if he should then call the *accounters* of their *wealth* vnto an account for their *deeds*, or *smite* in his indignation those *drowse* sleepers with some *deadly* appoplexie, and those *impious* players with some *fearefull* vengeance? I trow they would vnfaignedly *wish* to haue bin rather *praying* in the Church with the congregation, then either *visiting*, or *counting*, or *sleeeping*, or *playing* for gaine or recreation.

But you will say, that you hope God is *mercifull*, and you trust in him, and therefore he will not be so *seuer* against you, as we are to preach vnto you.

I answer, that you may trust in Gods *mercie*, but I know no ground that you haue for it; for *they* that call on him shall be *saued*; and the *righteous* shall be *preserued*; and *hee* will be *mercifull* to them that *fear* him; there is no question of it: but then *they* which neglect Gods seruice, should haue any part in Gods mercies, they may *thinke* to haue it, but I know no *promise* in the world they haue for it; and therefore if we desire God to *heare* vs, and doe looke for the *blessing* of saluation, let vs goe into his Church to *bear* his voice, and to *pray* vnto him in this appointed time of Deuotion; and seeing the Lord requireth vs, *so much with him but one houre*, to doe him seruice, yea for our *owne* happinesse; let vs take *great* heede vnto our selues, that wee robbe him not of that *one houre*, and so commit such *fearefull* wickednesse, so *offensive* to God, and so *dangerous* to our owne soules.

Fifthly, for the manner how wee ought to pray, the *Ap:stle* saith, we know not how to pray as we ought; *Quia nihil tam longe*

What a danger
it is to neglect
publike prai-
ers.

Ob.

Sol.

To hope for
Gods mercie,
and to neglect
Gods seruice
is vaine pre-
sumption.

Christ did set
vs downe a
perfect pattern
of prayer.

disat a nobis, quam orare ut decet; because nothing is harder for vs to doe, then to pray as we should: and therefore our Sauour was most carefull to teach vs how to pray, both in the matter and in the manner of Prayer.

First, In matter; when you pray, say thus, *Our Father which art in Heauen, &c.* to make them ashamed of their impious conceits which *reiekt* this heavenly prayer, and *affect* those monstrous prayers of their owne begettings, whose *birth* precedeth their *conceptions*; for in this Prayer, nothing is *wanting* that should be desired, nothing is *more* then ought to be required.

I might here enlarge this *Treatise* into a *Volume*, to expresse the *excellencies*, and to explaine the *miserries*, and so comment vpon this Prayer, and vpon euerie particular petition of the same, but that I see my booke *swelled* already into a bigger Volume then at the first I did suppose it would, and I know many famous and worthie men haue most *worthily* and *learnedly* left many excellent *expositions* vpon the same, which you may finde obuiously in euery place.

Secondly, In manner hee left his owne *example* when hee Prayed; for in the Garden of *Getisemane*.

1. He *kneeled* downe, in all *humilitie*.
2. He said, *Father*, in the assurance of *Faith*.
3. He said, *O my Father*, to shew his *zeale*.
4. He prayed *three times* to shew his *constancie*.
5. Vpon the *Crosse* he said *Father* *forgiue them*, to shew his *charitie*; And,
6. Throughout *all his life* he was a true *seruer* of God, and *delighted* only in doing the *will* of God, to shew his *pietie*.

And all this he did to *teach* vs to pray, first, in *humilitie*; secondly, in *faith*; thirdly, in *zeale*; fourthly, in *constancie*; fifthly, in *charitie*; sixthly, in *pietie*.

First, In *humilitie*, because the prayer of him that *humbleth* himselfe pierceth the skies, and will not *depart* vntill God heareth it, saith the Sonne of *Syrach*.

Now there be 2. things that should teach vs to be humbled.

First, the consideration of our owne *miserries*, what poore and miserable creatures wee be, wormes and no men, dust

Delights of
the Saints, 334.

That we ought
to pray in all
humilitie.

and ashes; and therefore *why art thou proud thou dust and ashes.*

Secondly, the consideration of Gods *greatnesse*, to whom thousand thousands of Angells doe administer: *Varus Germanus* was wont to say to *Cæsar*, *Qui apud te, O Cæsar, audent dicere, magnitudinem tuam ignorant, qui non audent, humanitatem tuam nesciunt*; they that dare speake to thee, doe not know thy *greatnesse*, they that dare not, are ignorant of thy *humanity* and *meekenesse*; I may say farre better, our God is *mecke and lowly in heart*, that wee may speake vnto him, but hee is so *great* in *Maiestie* and *Power*, that one ought to speake in all *humilitie*, and that, not with the Gentiles, whose *heathenish* fashion was *adorare sigillaria sua residendo*, to worship their Gods as they fate, but *meekely kneeling vpon our knees*, that we may shew both inward and outward *humilitie*; for, this was the practise not onely of *great sinners*, or men of *meane estate* in the world, but also of the *holiest Saints*, and of the *greatest men* of greatest account in the world, *Kings, Princes and Monarchs, Apostles, Prophets*, and *Priests*, *Moses, Aaron, David, Salomon, Samuel*, and *Christ* himselfe, the Sonne of God did often vse to fall downe, to *kneele* and *prostrate* himselfe vpon the ground when he prayed vnto his Father; & *prostratus in terra orat medicus, & non inclinatur agrotus*; and shall this heavenly *Physitian* *kneele*, and we thinke much to *stoop*?

O then beloued, seeing thousand of thousands of heavenly *Angells* doe administer vnto the Lord our God, consider with thy selfe saith *Saint Bernard*, *Quanta cum humilitate debet rana paupercula odorare eum*; with what great *humilitie* ought wee poore wormes of the earth to adore him? And therefore, as *Eusebius* reporteth of that most christiant *Constantine*, that it was his vsuall custome, every day to shut vp himselfe close into some secret place of his Pallace, and there vpon his *bended knees* and with a most *submisse* humble voice to make his *deuout* prayers and soliloquies vnto Almighty God; so let vs worship God, not onely in our *inward mindes*, but also *outwardly* with our bodies, and, as I said before, *meekely kneeling vpon our knees*.

Secondly, In faith; *Quia incerta mensuram fidei oris mensura impetrandi;*

That we ought to pray in faith.

Cyprian. 2 ad Don.

impetrandi; because the more faith we haue, the more grace we shall receiue; and this is *proved* vnto vs, out of the *exam-
ples* of them that came to Christ; for, the ruler of the *Synagogue* beleued, that if Christ came and layd his hands vpon his daughter shee should be healed; the *woman* with the bloodie fluxe beleued that if she might but touch the *hemme* of his garments she should bee healed, but the *Centurion* said, *dic verbum*, doe but *speake the word* and my seruant shall be whole; and so we finde that every one of them *receiued* according as hee *beleued*: and therefore every man that prayes to God should be like the *Leper* in the 8. of *Mat.* who though hee was *weake* in body, yet was he *strong* in Faith; for in regard of the *Law* hee ought not to haue come, and in regard of his *sicknesse* hee was scarce able to come; and yet *uenit*, hee came vnto Christ though *non tam passibus corporis quam fide cordis*; not so much with the *feete* of his body as by the *faith* of his heart; for had his *heart* bin no better then his *legges*, and his *faith* no better then his *feete*, he would neuer haue troubled himselfe to come vnto Christ: so ought every man, to draw *neere* vnto God, in the assurance of faith, *quia irritio dei est, si quid illam oras quod exoraturum te non certe confidas*; because it is a mocking of God, faith Pellican, to pray vnto him, and to *doubt* that we shall not haue our request; therefore Christ teacheth vs, to say *Our Father*, to make vs *confident* of obtaining, and concludeth with *Amen*, *significare indubitanter à domino conferri quod petitur*, to signifie that we shall *indoubtedly* receiue what wee faithfully *desire*, faith S. *Augustine*: And therefore when we pray to God, let vs draw *neere* vnto him with a true heart, in assurance of Faith, that we shall be sure to haue, either what we *desire* of him, or what he *seeth* good for vs.

Thirdly, In *zeale* and affection; because the Lord respecteth not much babling, *sed ad cordis potius vocem quam ad corporis, aures eius apersa sunt*; because he lookes rather into the *desire* of the heart, then he doth to the *voice* of the tongue, faith Saint Bernard; for he beareth the *desire* of the poore, when he stoppeth his eares against the *prayers* of the hypocrite; and therefore we finde that the *outward* voice without the *inward* attention and deuotion of the heart will auail vs nothing at all; God neuer

Aug. bom. 23.

Pellie. in Math.

Aug. de temp.
ser. 182.

neuer regarding the *voice* of the tongue talking with him, when the *thoughts* of the heart are *wandering* in the world; where-as many times wee finde that an earnest seeking with the heart, hath preuailed without any words vttered by the tongue, as *Moses* when hee cried to God with his heart, and yet opened not his mouth; for that is most true which Saint *Gregorie* saith, *tanto minus quis clamat, quanto minus desiderat, & tanto fortius celos penetrat quanto fortius desiderat*; the more earnestly we desire any thing the more loudly we doe crie vnto God, and the colder is our desire the slower is our calling on him, and the harder to obtaine it of him: and therefore when wee pray to God, O let vs not be like the *Iewes*, who drew neere vnto him with their mouthes and their hearts were farre from him; but as the *Apostle* saith, that he will pray with his mouth, and hee will pray with his understanding, so let vs pray with our hearts and affections, and not suffer our wandering thoughts to walke about worldly vanities, when our tongues are talking about heauenly things.

Fourthly, with *perseuerance*, because that good is done in *vaine*, which is not continued vnto the end; and so I shewed at large in my Treatise of the resolution of *Pilate*: and therefore our zeale herein should be like the fire that the *Vestall Virgins* kept in *Rome*, or rather like the *Sacrificing* fire vpon the Altar, that euer burnt, and neuer went out.

Fifthly, In *charitie*; because God will not forgive vs, nor giue vs any thing, except we forgive one another.

Sixtly, In *piety*, because God heareth not sinners, but if any man be a worshipper of God, and doth his will, him hee heareth, and so Saint *Iohn* saith, if our hearts condemne vs not, then haue wee confidence towards God, and whatsoever we aske we receive of him because we keepe his Commandements, and doe those things that are pleasing in his sight: *et cum cor nostrum fiduciam in oratione accipit, cum sibi vice prauitas nulla contradicit*; and our hearts haue then onely confidence towards God, when there is no prauitie of our life, nor any wickednesse of our conuersation to contradict it, saith Saint *Gregory*: and therefore Saint *Basil* saith, that a prayer should be filled vp, *non tam syllabis quam operibus*; not so much with words as with *workes*; because it is the

That we ought to pray in zeal.

Exoda 4. 15.

Esa 29. 14.

1 Cor. 14. 15.

Resolution of *Pilate*, page 145, &c.

Leuit. 6. 13.

That we should pray in charitie.

Iohn 9. 31.

That when we pray we should cleanse our selues from all sinne. *Gregor. in moral.*

Psal. 109. 6.

Esa. 1. 18.

1 Tim. 2. 8.

prayer of a *righteous* man, as the *Apostle* saith, which auaieth much with God, and not the prayer of sinners, which (as the Prophet saith) shall be turned into sinne, because hee taketh the name of God in vaine, when hee vseth the same in his mouth, and yet hateth to be reformed. And therefore, seeing the Lord himselfe saith, that although *wee should multiply our prayers vnto him*, at all times, and in euery corner, yet *he will not heare vs*, if our hands be full of bloud, or our hearts full of malice, and enuie towards our neighbours, let vs pray euery where, *lifting up pure hands*, as the *Apostle* saith, and let vs *wash* our selues from all sinnes, and be readie to doe all good, if we would obtaine any thing at the hands of God. And so you see to whom, when, how, and for what, wee ought to pray.

CHAP. IIII.

Of the motives that should perswade and moue euery man to pray.

Psal. 27. 8.



Now there be many reasons that should moue vs to pray continually, but especially the charge of God, *seeke yee my face*, and that in a double respect,

1. Of God.
2. Of our selues.

Prayer an
essentiall part
of Gods wor-
ship.

First, because it is an *essentiall* part of Gods worship, where- by we doe most *chiefely* honour God, by acknowledging and professing him, first, to be euery where, secondly, to be the giuer of all goodnesse, thirdly, to be full of pittie, fourthly, to be almighty, fifthly, to be bountifull, sixthly, to be faithfull and true in all his promises, and so forth.

Secondly, In respect of our selues we ought to seeke vnto God by prayer, because of the necessity and vtilitie of prayer: for, this is the onely way to obtaine good things; aske and you

Mat. 7. 7.

you shall haue, seeke and you shall finde, saith our Sauour: and you haue not, because you aske not, saith the Apostle. And if we aske and pray, we shall finde the same profitable.

First, to obtaine whatsoever we aske; more then we aske, and better then we aske; For,

First, hee will giue vs whatsoever wee aske, as our Sauour sheweth; *Hether to you haue asked nothing, but now, Whatsoeuer you aske the Father in my name, he will giue it you;* For, though there be many semblances betwixt vs and *Lazarus*, he being a beggar full of sores, and we beggers full of sinnes, and he desiring to be refreshed with the crummes of bread which fell from the rich mans boord, and wee hauing neede to be relieved with the crummes of mercy that fall from our masters Table; yet herein we are in a farre better case then *Lazarus* was, it was his hard hap to knocke at the doore of a cruell and a miserable Caiyffe, that would at no time open vnto him, nor yet giue him any thing, the least thing, the crummes of bread that hee desired, to saue his life; but we knocke at the doore of a most kinde and mercifull Father; who saith, *Aske, and you shall haue, Seeke, and you shall find, Knocke, and it shall be opened vnto you,* that you may enter into eternall life: And so we finde the Publican did but aske for mercy, and hee had it, and went home more iustified then the Pharisee, and *Stephen* did but knocke at the doore of Heauen, and presently the heauenly gates were opened vnto him, and he saw *Iesus* standing at the right hand of God: and so whosoever truly and humbly besought Christ for any thing, we neuer reade in all the Gospell that he was denyed it.

But it may be some will say I haue often called vpon God, and he heareth not; I haue asked and he granteth not; and therefore how doth hee performe his promise to giue vnto vs whatsoever we aske?

I answer, that God sometimes makes as though he heareth not, not because hee resolueth to deny vs, but he deferreth to grant our requests; either,

First, to let vs further know our owne wants and miseries, which if he would helpe at the first, wee should neuer perceiue it to the full.

James 4.3.
Prayer how
available it
is for men,

Iob. 16. 23.

Luke 16. 21.
Prayer obai-
neth whatsoe-
uer we aske.

Matth. 7. 7.

Luke 18. 14.

Act. 7. 56.

Ob.

Sol.

Why God de-
ferreth to giue
vs what we de-
fire.

Et quod a nobis
avidius deside-
ratur, eo de no-
bis suavius leta-
tur. Greg. in
Moral.

God knoweth
best when to
relieve vs.

Secondly, to *trie our faith and patience*, whether we will con-
tinue constant in relying on him, *though he kill vs*, as *Iob* spea-
keth; or, if he presently relieve vs not, whether we be ready to
kill our selves, as desperate *Saul* hath done.

Thirdly, to *kindle in vs the fervor of greater deuotion and*
desire to obtaine the things that we perceiue wee want: *Quia*
desideria dilatione crescunt; because *delays* doe increase *desires*,
Et diu desiderata dulcius obtinentur; and the more earnestly we
desire any thing, the more *ioyous* it is being obtained; and there-
fore as *Laban* kept *Iacob* a long while from his yongest daugh-
ter, whom he loued best, that his loue might be the more increa-
sed continually towards her; so God oftentimes holdeth vs
for a time in *suspence*, that so he may the more *sharpen* our appe-
tite, and *inflame* our desire more and more to the thing that
we doe desire.

And this the Prophet *Dauid* knew, when he said, *I cry vnto*
thee in the day time, and thou hearest not, and in the night season;
and yet this is not to be thought folly in me, as the *Septuagint*
reades it; For, though the world perhaps might deeme it a
point of great simplicity, to call and cry to him that makes as
though he heareth not, by regarding not our prayers, as it
seemeth, by not granting our requestes, yet he knew this folly
of the faithfull to be farre wiser then all the wisdom of the
world; because, as the same Prophet *Dauid* speaketh, *The Lord*
is a sure refuge in due time of trouble; he is a sure refuge in trou-
ble, but especially in *due time of trouble*; because, as we know
our troubles, so the Lord knowes the *due time* to helpe vs out
of our troubles, when we our selves doe not well know the
same. And therefore if we call vpon God, and God maketh as
though he heareth not, yet let vs not say; *Deus meus quare*
me dereliquisti? *My God, my God, why hast thou forsaken me?* but
let vs still call and cry to God, and say vnto our soules *Quare*
dereliquisti deum? Why hast thou forsaken God, and giuen ouer
to pray vnto him, when it is an infallible rule, that *numquam de-*
us deserit hominem, quousq; homo deserat deum; that God neuer
denies to heare man, vntill man giues ouer and ceaseth to
pray to God. Or else,

I answere as Saint *Iames* saith, that *you aske and receive not*,
because

because you aske amisse, *Aut propter verbum, aut non propter verbum*; either not for Christ his sake, or not according to the word of Christ, not as I shewed thee before, in *humility*, in *faith*, in *charitie*, in *piety*; but, as the Church in the *Canticles* sought him, whom her soule loved, and found him not, because she sought him in her bed, that is *carelessly* and *negligently*; she sought him where he was not; Christ being not so easily found, especially vpon beds of Downe, but rather in the Temple where his Father found him, or vpon the Crosse where the thiefe did finde him, or in the *bramble bush* where *Moses* saw him; so many men doe *seek* many times and *finde* not, because they seeke amisse, it may be for *worldly* things, where as they should *first seek* for the *Kingdome of Heauen*, as our Sauour teacheth, and then *all other things should be giuen vnto them*; and they *knocke*, and it is not *opened* vnto them, because they knock *amisse*; it may be too *late*, when the doore of grace and of mercy is shut; for otherwise it is most certaine, that *neuer man asked any thing at the hands of God, but hee had his request granted, vnlesse he fainted and grew weary of asking, because the words of Christ must hold infallible, Whosoever you aske the Father in my Name, he will giue it you.* Yea,

Secondly, if we pray vnto him, he will giue vs more then we aske; for the *Centurion* besought Christ onely to *speak* a word, that his seruant might be whole; but he had not onely the word wherby his seruant was healed, but also *many other words* to his neuer-dying-praise, for that faith wherwith he beleued, & wherby he should be saued; and the thiefe vpon the Crosse desired onely to be *remembered* when Christ came vnto his Kingdome, but Christ granted him *that day* to be with him in *Paradise*; and those blinde men which besought Christ onely to restore their *naturall sight*, whereby they might see the light of the Sunne, had also the *spirituall eyes* of their soules opened, whereby they did *beleeue* in the Sonne of God; and so that man in the Gospell, whereby we may vnderstand euery sinfull man, desired but *3. Ioues* onely to entertain his guest, but his friend, that is, God, did giue him as many as he needed; to shew vnto vs, that Christ is such a *bountifull* Master, that if we pray vnto him, he will not onely giue vs what meane things we aske, but also many more

Why God denieth what we aske.

That God giueth more then we pray for.

Luke 11. 8.

excellent heavenly things, which hee knoweth to bee needfull for vs, Yea,

Act. 3. 5.

That God giueth vs better things then we desire.

We know not what is good for our selues.

*Quid profit vel obist, nouit me-
dicus non egro-
tus.*

Aug. serm. 54.

God sheweth his loue many times in deny-
ing vs.

Thirdly, he doth not onely giue vs what we *aske*, and more then we *aske*, but he giueth vs also *farre better things* then wee aske; for as Saint Peter gaue the lame Cripple the health of his body, when he desired but a *little almes* to releue his want; So God giueth vs the *health* of our soules, when we desire the *wealth* of the world; &c he enricheth vs with *Heavenly treasures*, when we craue *worldly vanities*; because it is the property of God, saith Saint Bernard, *Dare prius quod potius*; to giue vs *first*, what is *best* for vs. And therefore whensoever we pray to God for any thing, we may be sure our prayer will neuer bee fruitlesse, but will certainly bring vs, either those things that we aske, or things *far better* for vs then the things we aske; for God seeth that we desire many times such things, as wee our selues afterwards should finde they had beene *hurtfull* to vs, if we had obtained them; euen as many times we giue great thanks vnto God that many things were *denied* vnto vs, which we desired of him; and therefore God doth well, and he doth good vnto vs, in *denying* what we desire, when we desire things *hurtfull* for our selues.

And yet, because our prayers shall neuer returne *empty* away from God, Christ giueth vs those things that are *healthfull* for vs when we aske for things *hurtfull*, if we aske them as we ought to doe; for a man may pray *rightly*, and yet for things *hurtfull*; because we know not what is good for our selues: And therefore Saint *Augustine* saith excellently well, *Quod multis proprius deus non tribuit quod volunt ut tribuat quod uile est*; that God denieth many times his *Saints*, with whom he is well pleased, what they would haue, that he may bestow vpon them, what they should haue; *Quia audit deus suos ad necessitatem non ad voluntatem*; Because God heareth his seruants to giue them what they *need*, and not what they *craue*.

And so it is apparant, that as *quidam* conceit *iratus*, God granteeth some things vnto the wicked, when he is most angry with them, as he did the *Quailes* vnto the *Israelites*, of whom the *Psalmist* saith, that while the meat was in their mouth, the wrath of the Lord came vpon them, and consumed the wealthiest in *Israel*,

Isa

ita quidam negat propitium; so he denyeth many things to whom he *sourth*, as he denied *Elias* when he desired to die, and the sonnes of *Zebedee* when they desired to sit, the one on his right hand, and the other on his left hand in his Kingdom, that is, in a temporall Monarchie which they dreamed of: And hee doth this, *ut meliora tribuat*, that he may bestow farre better things vpon them then they desired for themselves: for so we finde he denied *Elias* to die so meanely, that hee might carrie him vp in a fierie Chariot most gloriously, and so hee denied the sonnes of *Zebedee* that temporall honour which they desired, that they might both sit on his right hand in eternall felicitie.

Secondly, as prayer is most profitable to obtaine what is desired, so it is most auailable to prevent iudgements threatened against vs, as we may see in the examples of the *Ninivites*, and so likewise to remoue iudgements inflicted on vs, as we may see in *Lam. 5. 18* and in *Reg. 8. 53*.

Thirdly, prayer is most auailable to preserve and to nourish all spirituall graces; for by this Saint *Peters* Faith was preserved, and the *Collossians* knowledge was increased, as the *Apostle* sheweth.

Fourthly, prayer is the chiefest meanes to weaken sinne in vs, and to procure our sinnes remitted vnto vs, as our Sauour himselfe sheweth, when he teacheth vs to pray vnto God, to forgive vs our trespasses as we forgive them that trespass against vs.

Fifthly, prayer sanctifies the creatures for our vse; and maketh them to become usefull and healthfull, which otherwise might proue pernicious and hurtfull vnto vs.

Sixthly, prayer overcommeth all creatures; it divided the red sea, it stopped the heauens, it opened the same againe, it brought *Ionas* from the Whales bellie, *Daniel* from the Lions den, and Saint *Peter* from the dungeon: it overcomes all men; *quis plus ualeat unus sanctus orando quam innumeri peccatores preliando*; one man praying will auail more then many men fighting saith the Glorie, vpon the prayer of *Moses*, when *Ioshuah* fought with *Amalech*; and it overcomes the verie diuels, which goe not out, but by prayer and fasting; for, as Christ made a scourge of small cords to drive the buyers and sellers

1. Reg. 13. 4.

Mark 10. 35.

Many other excellent fruits of prayer.

1er. 26. 19.

Luke 23. 32.
Coloss. 1. 9.

1. Tim. 4. 5.

Prayer overcommeth all things.

Gen. 32. 26.
Prayer only
preuaileth
with God.

Prayer appea-
reth the wrath
of God.
Exod. 32. 10.



out of the Temple; so the prayers of a christian, consisting of many petitions, is like that scourge of small cords, able to drive out all diuells, all sins from the soule of a christian, which is the Temple of the holy Ghost.

Seuenthy, prayer preuaileth against God himselfe; for I pray thee let me goe, saith God vnto Iacob, for the day approacheth; not so saith Iacob, I will not let thee goe except thou blesse me: O Iacob wilt not thou let God go? no saith he, except he blesse me: I, but will God take this well at thy hands, that thou wilt not let him goe? O yes, for he saith, *my delight is to be with the sonnes of men*; and so Iacob preuailed with God, and his name was called *Israell*: And I would to God that wee would also wraastle with God by prayer, as neuer to let him go vntill he blesse vs, for then we shall be sure hee will not goe at all; because the blessed shall be called to him, *come ye blessed*, and the cursed onely shall be taken away from the presence of the Lord. But, *Moses* preuailed further; for Iacob prayed for himselfe, *Moses* for others; Iacob for a friend of God, that serued him, *Moses* for the enemies of God, that dishonored him, by making a Calfe in *Horeb*, and worshipping the molten image; and therefore Iacob preuailed when God was well-pleased, but *Moses* preuailed when God was angry, and his wrath did burne like fire, and he said in the fiercenesse of his wrath, *suffer me now that I may destroy them all at once*; yet *Moses* would not, but he fell vpon his face and prayed, and so standing in the gaffe, he preuailed with God, and turned away his wrathfull indignation from them: so prayer ouercomes him at all times, when he is pleased, when he is angrie, for our prayer is like a cord wherewith we binde the hands of God, that when hee is readie to smite vs for our sinnes, he is fast bound by our prayers that he cannot punish vs: and therefore when the Iewes despised and neglected this dutie of prayer, and the Lord poured out his wrath vpon them for their wickednesse, the Prophet *Esay* complaineth, *that there was none that called vpon God*, that rose vp to take hold vpon him, i. e. by calling vpon his name, to binde his hands with the cord of prayer.

O powerfull prayer, that art able to binde, to binde the hands of God, with bands more indissoluble then those seven Greene withs:

with: that bound the hands of *Sampson*! what shall I say of thee? I might say as much, as *Saint Paul* saith of faith. By prayer, the families of *Sab* did serve the Lord, for then they began to call upon the name of the Lord, saith the Text; by prayer, *Abraham* obtained, that if ten righteous men should be found in five Cities, the wicked should bee all spared for those tenne mens sake; by prayer, *Moses* devided the red sea; by prayer, *Iesus* stayed the course of the heavenly Orbes; by prayer, *Phinees* stayed the wrath of God, that it consumed not all the *Israelites*; for when *Phinees* stood up and prayed, then the plague ceased saith the Psalmist; by prayer, *Jonas* overcame the great *Leviathan*, and made him, which otherwise would have bin a grievous gulfe to destroy him, when he had swallowed him vp quick, to become as a shippe to save him, & to bring him to the haven where he would be; and what shall I say more? for the time would be too short for me to tel of *David*, *Samuel* and the Prophets, of the Apostles & Martyrs, and all the Saints of God, who through prayer subdued their enemies, wrought wonders, obtained the promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens, and in the end, all of them whom the world was not worthie of, through prayer, obtained eternall life; for, whosoever calleth upon the name of the Lord shall be saved, and these all called vpon his name, and he heard them.

And besides all this, it is worth the observing that (as *Lactantius* doth most truly say) *summum volendi dei ritus est, ex ore iusti hominis ad Deum directa laudatio*; the chiefest part of Gods worship is a humble faithfull prayer, and praise out of the mouth of a righteous man: and therefore *Saint Paul* setting downe the whole armour of a Christian, putteth prayer as the chiefest part of all; and so *Zanchinus* saith, *hæc est res optima genus, ideoque ultimo ab Apostolo, armatura explicatur*; the best part of all our christian weapons, and therefore last expressed by the Apostle; because that unless Gods help be craved by prayer, *religiosa arma parum prosunt*; all the other armour will availe vs nothing; and therefore though we be wholly armed with all the rest of Gods armour, yet ought we most humbly

Judg. 16. 3, 9.

Heb. 11.

Gen. 4. 26.

in nomine
confirmit
et
etiam

*Lactant. de vero
cultu. 6. 23. f.
399.*

*Zanchin. c. 6.
ep. ad Ephes.*

Prayer the
chiefest part
of Gods ser-
vice.

Ob.

to acknowledge our owne imbecillitie, and most earnestly to sue for the helpe and assistance of God by hartly prayer.

But here perhaps some will say, it cannot be more excellent then faith, because the *Apostle* saith, above all, take the shield of Faith.

Sol.

I answer, that this armour of a Christian, is of two kinds,

1. *Ad defendendum*, to defend our selues.
2. *Ad feriendum*, to smite our foes.

The armour of
a Christian of
two kinds.

Of the first kinde the *Apostle* nameth these five, First, Truth; secondly, Righteousnes; thirdly, readinesse to imbrace the Gospell of Christ; fourthly, Faith; Fifthly, Hope.

And of these indeed, Faith and Hope are the chiefeſt; but they are not more excellent then the other of the other kinde; for then they should be more excellent then the Word of God, which is the sword of the spirit: and therefore I say that prayer is *armatura armatura*, that armour which preserveth all our armour vn battered and vnbroken; for though Faith and Hope and the other graces be most excellent, yea of invaluabable and vnconceivable worth, yet seeing there is a difference betwixt Gods graces, and that as one *Starre* differeth from another in *glorie*, so one grace may differ from another in excellencie, both in regard of the *qualitie* and *efficacie* of the same, and so bring a greater waight of *glorie* to the receivers and well vriers of the same, I say of prayer, as *Salomon* saith of the vertuous woman, that this surmounteth them all; for, it is a rule in logick, the end is ever better then the means: that bring vs to the end, but preaching, hearing, vnderstanding and beleeuing are *media*, the meanes whereby we are brought to pray; and therefore the *Apostle* taketh this for his *Text*, and maketh it to be the *basis* and ground- worke of all his subsequent discourse, he that calleth vpon the name of the Lord shall be saved; but then saith he, how, or by what meanes shall this be done? How shall they call vpon him in whom they haue not beleued? How shall they beleue in him of whom they haue not heard? How shall they beare witness a Preacher? and so he maketh preaching, hearing, and beleeuing, to be the meanes whereby wee come to call vpon the name of the Lord, that we may be saved: And it is a rule in

That the gift
of prayer is the
chiefeſt of all
Gods graces.

1oel. 2. 32.

Rom. 10. 14.

all.

all sciences that the *practise* is better then the *theories* of any thing: and therefore prayer which is the *practise* of all pietie, must be better then all other *theoretical* graces whatsoever: And it is an *axiome* of our Sauour Christ, that *habundat illud quod accipere*; it is a more blessed thing to *giue* then to *receiue*; and therefore prayer, which is the *onely* grace whereby wee render vnto God that *praise* and *glorie* which is due vnto his name, must needs be more excellent then all the other graces, whereby we receiue blessings from god.

And is prayer so super excellent a grace, *super alias caput exultat omnes*; that it surpasseth all other graces? then surely I cannot choose but commend that great *denotion* of our ancestors and fore-fathers, that were so *zealous*, so *instant*, and so *constant* in continuall praying: Indeede I bewaile their *ignorance* and their *blindnesse*, that knew not well for what, or to whom, or how to pray: but I know God will not breake the bruised reed; and the smoking flaxe he will not quench; and therefore, though their prayers wanted the true *light* of knowledge, which no doubt would haue made them more *acceptable* vnto God & more *comfortable* to themselves, yet I doe assure my self God *despised* not the *smoke* of their deuotion, nor *reiected* the desire of their hearts; yea seeing that (as Saint *Augustine* saith, *melior est fidelis ignorantia quam veneratoria scientia*; an humble zealous ignorance, is better then a *rash* proud and disdainful knowledge, I doubt not but they pleased God farre better with their *deuous* ignorant praying, then many of vs doe with our *negligent* and neuer praying knowledge; for they ascended to the *highest* steppe of all deuotion and pietie, which is *prayer*; and many of vs neuer goe beyond the *lowest* steppe, which is *hearing*; they did what was commanded, and knew it not, many of vs know it and doe it not; they spent most of their time in *praying*, and most of vs spend our time in *hearing*; and so placing all religion almost in *hearing*, wee are like those foolish women, which are *curious* learning and neuer able to come to the knowledge, nor willing to come to the *practise*, of the truth.

But, though the *hearing* of Gods Word bee the chiefest outward ordinarie meates to beget Faith and Hope and all other graces in the hearts of Gods elect, and therefore must

How our fore-fathers exceeded vs in deuotion.

must not by any meanes be neglected if we would bee saved, yet seeing that (as the *Apostle* saith) *not the bearers of the Law, but the doers of the Law shall bee iustified*, and that prayer is the chiefest part of Gods seruice, yez, and that it is,

Cantic. vi.

First, the onely request that Christ made vnto his Church, when he tooke his last farewell of her on earth, saying, *O let me heare thy voice, the companions hearken to thy voice, O cause me to heare is*: that is, by thy continuall praiers and supplications vnto me;

Secondly, the greatest comfort of a Christian man; for we are all so full of miseries while we liue in this wretched world, that there is no man liuing, but if hee could haue knowne before he was borne what miseries must befall him in this life, he would haue heartily prayed that the wombe of his birth might be the tombe of his buriall: & yet in all the calamities that man must vndergoe, he can haue no greater comfort then he hath by praying to God, for by this alone wee walke with *Angels*, we talke with *God*, we relate our grieffe, wee bewaile our sorrowes, and being alone, we haue the best and sweetest conference in the world,

O then beloved brethren, as *Nazianzen* saith of *Gorgonia*, that shee was giuen to pray, *Ut genua terra contraherint*; that her knees seemed alwayes to stoop and grow to the ground, by reason of her continuall kneeling in hearty prayers; and as *Eusebius* saith of *James* the brother of the Lord, that his knees by reason of his continuall kneeling in prayers, became as hard Camels knees, i. e. benumbed and bereaued of all sense and feeling: so let vs vse continually to pray; and if wee would obtaine any thing at the hands of God, or if we would overcome the malice of men, let vs pray, and pray continually saith the *Apostle*; or if wee be so full that wee want nothing, yet wee haue need to pray; for Christ prayed not only in *deserts*, which was a place of *distresse*, but also in *herts*, in the garden which was a place of *pleasure*, not only in his *agey*, but also in his dignity, when he should be made a King; to teach vs that we haue as much need to pray in *prosperity*, as in *aduersity*; to pray for help, that we enter not into temptation, and to pray for *grace* that we may rightly vse the grace of God: and therefore in all *states*, and

That wee haue
as great neede
to pray in pro-
sperity as in
aduersity.
Iohn 18. 2.
Iohn 6.

and at all times pray; and in your prayers, pray for vs. And so I come to the last part, which is the large extent of prayer.

PART. IIII.

CHAP. I.

For whom we ought to pray, generally for all men, more especially for the Magistrates, and most especially for the Ministers of Gods word.



Secondly, Having heard of the first part of the *Apostles* request, the act that you should doe, pray; we are now to consider of the second part, which is the *extension*, for whom you should pray, for vs, pray for vs.

You must therefore pray first for your selues; it is of necessity included, for *nulli sapit, qui sibi non sapit*; it is certaine, that hee which seldome prayeth for himselfe, will neuer pray for others: neither is it enough for vs to pray for our selues, but we must pray one for another; for though the wicked, *sibi nati, sibi viuunt, sibi damnati*; are good for nothing; and therefore will pray neither for themselves, nor others, yet the godly will pray for themselves, and for all others.

First, *Propter vniuersalem vocationem*; because we outwardly call all men, and preach to all men, every one that thirsteth, come to the waters, and therefore we must pray for all men.

Secondly, *Propter efficaciam gratie*, because of the vnspokeable efficacy of this grace of prayer, which is able to obtaine of God, of these stony and stony hearted sinners, to raise vp children vnto *Abraham*; for if the words of men be so powerfull to moue the affection, as that the Poet saith,

*—quid facundia posset,
Repatuit, fortisq, viri tulit arma disertus.*

That we ought
to pray for all
men.

then

*Christus vim
verbi, vim gē-
mis vim dedit
verbi,
Verbis maiorem,
gemmis verbisq;
minorem.*

then how much more powerfull is the word of God, which is the power of God vnto saluation to all that beleene, and is able to diuise the soule and the spirit? and if the word preached bee so powerfull, how much more powerfull is the word of prayer? and therefore seeing we preach to all, why should we not pray for all?

Thirdly, *Propter nostram ignorantiam*, because God onely knoweth who are his, and we are none of his priuie Counsellors, we know not whose names are written in the booke of life; nor when God will call any man vnto his mercy; whether at the sixth houre, or at the ninth houre, or at the last houre; for as hee that now goeth on his way weeping, may returne with ioy, carrying his sheaues with him, so he that now goeth on in sinne, may with the prodigall childe, returne and finde grace: and we daily see, that one man, *de quo desperamus conuertitur, & fit optimus*, & alter *de quo malum presumeramus, deficit & fit pessimus*; of whom we despaired, is conuerted to be a good man, as *Saul*, to be a Saint *Paul*, and another of whom we conceived great hope, hath relapsed and became most wicked, as *Iudas*, *Adamus*, and others, so that *nec timor noster certus est, nec amor*; neither our hope nor feare is sure; and therefore seeing we know not who are Gods people, wee are to hope well of all people, and therefore to pray for all; saying, alwayes with our Liturgy, *That it may please thee to haue mercy vpon all men.*

More particularly the Apostle willet vs, that first of all prayers and supplications should be made for Kings and all in authority, because that not onely mans saluation, and the knowledge of the truth, but also the quietnesse of kingdomes, and whatsoever else tendeth to the benefit of the publike weale, commeth by the power of prayer, as Saint *Augustine* saith; their place is high, their charge is great, and to bee a King is to bee a man full of cares,

— *cui mixta dolori*

Gaudia nulla serunt spes semper mixta timore.

Their sollicitous thoughts can haue but little ioy, and that ioy is alwayes mixt with cares; yea, their very crownes containeth nothing else but weighty affaires, the seruice of God, the safety of

of men, and so the whole charge both of Church and Common-wealth,

Quantum sit omni regnare probant.

And this sheweth how hard a thing it is to gouerne; and therefore it is our duties most heartily to pray for our Kings, but not *peremptorily* to pry into the authorities or prerogatiues of our Kings, for *tolle regalia, tolle regem*, if you take away the royalties, you leaue no King; for Christ was a King, *sed quia rex sine regno*, but because he seemed without his royalties, they would haue no King but *Cesar*, and therefore I say, that whosoever limiteth the prerogatiues of an absolute King, hee may leaue him to bee a man, but he scarce leaues him to bee a King; aske *Abisag*, and aske the kingdome saith *Salomon*, take the one and leaue no other; but as the *Iesuiticall* Priests would haue all Kings to be ruled by their *Popes*, so our puritanicall, Anabaptistcall people, would rule all Kings themselves by the rules of their clanculary Parliaments, and Parliamentall conuenticles; and to that end they are euer limiting their authorities, and euer nibbling at the prerogatiues of free Monarchs; still affecting that government wherein themselves would haue a large interest: But the Diuine verity teacheth otherwise, in the *1 Sam. 8.* where the extent of the authority of free Monarchs is fully expressed, as I could if I had time easily proue it, and *Iustinian* saith, *Beneplacitum regis, vigorem legis habet*, the Kings good will hath the vigor and strength of a Law, *i. e.* where there is no law to the contrary, and *Budens* saith as much in the *pandects*.

But then you will say, this is to make way for tyranny and not to maintaine their true authority.

I answere, their authority or what they may doe, is one thing, and their duty or what they ought to doe, is another thing; the one they may exercise ouer men, and none can controll them, and for the other, if they doe ill they must render an account though they be Kings, but to God not to men; for *tibi soli peccauimus*, against God onely haue they sinned, as the Prophet *Danid* saith, and therefore when we speake of the authority or prerogatiues of Kings, we doe it not to make them bold to doe what they list without feare, for with God there

1 Kings 1. 22.

1 Sam. 8.

Ob.

Sol.

there

there is no respect of persons, but if *Coniah* though hee were as the signet on Gods right hand offend, he will cut him off; & therefore be wise, O ye Kings, and see what you doe, aswell as what you may doe; but we speake this to keepe the people in obedience, that are alwaies naturally inclined to kicke against authority, that they should euer obey and suffer, and neuer resist whatsoeuer betides them; for you must euer note a difference betwixt those actions of Kings and Princes, which are *sine offensa*, vnblameable, and those which ought to be *sine resistentia*, vnresistable; the first are those which are according to Gods Law; the second are those which are not onely good, for which they shall be rewarded, but also those that are euill, according to their owne will, and contrary to the will of God, for which they shall be punished; for we finde by the example of *Dauid* towards *Saul*, and by the precept of Saint *Paul* vnto all Christians, that whatsoever they doe wee may not resist, wee may not touch Gods anointed, neither with hand, word, nor thought; and they shall finde it to their cost, that for all those things they doe amisse, they shall render a strict account to God; for though I say that we are to suffer all things, *sine resistentia*, without resistance; yet I say not that wee must doe it, *sine querela*, without complaint to God, to be relieved; and you know what he saith, *I will beare their cry and will helpe them*: and I hold this to bee the rule of true Christian obedience: And therefore we should leaue to pry into those things which are forbidden, and giue our selues to pray for our Kings, which is commanded; for that is most pleasing to God, not displeasing vnto them, necessary for the good, and profitable vnto vs all, for *quo sublimior gloria est, eo maior & cura est*; the more eminent in place, the more need of grace: and therefore Kings should not despise the prayers of the poorest, nor the poorest neglect to pray for their Kings; for though this is the best good that they can doe, to pray for them, yet this good they can doe vnto the best; and wee finde that *Hozekias* the great and good King of *Iuda*, desired the prayers of *Esayas*; *Daniel*, that beloued Prophet of God, desired the prayers of *Shadrach*, *Mesach*, and *Abednego*; and God commanded *Iob*s friends to desire the prayers of *Iob*; and so Saint *Paul* the great Apostle
of

2 Reg. 19. 4.

Dan. 2. 18.

Iob 42. 2.

of Iesus Christ, though he abounded in revelations and exceeded in the graces of Gods spirit, yet doth hee in many places desire the prayers of all: and therefore let vs pray for our Kings, and all such as are in authoritie, euen for the good of our selues; because God many times sends euill Kings vnto wicked people, and sets an vngodly man to rule ouer them; as a iust punishment of their iniquitie; yea sometimes hee makes good Kings to become burthensome vnto a land, as hee did Dauid when hee numbered Israel, for the sinnes and wickednesse of them that dwell therein; and on the other side, hee makes euill men good Kings and gouernours, for the loue that hee beareth vnto all faithfull people; or, if still they continue euill, hee will soone take them off, if the people truly and faithfully serue him, and pray vnto him for their Kings continually as they ought to doe; because God hath promised to heare the prayers of the faithfull, and to graunt vnto them their requests.

And as we are inioyned to pray for our Magistrates, so here the Apostle sheweth that we ought also to pray for our Ministers, for himselfe and the rest of the Apostles, and all other Preachers of Gods Word, pray for vs; and this is, *praeceptum breue, sene, & vtile*; a short request, but one word, pray, you cannot forget it; and it is easie, for the poore may doe it as well as the rich; and as the distich saith,

*Aequae pauperibus prodest locupletibus aequae,
Aequae neglectum pueris, senibusque nocet;*

It is as good for you that doe it, as it is for vs for whom you doe it; and the neglecting of it will preiudice you, as much as vs: and therefore pray for vs. And I find the Apostle requesteth this diuers times, therefore no doubt but for diuers reasons.

First, you should pray for vs, because we pray for you, yea, oftentimes when you doe not, and sometimes when you cannot pray for your selues, as Pharaoh sheweth, when hee sent to Moses and Aaron that they should pray for him; and it is peccatum non orandi; a sinne of not praying in vs, when we neglect it, as Samuel sheweth, God forbid that I should cease to pray for you, and so sinne against God: and therefore, *lege rationis*, you are bound to pray for vs.

Secondly, you should pray for vs for the good of your selues,

2 Reg. 19. 4

Dan. 2. 18.

Iob 42. 81

Heb. 13.

Three speciall reasons to moue vs to pray for our Ministers.

Exod. 9. 28.

1 Sam. 13. 23.

2 Pet. 2. 12.

for *wake* Ministers are the destruction of the people: *Jeroboam* made all *Israel* to sin, because he made Priests of the meanest of the people; for if they fall and perish, many perish; because as Saint Peter saith, many shall follow their damnable waies. And if you looke vpon all sorts of men, you shall finde that they should be the most *absolute* of all men in all good parts; for euery eye is vpon them, therefore the Law requireth they should be *without blemish*, and euery man is to be taught by them, and therefore the Priest should *preserve knowledge*. Or if you consider all *degrees* of men, they haue all needs of them, and they are *necessary* vnto all, to *correct* the bad, to *confirm* the good, to *teach* the people, and to *assist* the princes; for who should speake in *Sermons*, *Parliaments*, or any other *Assemblies*, to *preserve* pietie, to *increase* charitie, and to *institute* the rights of Princes, and to *vindicate* the same against the gaine-saying of *Corah*, but we that are to teach *euery soule* to *fear* God, to *love* their neighbours, and to be *subiect* vnto the *higher powers*? And yet wee see *regale Sacerdotium* that royall Priest-hood, which should be *upheld* by Kings to be *assistants* vnto Kings, to gouerne Gods people in all piety and honestie, to become almost *vulgar* *Sacerdotium*, a laicke presbyterie of a strange concretion, or a *popular* Priest-hood full of all prying curiositie & contradiction: but I hope this will serue to shew how *behauersfull* it is, to haue *wise*, *discreet*, and *faithfull* Ministers, even for the good of all the people; for like Priests, like people: if we be ill, we make many ill; because, as the people of themselves haue not *any* grace to doe good; they know not how to doe it vnlesse we teach them, so they haue not much wit (though it be alwaies propense to euill) to doe many euils; *quia non nisi ex magnis ingenij magni errores*; because strange plots can neuer proceede from *meane* wits, but you see what *ruell* combustions the *bloodie* *wittie* Iesuites doe make in all the world, to erect their *Papist* Monarchie, and what *foolish* factions our own *giddie* *wittie* Puritan-Priests haue made amongst our selues to bring all thingsto an anarchie: and therefore for your owne sake, you should *pray* for *us* that are your teachers, that wee may be *such* as may be good for you, to teach you in all *honestie* and *godlinesse*.

Thirdly,

Firstly, you should pray for us, that by your prayers wee may be helped to discharge that great charge, which is laid vpon vs; for we are bound to haue one another's burthen, and to helpe one another in all necessities; But of all the men in the world, we are in the strongest state, and therefore haue most need of all assistance. For;

- { 1. Our worke is the greatest, which we are to doe. }
{ 2. Our danger is greatest, whatsoeuer we doe. }

First, our worke is not *collatio pecuniarum*, a trading in the world to get wealth, or a hunting after our owne preferment; but it is *onus animarum*, a charge of soules, the greatest charge in the world: a burthen saith *Moses*, yea such a burthen, *Angelus hominis formidandum*, as would make Angels shouldres to shrinke saith *Erasmus*: and therefore Saint *Paul* cries out, *quis enim in istis?* Who is sufficient for these things? for wee are not onely to Preach in season and out of season, that is, *volentibus et nolentibus*; to them that are willing, and to them that are unwilling, as Saint *Augustine* expounds it; because that to the willing, it comes in season, whensoever it comes; and to the unwilling it comes out of season, come when it will; but we are also to be an example of good life vnto all others; and to liue like *Gregorio Nazianzeno*, *qui fecit ea quae docuit*, & hissepm minimo condemnauit contraria agenda quam docebat; which did the things that he taught, and did not condemne himselfe by living contrarie to his teaching: The life of Preachers should be a most vpright and a sincere life, without all offence; *quia inter seculares nuda nuda, in ore sacerdotis sunt blasphemias*; because those things which are but trifles or small finnes among secular men, they are great, and horrible, intolerable sins among the Preachers of Gods Word; *nam ibi criminosa culpa est, ubi honestior status*; for the more honourable is our calling, the more odious is our offending; and the Lord saith, *I will be sanctified in them that come nigh me*: and therefore what care and what diligence ought we to haue to looke to our selues, et nihil sedulatus in nobis apparet; that we might abstaine from all appearance of euill, and fashion our selues in any thing like vnto the courses of this present world.

The great charge of preachers.

Ruffin vird Noxian.

How vprightly we should liue.

Bernard L. 2. de considerat ad Eugen.

Leuit. 10.

In what a dangerous state the Ministers doe liue.

The fearefull state of those Ministers that neglect their dutie.

Tincta licambeo sanguine tela dabit.
Quidius in Ibin.

Secondly, as our *sake* is great which we are to doe, (thus *vprightly* to liue, & most *faithfully* to preach the Word of God) so our *danger* is great whatsoeuer we doe; for wee are betwixt the *barke* and the *tree*, betwixt the *fire* and the *water*, betwixt the *anger* of God and the *malice* of the diuell, and as the Poet saith, *incidit in Scyllam cupiens vitare charib dim*, we shall fall into one, doe what we can; For,

First, If we neglect our duties, either in *not preaching*, or in *ill-lining*, the *bloud* of the people, besides liuing in our *sinnes*, shall be required at our hands: and therefore, *woe* is mee if I preach not the Gospel, saith the Apostle; & *ua miseria qui sunt catholici predicando, & heretici operando, va qui tenent in memoria qua non agunt in vita*; and woe to those miserable men which preach well, but liue ill, which haue Christ in their *Sermons*, but not in their *actions*, which know and teach others what to doe, but will not doe it themselves; woe, woe, to those miserable men, saith Saint Bernard; *Quia satius est sustinere penam Caipha, Pilati & Herodis, quam penam sacerdotis indigne Ministrantis*; because it were better to suffer the punishment of Caiphas, Pilate and Herod, then the punishment that is due to an *unworthie Minister*.

Secondly, If we *truly* preach the Word of God, and liue as *vprightly* as the Saints of God, yet wee shall be sure neuer to escape the *censures* of men, nor the *malice* of the diuell, for though in oldtime there were counted but seauen wise men (that had that name) among the Greekes, yet now there are not, (in their owne iudgements) so many fooles amongst vs; and therefore, *et garrula annu et delirus senex*, as Saint Hierome saith to Paulinus; Coblers and Tinkers in their shoppes will iudge what we shall say in our Pulpits: But if this were all, we could well indure it, but it is not; for as wee seeke to *destroy* the Kingdome of darknesse, so doth the Prince of darknesse seeke by all meanes to *destroy vs*; and therefore he shooteth all his poysoned darts at vs, he *stirreth vp* the hearts of wicked men to *trample vs vnder feete*, as the mire in the streete, to doe vs all the mischief that lieth in them, and to *deale* with vs as their Fathers vsed the Prophets, and as wee read of them in the second of *Wisdom* 10, &c. saying, come, *Let vs lie in waite for the righteous, let vs see if their words be true, let vs examine them* with

with despitefulnesse and torture, that we may know their meeknesse, and prove their patience; for they be not for our turne, we haue no benefit by them, but they upbraid vs with our offending of the Law, and obiect to our infamie the transgressing of our education, yea, they reprove our thoughts, and their life is not like other men, but their waies are of another fashion, esteeming vs as counterfeits, and abstaining from our waies as from filthinesse, and therefore, seeing they are so gricuous vnto vs, even to behold, let vs see if their words bee true, and let vs ioyne our selues against them; as against our mortall enemies: thus doe they consult, thus doe they combine themselves as against all righteous men, so specially against the Preachers of Gods Word, and the reprovers of their faults: O then, beloued brethren, what created power is able to vndoe this covenant of hell it selfe, when subtilty & cruelty, the world, and the diuell, like *Simeon* and *Leui*, that were brethren in euill, haue combined together to ouerthrow vs? surely God who is *Deus in ueritate*, *Deus in oportunitatibus*; a God in the needefull time of trouble (as *Simplicius* calls him) must be our helper and defender, or els we shall be soone consumed and brought to nothing, for we are weak to resist, and our enemies strong to oppresse, and all our hearers, our owne people, of whom we should receiue most comfort, are either mockers and scoffers of vs, or at least iudges of vs, who, and when wee doe ill and when we doe well, rather then helpers of vs by their prayers, that we may doe well; and therefore we see how many of vs are one man learned without discretion; another worldly wise but cannot preach, a third preacheth well, but liueth ill; and in brieft, most of vs defectiue of what wee should be: and all this turneth to the hurt of all men.

And therefore that we may be as we ought to be, good for our selues, good for you all, you see how necessarie it is that you should pray for vs, and especially,

First, that *mislicentious* Ministers might haue grace, for their amendment, or the censure of excommunication out of the Church, as *Adam* was out of *Paradise*: some indeed had rather cower their faults then cure them, lest the reuealing of their vices might be a cause of railing their fellowes; but alas had it beene more credit for the *Apostles* to haue had *Iudas* still retained or excluded?

and I throw concluded: and therefore he lost his dignity; to teach vs that all such false stewards should heare the same sentence, *Episcopatum tuum accipiet alter*; let another take this place, for a litle leaue will leaue the whole lump; and one lewd man may doe much mischief; and therefore as our Saviour droue the buyers and sellers out of the Temple; so should all buyers and sellers of the Church of Christ; all factious and contentious Preachers, and all loose and lewd liuers, be deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus; and that all the leaue of iniquity may be purged from the Ministry. And,

Secondly, that God would not suffer the world to condemn the righteous with the wicked, nor to accuse all for the offence of some, but as the Poet saith in another kinde,

Parcite paucorum diffundere crimen in omnes

Spectetur meritis quæq; puella suis;

So in this; that they onely should be blamed which are blameworthy; or if they will still persecute vs, that neither Satan with all his cruelties, nor yet the world with all his subtilties may deiect the mindes of worthy and godly Ministers; but that in all afflictions and contempts, they may say with the Prophet David, *Why are thou so heavy, O my soule, and why are thou so disquieted within me?* for put thy trust in the Lord, for he is thy helper and defender; and that they may goe on in the course of godlinesse like the two Covies which carried the Arke, which went on straights forward without turning to either hand: and like King Thebans Couriers, that were neuer weary of running; that so they may escape all the fiery darts of Satan, and finish their course with ioy, when they shall receiue that Crowne of righteousnesse which the Lord hath prepared for them that loue him.

And thus dearly beloved, you see that although man for his sinne, was eieled out of Paradise, and subiect to all miseries, yet through the mercy of God, in sending his Sonne to be made man to suffer for man, to overcome the diuill, sinne, and death, to raise himselfe from death, to ascend to Heauen, to send his holy Spirit to fill our hearts with his heauenly graces, wee shall, (if we beleeue in him, and serue him, praise his Name for all his blessings, loue one another, and pray one for another,) at-

Pyndam.

taine

taineto euermoring happinesse: Vnto the which happinesse, the Lord of his goodnesse bring vs all, through *Iesus Christ* our Lord, to whom with the *Father* and the *Holy Spirit*, be ascribed, as is most due, all *Glory* and *Honour*, and *Praise*, and *Thanks*, and *Power*, and *Majesty*, and *Dominion*, both now and for euermore. *Amen.*

A Prayer.

O Eternal God, and our most gracious Father, wee most humbly beseech thee for *Iesus Christ* his sake, to forgive vs all our sinnes, which we acknowledge and confesse to be more in number then the sands of the Sea, which cannot be numbered; cleanse vs O Lord with the blood of *Christ*, and plant in vs those heavenly gifts and graces whereby wee may be inabled to serue thee as we ought to doe, in holinesse and righteousnesse all the dayes of our life; increase our faith, stirre vp our hope, and kindle our loue, and our charity both towards thy selfe and all men for thy sake; giue vs patience to vnderge without offending thee, whatsoever miseries this wicked world shall any wayes heape vpon vs: blesse our gracious King, the Prince, and all the royall issue; blesse all the Ministers of thy Church, and all the Magistrates of this Commonwealth: Grant O Lord, thy grace vnto thy Ministers, that they may faithfully preach the Word of truth, and sincerely liue a most vpright, and a godly life; grant to the Magistrates thy grace O God, to defend right without remissenesse, and to punish vice without malicioussnesse; and because we are all thy creatures, the workes of thy hands, made by thee, preserved by thee, and inioying all we haue, life and liuelihood, from thee, O Lord be mercifull vnto vs all, and remember that we are but dust; consider, O consider that we are but as grasse, not able to doe what we would, not able to doe any thing that is good, vnlesse thou dost it in vs: O then let our soules liue, and wee will praise thy Name, we will magnifie thee for ever and ever, for all the blessings that we haue receiued from thee, our Creation, Redemption, Sanctification, Preservation, and our assur-

red

red hope of Glorification, and all other graces whatsoever, through Iesus Christ our Lord. Amen.

A Soliloquie of the Author.

O Eternal God, thou hast created me, and I haue offended thee; thou hast redeemed me, and I still continued vnthankfull vnto thee; and yet thou hast heaped many blessings vpon me, and giuen me grace to be desirous to serue thee, and according to my poore and weake ability, to shew forth these lights vnto thy Church; I confesse, O Lord, whatsoeuer is ill herein is onely mine, and whatsoeuer is good is truly thine; and therefore I desire thee to pardon mine euill, and to make me thankfull for thy good, and so to accept that worke done by thy grace, that it may be crowned with thy glory. I doe not long for any worldly thing, *the whole world lyeth in wickednesse*, but I desire my soule may be married vnto thee, to liue with thee for euermore: and therefore O blessed God, seeing that as I haue none in heauen, so, I haue none in earth but onely thou to be my helper, I beseech thee to be my redeeming kinsman, to preferue my wearied body from the malice of this world, and to preferre my disconsolate soule vnto euerlasting ioyes, through Iesus Christ mine onely Sauour. Amen.

IEHOVAE LIBERATORI.

FINIS.

THE TABLE

Absaine from sinne is from God. 305
God neuer *absolue*th vnrepentant sinners. 342

Absurdities, God thunneth in all things. 324

Absurdities of the Lutheran doctrine, touching the communication of properties. 377. &c.

Absurdities following the high Priest, saying that the Disciples stole Christ away. 364

Nature not able to shew the reason how the world should be made. 138

God able to doe what he will. 147

To hinder what he will not haue done. *ibid.*

To doe more then he did, or doth, or will doe. 148. 149. &c.

Phrases of being able or not able how to be vnderstood. 158

God able to produce any thing of nothing. 163

God able to forgive all sinnes. 164

God not able to doe contrary to what hee decreed. 165

Not able to doe things contrary to his Nature. 165

Gods ability to helpe vs, a great comfort to the godly. 177

Absurdities of the doctrine of transubstantiation. 174

God able to saue men, without the Incarnation of his Sonne. 320

None able to know God as hee is in himselfe. 320

Absurd names of all excellencies most proper vnto God. 321

Goodnesse of God abused by the wicked. 323

Agents of Christ not pattielled in any age. 474

To be an *Accepter* of persons, what it is. 210

We should acknowledge whence wee haue

all our goodnesse. 211

Inward *affions* of God, euer in doing necessary, incommunicable. 275

Christ how fallly *accused* by his enemies. 471

Whereof *accused* before Pilate, and how false those *accusations* were. 472

Affs meereely voluntarie, no sinnes. 473

Affual sinne, what it is. 474

All *affions* adiudged according to the disposition of the will. 475

All of punishment, least agreeable to Gods nature. 476

No *aff* can exceed the power of the agent. 477

Affions in the Tragedy of Christ his Passion who they were. 481

Gods free *affions* not curiously to be searched into. 555

Chiefest *Affs* of David, types of Christ. 517

Ad *Adam* sinning we all sinned. 3

Adams fall brought on vs a two fold euill. 5

What God commanded *Adam*, how small a thing it was. 98

Adaptant how mollified. 565

Adversity makes the Saints more resplendent then prosperity. 207

Adversity and affliction not simply good. *ibid.*

Ad *Agellum* how he came by his death. 613

Ad *Affirmative* precepts, how many, &c. 480

Christ why *afflicted* by God. 486

Affions of Christ, how they differ from ours in three respects. 444

Ad *Agony* of Christ, what was the cause thereof. 483

The severall *ages* of the world. 402

Agents, that there be three sorts. 362

The Table.

Christ borne in the first age of the world, and why.	403	To Abraham 330. to Jacob, and Joseph 322	
Age of man divided into four parts.	60	Christ appeared to the Patriarchs in his body.	345
<i>AL.</i>		Christ appeared like a sinfull man, but without sinne.	346
How all we haue is from God.	119	Christ how he appeared to Saint Paul going to Damascus.	328
All men taste of Gods goodnesse.	261	Appearances of Christ after his Resurrection, twelue times at least.	305
How all men may be said to hate the Prea- chers.	435	Why he appeared first to Mary Magdalene.	365
Alcester how deereely she loued her husband.	425	Why he appeared first to Saint Peter, among the men.	370
<i>AN.</i>		Why he appeared to Saint James.	374
Anabaptists heresie, what it is.	344	<i>AR.</i>	
Angels, for three things most excellent.	535	Arrius his heresie, and obiections answered	248, &c. 399
Angels appeared like men but were neuer made men.	534	Arrians, whether they corrupted the Text of Salomon, God created, &c.	387
Alwayes serued Christ.	535	Argument of a Christian of two kinde.	730
How they punish the wicked.	536	Arrogancy of Iudas Iscariot.	461
How they comfort the women.	537	To argue from Gods power without testi- mony of his will, not good.	372
Testimonies of the resurrection of Christ.	566	<i>AS.</i>	
The birth of Christ.	411, 411	God made man to ascend.	361
Angell, a name of office, and Christ often cal- led an Angell.	330	Christ ascended three times.	615
Angels, how they are said to ascend.	609	Time, place, and manner of Christ his as- cension.	620, 621
Anger, what euill it doth.	329	Christ ascended aboue all heauens.	624
That it is two-fold.	355	Our ascension to Heauen depends vpon our vnion with Christ.	626
Angell cannot beget another.	4	Doctrine of Christs ascension to what end it serueth.	628
Angelus what he said.	66	That we should alwayes ascend on heauen.	630
Christ, why hee would not answer Pilate.		Our wings to ascend what they be.	631
<i>AP.</i>	477	Christ ascended for foure speciall ends.	639
Approbation of sinne, how euill it is.	15	Christ before his ascension would not be- stow the gifts of the Holy Ghost, and why.	640
Apuleius his Asse what she said.	92	That there be foure sorts of ascenders.	609
Appearance and shew of truth, how vaine it is.	313	Angel, how said to ascend.	609
Apollinaris and some Arrians heresie.	348, &c.	Christ whether wholly deuiant of all ascensions from the Godhead.	647
Apostles words, He is the first borne of every crea- ture, how vnderstood.	290	That Christ assumed our flesh.	649
Apelles his heresie.	343	<i>AT.</i>	
Application of Christs Resurrection, is that onely thing which helpeth vs.	386	Atrocity deny the power of God.	336
Apostacy, what a fearefull sinne.	397	<i>AV.</i>	
Apostles onely filled with the holy Ghost, on the day of Pentecost.	653		
To approve sinne in others, what a great sinne.	25		
Appollodorus what he dreamed.	55		
Christ appeared often in the shape of man, before he was made man.	329		
Christ appeared like a man, vnto Adam.	329		

The Table.

First Author of our conversion to God, is 329
God.
Saint Augustine reading the death of Diol,
what he said. 331
Christ borne in the raigne of Augustus,
and why. 332
Desparagement to Augustus his worth to
joyne any other with him. 334
What the Author thinketh of transubstanti-
cation. 349
A *the part of God, what it signifieth.* 117
Believe prophesied of Christ. 413
B *ring of God not safe to search too farre into* 124
God giuech being to all creatures. 125
Wee beleue not the assertions of the
leuites, not because we know not how they
may be done, but because wee know they
cannot be done. 177
Beauty of God incomprehensible. 191
We are begotten to God by the truth. 215
Saint Bernard preaching two kindes of
Sermons. 266
The father alwayes begetteth the sonne. 275
Christ made the beginning of our wayes. 288
Benefits of Christs Incarnation. 359
Benefits of the vnion of the two natures of
Christ in respect of Christ. 382
In respect of vs. 390
Gods benefits recommended to our memo-
ries. 60
Benefits how many Christ bestowed on Iudas. 452
Every benefit requires a dutie. 542
To beleue in Christ, is to see and drinke
him. 681
Best men most hated in the world. 1435
Bethlem, the place where Christ was borne. 407 &c.
Christ, why betrayed by Iudas. 459
Bests flying hardly cuthed. 53
Birth of Christ how moue it was in vs. 409
Why first reueiled to the Shepherds. 412
B *enefits bestowed on Iudas.* 452

How blinde sinners be. 38
Our blinde sinners and comforted by the
Philosophers. 39
A fable of a blinde widow. 53
Blind of Christ sheweth speciall times. 164
Blind of Christ that price was paid for all men. 301
Blasphemy against the truth, what a heauy sin, 340
Shedding of mans blood, what a fearefull
sinne. 349
Bodies cannot beget bodies. 4
That Christ had a true body, proued. 341
342 &c.
All the objections to the contrary answere-
red. 344-345 &c.
A naturall body must be locall. 355
Body of Christ cannot be euery where. 357
How it may be said to be euery where. 369
To be a true body, and to be euery where is
merely contradictory. 370
Bodies glorified haue their dimensions. 370 &c.
Body of Christ glorified from the first moment
of his conception. 371
Still a physicall body. 372
For a body to be in one place, and in many
places at the same time is impossible. 375
We may not referre that to the body, which
is truly spoken of the whole person of
Christ. 344
Christ appeared to the Patriarches in a
true body. 345
Body of Christ how said to doe diuine opera-
ons. 38
Body of Christ how it may be truly said to bee
in the Sacraments. 349
Bodies raised at the resurrection of Christ, re-
shed of the resurrection of Christ. 379
Bodies in heauen shall be full quantitie. 371
What a body is is no true body. 39
Christ why borne in the migne of Augustus
and Herod. 404
Why borne in December. 405
Why upon the Sabbath day. 406
And why precisely after midnight. 406
Why borne of a woman. 414
And why of a Virgin. 414
A blissefull man is glorious. 490
D *dd d* **G** *od*

God most beautiful unto all people. 492
 God not bound to give power to the wicked to serve him. 490
 Brethren, how variously taken. 489
 Brotherhood in respect of the Spirit, greater then that in respect of flesh and blood. 489
 Christ how he loved one another. 490
 Giving Canaan to the Israelites, a type of giving heaven to us. 489
 God calleth effectually none but the elect. 203
 God not to be aske why the wicked serve not God. 210
 Causes of Christs sufferings. 493
 Instrumentally manifold. 494, &c.
 Efficient, God himselfe, and why. 496
 Finally, the obedience that unto a Father. 500
 Christ his heretic. 374
 Substance changed cannot be what it was and what it is both are one. 173
 God can change any substance into another. 173
 Charity most requisite for Preachers. 642
 Charity, what it is. 652
 The surest signe of saluation. 110
 Children liable to death. 9
 Tainted with sinne before they are borne. 9
 Christ how he is the wisest of those described. 69
 Our children to be married to the godliest men. 109
 The wicked shall bee punished in their children. 245
 How it stands with Gods justice to punish the fathers sinnes upon the children. 245
 Childs very apt to imitate their Parents. 146
 All children of the wicked not punished for their fathers sinnes. 247
 A child how conceived in the wombe. 337
 God chooseth no man in respect of any thing that is in man. 211
 Christ the word, the summe of all things. 258
 Signified by all the most memorable things of the old Testament. 258

Christ would not reveale himselfe to the world all at once. 359
 To know him is the onely thing that makes us happy. 360
 Christ despised all vanities. 360
 Suffered all miseries. 360
 Christ the most perfect pattern of all vertue. 360
 Christ knowne suppresseth all vices. 361
 He alone is all sufficient to supply all our needs. 362
 Without Christ the whole world will avails nothing. 363
 Christ onely should be preached by all Preachers. 366
 The Name of Christ should be alwayes in our mouths to be honored, not to be blasphemed. 367
 Christ in the Father, not as we are in the Father. 370
 Christ a true God proved. 372, 376, &c.
 Christ is truly right. 381
 Christ created all things, and governeth all things. 383
 Christ prayed unto. 383
 Christ began to be a God existing in the manhood, when he was made flesh. 384
 Christ not accidental, but an essential word. 385
 Christ how he may be said to be created and begotten. 389
 Christ made the beginning of our wayes. 388
 Christ demands the earth as mine, and giueth heaven as God. 390
 Christ how the first begotten, and how the onely begotten Sonne of God. 391
 Christ, how God of himselfe. 391
 How said to be with God and in God. 398
 Christ equall to the Father. 399
 Christ after what manner conceived. 337
 Not of the Essence, but by the vertue of the Holy Ghost. 337
 Christ conceived a perfect man in the first moment of his conception. 337
 How wonderfully he was made man. 338
 Christ why conceived of a Virgin. 338
 How he commeth from Adam. 340
 Christ made a perfect man. 340
 That he had a true body. 342, &c.
 Christ

The Table.

Christ made satisfied all humane frailties 381
 Christ how hee hath performed all things for
 us 382
 Christ an infallible pattern for all men to imi-
 tate 383
 Christ brought vs more good then we lost in
 Adam 384
 Christ how made inuicible vnto the Iewes 387
 Christ how he came in, the doores being shut.
 388
 How he walked vpon the sea 389
 How he appeared to S. Paul 390
 Christ came from Nathan, and not from Sala-
 man 391
 Christ why born in the signe of Augustus 404
 Why in the citie of the world 405
 Why in December 406
 Christ what manner of person he was 429
 That he was a man 430
 A iust man 431
 A good man 432
 A King, a Priest, a Prophet 433
 A true and eternall God 434
 Christ his sufferings expressed 435
 His whole life a continuall suffering 437
 Christ's sufferings chiefly in three places 437
 Christ suffered in soules 438
 Christ's first degree of suffering, in being made
 passible 438
 Christ's sufferings most admirable 439
 Christ why he went out to be taken 439
 Why out of the citie 440
 Why into the garden 441
 Christ whether wholly destitute of all diuine
 assistance 442
 How lightly he esteemed of death 443
 Christ how by his death he ouercame death 444
 Christ deliuered from what he feared 445
 Christ to vndergoe the punishment of all o-
 thers 446
 Christ how he sought vs 447
 Christ how handled presently after he was ra-
 ised 448
 Christ why he chose Iudas to be his Apostle 449
 Christ how crowned with thornes 450
 Christ why he came not down from the Crosse 451

Christ dead is still persecuted & rag'd at 452
 Christ how said to be eury where 453
 Christ how where to be found but in the
 Church 454
 Church, the first place for publick prayer 455
 Church how to rule her children 456
 Church how subject to afflictions 457
 Church yet to be a Church 458
 Chyrius Well what it effecteth 459
 Clothing Christ in white, what it signified 460
 CO. 473
 Comforts that we haue from Christ his being
 subject to infirmities 474
 Whatsoever God commandeth is no sinne 475
 God compelleth not his seruants to do good 476
 To compell others to sinne, the practise of
 most wicked sinners 477
 Manner of Christ his coming to iudge-
 ment 478
 Gods commandment few, Christ his com-
 mandment many 479
 The least sinners denied in hell 480
 What sinners most goodly vnto o-
 thers, we are be 481
 That we should confesse our sinnes 482
 Communion to God not to be deferred 483
 That we should confesse our sinnes the di-
 uell cannot abide 484
 An excellent consideration of Saine Augu-
 stine 485
 Conscience of the wicked opened before they
 die 486
 We can conuince but the least part of Gods
 excellencie 487
 What are contraries to the nature of God 488
 How contradictories destroy each other 489
 God cannot be contradicted 490
 That we should not contest about trades 491
 Consultation in beuicrabour there situation of
 man 492
 God worketh one continuall one of another 493
 Ddd 3 351
 Con-

The Table.

Contentment is requisite in any state. 410
Conception of Christ inaffable. 438
Consideration of Christs sufferings most admirable. 439
Consolation of all the infidels that would not beleue in Christ, grieved Christ. 454
 That we should condole the sufferings of Christ. 456
Conversion of a sinner first wrought by God. 459
Compassion of any man to be despised of. 533
Contempts of vanities most requisite for Preachers. 642
Consistency most requisite for Preachers. 642
Conquest of Christ over Satan, not only by suffering, but also trampling him vnder feet. 583
Caution what a horrible sinne. 460
 To be avoided. 704
Commerce with hell should be broken. 704
Calumnies used by the ancients to expresse diuers things. 474
 The great *calumnies* of the Apostles presently after the resurrection of Christ. 576
Temporall presence of Christ no where now but in heauen. 545
 Christ *not temporally* present in any secrets. 547
Correction how burthen some to children. 569
 No *cess* to be spared to get truth. 517
 C. R.
All creatures heape miseries on man. 74
All creatures haue their being from God. 125
 The *creatures* haue many impressions of Gods goodnesse infixd in them. 256
All creatures how enriched with good. 201
Four saying sinners. 41
 No *creature* can be capable of infinitenesse, or of infinite perfections. 156
Critique of Satan against the Preachers. 644
 C. V.
Customs of ancient times, to expresse our mindes by visible signes. 680
 Cup that Christ was to drinke of, what it was. 444

Cup which drinke up, killed Christ, but *our* come not Christ. 447
Curioſitie to be thunned in searching out the manner of diuine mysteries. 477
Curioſitie to be avoided in searching what God is. 484
Customs of sinning, makes the sinner bold to sinne. 484
 It maketh the greatest sinnes seeme no sinnes. 21
 It bindeth *vein* sinne. 22
 It *irritate* maketh the soule. 23
 And maketh the sinners almost incurable. 65
 D
Danger received by Adam, two-fold. 3
 What a danger it is an neglect publicke prayers. 717
Deaths words, *This day haue I begotten thee*, how to be vnderstood. 290
Dangerous to reprove great men. 233
 Who most subject to *deuils*. 473
Daughters of sinne are two. 82
 In the day of Christs natiuitie, three things obseruable. 145
 D. E.
Death the fruit of sinne. 40
 Seauen deadly *sinnes*. 40
 By *death* is contained all that is vnder the curse of God. 47
Death, three-fold. 49
Death of the soule, three-fold. 53
Death what it is. 67
 How largely it extendeth it selfe. 75
 How vnresistable it is. 76
 How expresse by the Egyptians. 76
 How it shortens life diuers wayes. 77
 How it taketh men of all ages. 78
 How it finiseth in euery place. 79
 How comfortable it is to the godly. 79
 How terrible to the wicked. 80
 How it equalizeth the bodies of all men. 81
Death of Christ the sole cause that maketh our death happy vnder death. 82
Death eternall, what it is. 86
Death of Christ a sufficient satisfaction for the greatest sinners. 86
 Death

The Table

Death how little Christ respected it. 425
 Saints at their death supported by God. 427
 Death of the crosse, grievous in four respects. 429 430
 Death of Christ mineth the wicked without excuse. 434
 Certainty of Christs death shewed in that her rose not till the third day. 436
 Deceit of sinne how great. 44
 Deceits, no deceits, vntles cunningly carried. 461
 Deformities of sinne greater then we can comprehend. 467
 Deferring of Christs suffering grievous. Christ. 451
 Wicked men, how they *deserve* themselves. 457
 God a *debtor* to no man. 451
 To defend the truth, with the hazard of all that we haue. 457
 Why God *deferreth* to giue vs what we desire. 453
 Delight in sinne, maketh vs exceeding sinful. 13
 Our *deliuerance* from punishments to be ascribed to Gods goodnesse. 203
 God *deliuereth* not alwaies his dearest Saints from afflictions. 206
 Christ *deliuered* from what he feared. 443
 To *deregiſt* from Gods power, how great a sinne. 161
 God *denieth* his grace vnto the children for their Fathers finnes. 151
 Why God *denieth* what we aske. 723
 To *descend* from the crosse eaiser then to rise from the graue. 162
Descension of Christ into hell, handled. 430
 151, &c. proued by Scripture, and by the testimony of antiquitie. 424 618
 That Christ *descended* before hee could ascend. 309
 Why Christ *descended* not from the crosse. 481
 We ought to *despise* of no mans conuersion. 533
Descending of Christ, signifieth the assuming

of our flesh. 533
 Description of God by way of negation, affirmation, and supereminence. 111
 Desire to sinne, is an act done. 106
Desperate men thinke God cannot forgive them. 139
 We ought neuer to *despise* of mercie. 118
 To *despise* what a heinous sinne. 118
 Saints *desired* nothing but Christ. 164
 Demosthenes his Parable vnto the Athenians of the wolues request vnto the sheepe. 644
 Of the young man that hired an Asse to *Megara*. 578
 Christ, whether hee *died* for all men and how. 705
 To *die* to sinne, what it is. 50 a punishment for sinne. 111
 To *die* in sinne what it is. 51
 Difference betwixt spiriual and eternall punishment. 250
 How the word God *differeth* from our Word. 309
 A great difference betwixt appearing in the forme of man, and to be made man. 329
 Difference betwixt assuming flesh, and to bee made flesh. 345
 Difference betwixt the two-fold generations of Christ and of the Saints. 364
 Difference betwixt Law and Gospell. 394
 Difference betwixt the finnes of the godly and the wicked three-folde. 35
 Difference betwixt feare and sorrow. 449
 Philosophers most *diligent* to attaine to all kinde of knowledge. 373
 How *diligent* we ought to be to know Christ. 393
Dis nothing to kinde as sinne. 52
Disasters of the soules, what they be. 83
Discontent with God, what a heuie sinne. 339
Disobedience to God, what a heinous sinne. 293
Disobedience to parents, what a fearefull sinne. 240
 To *distinguish* of Gods power reconciled diuers Authors. 150
Disseriſion

The Table.

Dispersion of the Apostles grieved Christ. 458

In distresse how wee ought to beseech unto God. 488

Disciples whether they stole Christ from the grave or not. 562

Doctrine how needfull for Preachers. 696

Devils know God, and Christ, and the mystery of the Trinitie. 314

Confess Gods power. 162

DD.

Doctrine touching the person of Christ, how alwaies opposed by Satan. 304

Doctrine of diuinitie how deepe and difficult. 392

Whatsoever God doth, is no sinne. 166

Doores being shut, how Christ came in. 387

Doubting of Gods goodnesse, what a fearefull sinne. 239

That we should neuer doubt of Gods promises. 130

DR.

To draw neere to vs, how God is said. 165

M. Drusus desired all men might see what he did. 604

EA.

EARTH recurred for the sinne of man. 48

EF.

The effects that Christs sufferings should worke in vs. 565

EG.

Egyptians how they expressed death. 76

EL.

Election is of some men, not of all. 203

The elect onely are especially called. 203

Elizabeth, the wife of Zacharias, of what Tribe she was. 397

EN.

Enemies that belee the godly. 177

Envy of Satan against Christ. 493 and why he enuied him. 494

Enemies of Christ ascribe to him in mockery, what he was in deed. 432-433

Enemies of Christ, what they testified of him. 378

Enemies of man especially three. 162

Epicurus confest the world had beginning and shall haue ending. 137

EQ.

Equitie of finnes confuted. 37

Equitie of eternall punishment for a temporarie sinne, shewed in two respects. 97

Christ equall with the Father. 299

ER.

Error of the Philosophers, touching the eternitie of the world. 136

Error of the Vbiquitaries, touching the power of God. 141

Error of the Iesuites about the power of God. 141

Error of Pelagius about the abilitie of mans nature. 63-64

Error of Novatus, about sins after Baptisme. 112

Errors of the vulgar, about the absolute power of God. 151

Errors expelled by truth. 215

Errors bouldstered with lies. 175

Error of Saint Gregorie, and Saint Bernard confuted. 94-95

Error of Lactantius and Pelagius confuted. 63

Error of the Philosophers, Stoicks, Arist. Seleucus, Hermias & Hermog. confuted. 136

137, &c.

Error of the Vbiquitaries shewed. 141

Confuted, 151. Their Obiect. answ. 165

Error of Bellarmine, and the Iesuites shewed. 141. Their Objections answered. 171, &c.

Error of Saint Hieron. 330

ES.

Essence of God in heauen, cannot bee seene but in the face of Iesus Christ. 118

Essence of God not late to search too farre in to it. 114

Essence of God distinguished into three persons. 270

The word essence deriued out of Scripture, and vlied in Scripture. 294

Christ of the same essence with his Father. 294

Unpossible to escape out of the hands of the Angels. 337

ET.

The Table.

E T.
Enuery of Christ proued, and the obie-
 ctions against the same answered. 178
 279, 280, &c.
Extrall punishment how inflicted for a tem-
 porary sinne. 94

E V.
Eue beleeueth the Deuill. 3
 The *tail* that oppresseth euery sinner
 two-fold. 321
Euangelist, why hee saith the *Word* was made
flesh, rather then man. 349
Eutichian heretic, what it was. 367, &c.

E X.
Excuses of sinners to iustifie themselves. 24
Excuses of sinners to lessen sinne. 110
Examples of wilfull and spitefull sinners. 33
Excellency of God cannot be conceived of vs. 118
 All the *excellencies* of Christs man-hood
 were created *excellencies*. 146
 God expressed to *Moses* what he is, three
 manner of wayes. 121
Examples of Gods mercy in seeking after sin-
 ners. 181
 We should carefully *examine* whether we
 loue God or not. 189
Examples of Gods slownesse to punish sin. 194
 Good *examples* a great meanes to further
 godlinesse. 360
 Three sorts of men excluded from the Pas-
 chall Lambe. 682
Excellency of diuine truth. 215
E K.
 The word *katō*, whether rightly transla-
 ted, *created*, or not. 287

F A.
 Three *faculties* of the soule of man. 53
 Euery *faculty* of the soule defiled by sinne.
ibid.
Fathers how they extoll the power of God.
ibid.
Faith seeth what reason perceiueth not. 176
 God called *Father* of mercies, neuer cal-
 led *Father* of vengeance, and why. 195
Faults of some not to be ascribed vnto all. 221
 God the *Father* alwayes begetteth the

Sonne. 275
 The name of *Father* taken two wayes. 278
 God the *Father* of Christ, not as he is our
 Father. 291
 The *Father*, how greater then Christ. 300
Father sent not Christ by way of command.
 301
 Christ the *fairest* among the sons of men. 353
Family from whence Christ descended.
 396, &c.
Faults of the Disciples Christ would not re-
 ueale. 466
Faith foure-fold. 647
 Iustifying *saith* the properties of it. 648

F E.
 That we should *fear* our Lord. 131
 That we should aswell *fear* Gods iustice,
 as hope for his mercy. 244
Fear is two-fold. 355
Fear and sorrow how they differ. 449
 What Christ *feared*. 450, 455, &c.
 Whom we neede not *fear*. 538
 God in what sence to be *feared*. 539
 Magistrates and parents in what sence to
 be *feared*. 538
Fear brought into the world by sinne. 540
 God how he ought to be *feared*. 541
 That we ought to *fear* in euery state of
 grace, lapse, and recouerie. 441

F I.
Fire and sinne cannot be concealed. 20
Fire and sinne not resisted will necessarily
 increase. 12
 Christ in what respect sayd to be the *first*
begotten Sonne of God. 291
 That we should strue to be the *first* in Gods
 seruice. 590
 Apostles onely *filled* with the holy Ghost on
 the day of Pentecost. 658
Five kindes of kisses. 460

F L.
Flesh apt to conceiue sin. 14
Flesh taken for the corrupted qualitie of man.
 8
Flesh of Christ made by all the three persons
 of the Trinity. 325
Flesh diuers kindes. 379
 Our *flesh* assumed by Christ. 369
E e e *Flesh*

The Table.

Wish of Christ, how said to be Desired. 369
 How said to doe diuine operations. 389
 Christ how floured by all men. 481, 482
Wish the tenderer, the more sensible of paine. 483

F O.

Forgetfulness an infernall Fiend. 60
 To *forbeare* to punish sinne, increaseth the number of sinners. 93
For-sight of good and euill is not the cause of punishment, or reward of either. 95
 Heathens falsely ascribed to *Fortune*, what is true of God. 139
 To *forgiue* sinne, the greatest worke of Gods power. 140
 God able to *forgiue* finnes. *ibid.*
 In the *forgiuing* of finnes, many particulars to be considered. 183
 God *forgiue*th all finnes, or no sinne. 184
 God cannot *forget* to be mercifull. *ibid.*

Forgiveness of finnes our chiefeft comfort. 224

That wee ought to *forgiue* one another. 236

And to *forget* all iniuries. *ibid.*

Our *fore-fathers* how they exceeded vs in deuotion. 731

To be in the *forme* of God, is to be very God. 280

To lay a good *foundation*, the best way to teach. 392

Fortitude of the women seeking Christ. 521

Christ in heaven *forgetter*th not his seruants on earth. 629

Four points handled touching the power of God. 135

Four sorts of men erre about the doctrine of Gods power. 135

Four speciall graces bestowed vpon the elect. 204

Four kinds of redemption. 500

Four sorts of ascenders. 609

Four-fold end of Christs ascension. 639

Four points considered about the gifts of God. 640

Four signes of fulnesse. 665

Four-fold seales or signes wherewith Saints are sealed. 669

Four sorts of receiuers of the Sacraments. 680

F R.

Christ assumed all our humane *frailties*. 391

Friends of Christ how dearly he loued them. 488

God expecteth not the like *fruits* from all men. 602

The Saints are *freed* from all their enemies. 636

Christ *freeth* vs from Satan to place vs in his owne seruice. *ibid.*

We are not *freed* from Satan, to doe what we list. 637

F V.

Fury of the wicked restrained. 178

All men are *full* of somethings. 665

G A.

*W*hy Christ went to the garden of Gethsemane to bee taken, and what befell him there. 441

Gaufredus Clareuallensis what he said. 613

G I.

Gifts of God of two sorts. 193, & 641

Hee giueth spirituall *gifts* to the godly. *ibid.*

And temporall *gifts* to the wicked. *ibid.*

Gifts of God are free *gifts*. 640

Diuerfly bestowed. 523

Euery man should be contented with the *gifts* God giueth him. 523

Diuerfity of *gifts* among the Apostles and Fathers. *ibid.*

Gifts requisite for Preachers. 641

Gifts to edifie the Church, how giuen. 657

Speciall *gifts* of God, whereby the elect are saued, vnpossibly to be knowne. 646

Gifts of prayer the chiefeft of all Gods graces. 730

Gifts of the *Magi*, what they shewed Christ to be. 413.

G L.

Generation of Christ two-fold. 298.

Gentiles were not altogether ignorant of the word *My*. 311

What they writ of this name of Christ. 312, 313

Gentiles

The Table.

Gentiles how they might come to the know-
ledge of this word. 313, 314

Gentiles expected the coming of the *Messias*. 316, 412

Generosity of Christ his suffering. 483

G O.

God how said to bee the Father of Spirit. 6

Godly mens sinning differ in three things from
the wicked. 35, 36

Godly life maketh a happy death. 82

Godloveth righteousness. 90

No respect of persons. 91

Most iust. *ibid.*

Judgeth euery man according to his de-
sert. 92

How great and how mighty he is. 102

How ineffable. 125

A most faithfull performer of all his prom-
ises. 127

How he guideth and governeth all things. 138

Of his owne nature most intelligible. 120

To vs incomprehensible. 120, 121

That there is but one God, proued many
ways. 269, 270

God onely to be prayed vnto. 710

Christ no titular, but a true God by nature
proued. 278, 279, 280, &c.

To deny the God-head of Christ what a hai-
nous sinne. 305

God-head of Christ suffered not, but sustained
the man-hood to suffer. 438, 485

The godly how they doe ascend. 614

Love of goodness should make vs hate sin.
66

Goodness of God to man, how incomprehen-
sible. 101, 103

Good and godly men ought to be cherished
and pramored. 110

Goodness what it is. 196

Goodness of things two-fold. 197

God good to all things. 197

Perfectly, absolutely, and vniuersally
good. 198

Nothing absolutely good but God. *ibid.*

Goodness of God two-fold. 198

General goodness of God scene in two
things. 198

All things made good in their kinde. 199

Good for some vie, yet not vniuersally good
ibid.

Goodness of God, withholdeth the wicked
from many sinnes, suspendeth our iust de-
served punishments. 200

How it extendeth it selfe to all men. 201

Yet not alike good to all men. 202

Gods speciall goodness scene in two things.
203

It preserueth the Saints from sinning. 204

From punishments. 205

Goodness of God most of all scene in our af-
flictions. 206

All our goodness to bee ascribed to God
208

To the glory of Christ. 164

We can doe no good of ourselues. 209

The boundlesse goodness of Gods prom-
dence. 257

Many impressions of Gods goodness infix-
ed in the creatures. 256

Best good we can doe vnto our children, is
to serue God. 251

Not to doe good, a sinne. 230

Gods goodness, how abused by the wicked.
235

Ill-gotten-goods neuer thriue. 153

No good in the Saints but what God wor-
keth in them. 274

Why goodness is ascribed to the holy Ghost
273

Gospel biddeth and forbiddeth many things
which the Law doth not. 12

Gospel in the Law, and Law in the Gospel.
124

G L.

Glorification of a body, taketh not away the
essentiall properties of a body. 170

Glory of Christ should be chiefly aimed at by
all Preachers. 266

G R.

Grace not traduced from the best parents. 8

Word gracious, what it signifieth. 190

Three speciall things. *ibid.*

God is gracious in all respects. 191

E e e 2

Grac

The Table.

<i>Graces</i> especially bestowed vpon the elect.	204	future tense.	288
<i>Grace</i> of iustification what it is.	208	The head alwaies chiefly opposed.	304
<i>Grace</i> of sanctification what it is.	<i>ibid.</i>	Christ borne in the raigne of <i>Herod</i> , and why.	404
<i>Grace</i> of glorification what it is.	<i>ibid.</i>	<i>Heresies</i> how wicked to deny the God-head of Christ	305
<i>Graces</i> of God denied vnto the children for the fathers finnes, 251. and why. 252.		<i>Herod</i> what he did to Christ.	423
<i>Graces</i> of God not giuen in the like measure to all men.	602	<i>Hell</i> in the Article of our Creede, signifieth not the graue.	581
We ought to examine whar <i>graces</i> we haue.	646	<i>Hell</i> destroyed by Christ three waies.	583
Chiefest <i>graces</i> of God, Faith, Hope, Charity.	647	That there be three <i>beatus</i> .	624
<i>Graces</i> of Christ to sanctifie our soules, are two-fold.	645	The man Christ in the highest part of <i>beatus</i> .	625
<i>Grace</i> of Christ pught in all things to be extolled, and our felities extenuated.	265	And why.	626
Great finnes must haue great repentance.	23	Nothing so <i>beatus</i> as sinne.	631
Great mens finnes, are great finnes.	37	Hearing of Gods Word a speciall meane to get grace.	677
Great men haue no excuses for their finnes.	38	Diuers sorts of <i>bearers</i> .	678
Great men haue no priuiledge to sinne.	39	<i>Heresie</i> of <i>Nepotianus</i> .	112, 593
Their state very dangerous.	39.40	Of <i>Pellagius</i> .	<i>ibid.</i>
How subiect to dangers.	704	Of <i>Ananias</i> , and his obiections answered.	284, 285, &c. 293, &c. 299. &c.
Father how greater then Christ.	300	<i>Heresie</i> of <i>Apelles</i> and <i>Apollinaris</i> .	343
Great finnes punished with great punishments.	92	Of the <i>Anabaptists</i> .	344
Great men how they vse to deale with the poore.	235	Of <i>Samosatenus</i> .	363
What Christ grieved at in the garden.	340	Of <i>Eutyches</i> .	367, 368
	541. &c.	Of <i>Cerinthus</i> , and of <i>Nestorius</i> , concerning the person of Christ, and their obiections answered.	374
Griefe of Christ on the Crosse, aggravated by all circumstances.	421	<i>Heresies</i> to be shewed, and why.	392
Growth of sinne how to be hindred.	108	<i>HI.</i>	
A graduation in the loue of God.	202	Euery one laboureth to <i>hide</i> his finnes.	19
		None can <i>hide</i> his finnes from God.	19
		<i>HO.</i>	
		No sinner excluded from hope of pardon.	224
<i>H. A.</i>		<i>Honorius</i> his childishnesse.	267, 268
<i>Habitual</i> finnes hardly repelled.	23	Word <i>Homonius</i> not first inuented by the orthodox fathers.	395
<i>Harlots</i> how they decieve men.	45	Iustified as it is vsed.	<i>ibid.</i>
<i>Haynouse</i> of sinne scene in three respects.	97	<i>Holy Ghost</i> , whether tearmed the word or not.	323
To be regarded all in defence of truth.	217	Our hope supported by the meditation of Christ his passion.	426
<i>H. E.</i>		<i>Holy Ghost</i> a true God proued.	659
<i>Heart</i> to be carefully watched.	14	<i>Holy Ghost</i> appeared in the likeness of fine speciall things.	660
<i>Hell</i> paines how intollerable.	80	And why.	661, &c.
<i>Heauens</i> how they extolled the power of God.	161		<i>Holy</i>
<i>Hebrews</i> often vse the present tense, for the			

The Table.

Holy Ghost, how we may know whether wee
have it or not. 672

Christ, why he went out of the *house* to be
taken. 439

Hope what it is, and how it differeth from
faith. 649

Hope two-fold. *ibid.*

Humane *hope* what it doth, and diuine
hope what it doth. 650

Euerie *hope* in God maketh not happy. 651

To want the *Holy Ghost*, is a marke of a lost
one. 674

H V.

Humanitie of *Christ* onely suffered. 438

Humanitie of *Christ* not capable of infinite
excellencies. 146

Humane acts how said to be done by God. 165.

Humilitie of *Christ*. 166

Scene in the incarnation of *Christ*. 349

James most like vnto *Christ*. 358

J A.

James most like vnto *Christ*. 461

J D.

Idleness a furtherance to sinne. 13.

Idolatry a great master sinne. 41

How horrible it is. 238

I E.

Iewes, why they beleue not *Iesus* the Sonne
of *Mary* to be the true *Messias*. 561

Iehonah the essentiall and must proper name
of God. 122, 123

It signifieth an eternall being. 813

In *bebeu*, containeth nothing but conso-
nants, in *latine* nothing but vowels, and
why. 125

Knowne to *Abraham*, *Isaac* and *Iacob*. 126

Why translated *Iord*. 130, 131

Christ true *Iehonah*. 278, &c.

Iesuites what they say to proue transubstanti-
ation. 172

Iewes rightly vnderstood *Christ* teaching him-
selfe to be equall to the father. 300

Reijection of the *Iewes* grieued *Christ*. 454

Iewes how cunningly they sought to incense
Pilate against *Christ*. 472

I G.

Ignorance two-fold. 26, 355

Simple Ignorance doth extenuate a sinne. 27

Affected *ignorance* troubleth the sinne. 28

Wilfull *ignorance* what a fearefull sinne
ibid.

Christ was *ignorant* of some things, and
how he may be said to be *ignorant* of any
thing 356

Ignorance of Gods power the cause of many
heresies. 134, 135

How *ignorant* many men are of the chiefest
points of christianitie. 395

I M.

Immortalitie how to be attained. 128

Impossible things for God to doe, of two sorts.
185

Impossible for God to make the things which
are, not to haue beene. 167

Image of God could be repayed by none but
by God. 321

We are apt to imitate our Parents. 247

Wherein we ought to imitate God. 252

To imitate *Christ* the safest way to walke.
228

360

I N.

How ineffable God is. 125

Sinnes of infirmities what they are. 50

No man free from them. *ibid.*

Knowne by foure speciall notes, 31

Infirmities of *Christ* proue the manhood of
Christ. 347

Our *infirmities* why *Christ* did vnder-
take them 352

Infirmities of how many sorts. 352

Infirmities not sinfull, two-fold. 353

What *infirmities* *Christ* tooke on him. *ibid.*

Incarnation of the Word why decreed for our
saluation. 313

Incarnation of *Christ* what benefit bringeth.
359

The greatest argument of Gods loue. 257

That wee are not in God, as *Christ* is in
God 298

Christ as many for euer inferior to his Fa-
ther. 302

Condemnation of all infidels grieued *Christ*
454

E e e 3

Infamia

The Table.

Infirmities described, and the miseries thereof shewed. 68

Three things should expelling *gratitude* from vs. 706

God looketh into the *intention* of the heart. 54

Innovation for two things. 700

IO.

Iosephus what he writ of Christ. 577

Iohannes Alexandrinus what he did. 265

IX.

Sinne called *irremissible* three wayes. 227

IV.

Iudas what benefits he receiued from Christ. 458

Why chosen to be an Apostle. 459

Why made the Purse-bearer. *ibid.*

Why he berrailed Christ. *ibid.*

Why he gaue them a signe. 461

How sought to be reclaimed by Christ. 461, 462

What his treason should teach vs. 461

His arrogancie and iniquitie how great. 461

Why he kist Christ. 461

That it is a *iust* thing to punish *fraie*. 90

Iustice is often peruerued with men. 91

God *iudgeth* all men according to what they haue actually done. 95

Euery one according to his desert. 92

God most *iust*, proued. 91

God in the strictnes of his *iustice* might inflict more punishment vpon the damned. 187

Whatsoever he doth, is *iust*. 237

Iustice of God taken diuers waies. 237

Iustice of God requireth a day of iudgement. 245

How it stands with Gods *iustice* to punish the fathers finnes vpon the children. 245

Iustice and truth how they pleaded against man. 219

That we should as well feare Gods *iustice*, as hope for mercie. 244

Iudgements of God must be threatned, when his mercies doe not allure vs. 696

Iustification what it is. 208

Christ *Iustified* by his enemies. 429

KI.

Kingdome of heaven could be giuen by none but by God. 321

Kisser, that there be *siue* kindes. 460

Kings and Magistrates to be prayed for, and why. 734

KX.

God *knoweth* best when to helpe vs. 724

Knowledge most necessary for Preachers. 642

Adams desire of *knowledge* brought ignorance vpon vs all. 58

Sinnes of *knowledge*, most fearefull inexcusable finnes. 29

And yet we doe what we *know* to be fearefull finnes. 29

The excellencie of our *knowledge* makes our finnes the more horrible. 30

All *knowledge* of God extinguished by sin. 64

Three wayes of *knowing* God. 120

We are not able to *know* him as hee is in himselfe. 120

Knowledge of Gods power, the foundation of our faith. 134

We *know* many things negatiuely, as, what God is not, which we *know* not positiuely. 176

We *know* what God cannot doe, though we know not what he can doe. 176

To know Christ, the onely thing that makes vs happy. 259

It suppresseth all vices. 261

The Gentiles had a measure of the *knowledge* of God. 311

The diuells *know* God, and the myserie of the Trinitie. 314

Knowledge of Christ, two fold. 356

Knowledge of Iesus Christ, the chiefest *knowledge* in the world. 391

The diuell chiefly laboureth to corrupt it. 391

We *know* not what is good for our selues. 726

L.A.

*L*abour undertaken vpon hope of reward. 1

*L*abourer presently to haue his pay. *ibid.*

Law

The Table.

<i>Law of nature and of all nations teacheth to punish sinne.</i>	90	his Sonne to die for man.	498
<i>Lanes of men like a spiders web.</i>	91	How great his <i>love</i> was to man.	<i>ibid.</i>
<i>Law of God like an yron net.</i>	<i>ibid.</i>	<i>Love</i> of Christ to man, how unspeakable.	499
<i>Lanes must bee made according to rules of mens abilitie to keepe them.</i>	210	How deere we ought to <i>love</i> Christ.	508
<i>Law in the Gospell.</i>	214	To <i>love</i> one another, how wee are bound vnto it.	511
That the <i>law</i> was not created.	216	Want of <i>love</i> the cause of all mischief in the world.	511
To keepe Gods <i>lawes</i> made <i>Dauid</i> wiser then his teachers.	571	We ought to <i>love</i> all men.	<i>ibid.</i>
<i>Law</i> of God giuen to be kept, not to be talked of.	600	<i>Love</i> of money what it doth.	565
<i>Languages</i> and readie speech requisite for preachers.	641	<i>Love</i> shewed foure wayes.	693
L. E.		That there is a gradation in the <i>love</i> of God.	684
<i>Letters</i> how vsed by the ancient to signifie diuers things.	473	Man <i>lost</i> a two-fold good.	321
L. I.		L. V.	
God the verie <i>life</i> of all things.	125	Vntamed <i>lusts</i> what an odious sinne.	240
<i>Life</i> of Christ a continuall suffering.	437	Saint <i>Lukes</i> words, he shall be called the Sonne of God, how vnderstood.	248
A good <i>life</i> what it effecteth.	601	<i>Lutherans</i> what they teach concerning the vnion of the two natures of Christ.	377
Bad <i>life</i> what euill it doth.	601	<i>Lutheran</i> doctrine what absurdities it brings forth.	377
The wicked are <i>lifted</i> vp to bee throwne downe.	612	M. A.	
<i>Life</i> of Christ a continuall suffering.	437	M. A. following his vocation is the sister from Satan.	13
L. O.		M. A. receiued power to beget man like himselfe.	7
<i>Loanes</i> of bread how multiplied by Christ.	174	Manner how euerie sinne is committed foure-fold.	26
God onely absolute Lord.	131	Sinnes of <i>malice</i> haue two violent properties.	32
Lord and <i>Iehoua</i> euivalent.	<i>ibid.</i>	<i>Malice</i> of Satan restrayned.	178
Lord taken two waies.	<i>ibid.</i>	Man, what a poore and a miserable thing.	104
Men may be called <i>Lords</i> .	131	Manhood described, and the miseries thereof.	70
Our Lord should bee feared and serued, for three speciall reasons.	132	Manner how the Father begetteth the Sonne, or the Holy Ghost proceedeth, is ineffable.	327
Christ most properly called Lord.	132	Manner of diuine mysteries not curiously to be searched into.	<i>ibid.</i>
Logo: what it signifieth.	306	No man truly rich.	281
Why, vsed by the Euangelists.	310	<i>Malice</i> of Hereticks seene in denying the God-head of Christ.	305
The best knowne name of Christ among the Iewes.	311	Not to <i>marrie</i> with wicked sinners.	309
God <i>loath</i> not the wicked.	189	Mankinde produced three waies before Christ his time.	333
<i>Love</i> of God, in giuing Christ to be incarnate, how great it was.	303	Manner how Christ was conceived.	335
To <i>love</i> God is not to offend him.	305		It
<i>Love</i> of the Father seene in giuing Christ to be incarnate.	357		
<i>Love</i> of Christ seene in his incarnation.	359		
Our <i>love</i> to God increased by the meditation of Christ his Passion.	424		
<i>Love</i> of God to mankind moued him to giue			

The Table.

It is ineffable.	336	<i>Meditation</i> of our death what it doth.	82
Christ made a perfect man.	340	<i>Mediators</i> two sorts.	296
<i>Marcion</i> his heresie.	343	<i>Mediator</i> betwixt God and man, to bee like	
<i>Macedonius</i> his heresie.	<i>ibid.</i>	God and like man.	320
<i>Manicheus</i> his heresie.	<i>ibid.</i>	Christ a perfect mediator.	341
<i>Manhood</i> of Christ seene by the sufferings of		The same <i>measure</i> of effectuall grace, must	
Christ.	343	work the same effect in all men.	209
Word made flesh, why the Euangelist saith.		Our <i>meaning</i> is accepted, where <i>meanes</i>	
	369	are wanting.	232
How one thing may be made another thing		<i>Meditation</i> of Christs Passion what it effect-	
three waies.	373	eth.	421, 422, &c.
<i>Manhood</i> of Christ how adored.	383	Most acceptable vnto Christ.	421
<i>Mary</i> rightly called <i>Quint</i> the mother of		Expelleth sinne.	422
God.	385	Kindleth our loue to God.	424
<i>Mary</i> of what Tribe she was.	397, 398	Supporteth our hope.	426
<i>Mathew</i> and <i>Michea</i> , how reconciled, touch-		The same <i>measure</i> of grace not giuen to all	
ing the place of Christ his birth.	407	men.	602
<i>Magi</i> what they beleued Christ to be.	413	<i>Meanes</i> to bring vs to our end, decreed as well	
<i>Man</i> , of all creatures most subiect to sufferings.		as our end.	654
	434	The Apostles received not the same <i>measure</i>	
<i>Malice</i> of Sathan, Christ prayed against.	456	of grace.	667
<i>Malchus</i> how he vsed Christ.	467	The same <i>measure</i> of fruits God expecteth	
<i>Masters</i> that are ill, make ill seruants.	467	not from all men.	668
<i>Malice</i> of the Iewes against Christ.	495, 517	<i>Melchisedech</i> who he was.	330
<i>Manner</i> of Christs suffering incomprehensible.		No inhabitant of <i>Canaan</i> .	330, 331
	512	That he was Iesus Christ the Son of God,	
<i>Mary Magdalen</i> a sinfull woman.	529	in the shape of man proued.	331, &c.
How she liued after her conuersion.	533	<i>Memmons</i> heresie.	343
<i>Mary Magdalens</i> , how many there were.		<i>Meris</i> of Christs suffering how to bee confide-	
	568	red.	502
Why not suffered to touch Christ.	568	All <i>men</i> of note vnder the old Testament,	
<i>Magistrates</i> in what sence to be feared.	538	types of Christ.	258
<i>Manhood</i> of Christ, how said to bee euerie		To hope for <i>mercie</i> and to neglect Gods	
where.	514	seruice vaine presumption.	717
<i>Martyrs</i> show constantly they professed Christ.		<i>Mercie</i> and peace how they pleaded for man	
	577		319
<i>Manna</i> had twelue wonders in it.	703	<i>Mercie</i> in God what it signifieth.	180
<i>ME.</i>		<i>Mercie</i> of God how it fought <i>Adam</i> , and ma-	
<i>Memorie</i> what an excellent facultie it is.	60	ny more when they sinned.	180, &c.
Wherein it excelleth all other faculties.	<i>ibid.</i>	<i>Mercie</i> of God magnified.	182
God recommendeth all his benefites vnto		It consisteth chiefly in three things.	182
it.	<i>ibid.</i>	It is euerslasting two waies.	184
How defiled by sinne.	61	The best stay to relie vpon.	185
How faithfull to record vaine and vile		How it qualifieth punishments.	186
things.	<i>ibid.</i>	Found in all places, and in all creatures.	188
How faithlesse to retaine good things.	62	<i>Mercie</i> of God two-fold.	188
What we should alwaies remember.	63	How God is onely <i>mercifull</i> to them that	
		loue him.	<i>ibid.</i>
			It.

The Table.

It proceedeth naturally from God.	195
How it pleaseth for sinners.	ibid.
How largely it extendeth it selfe.	223
Mercies of God innumerable and immeasurable.	223
Lasting for ever and ever.	ibid.
Mercie of God teacheth vs to bee affrayd to sinne.	225
God more mercifull then we are sinnefull.	226
We ought to imitate God in the workes of mercie.	228
Mercy how scarce among men.	ibid.
Workes of mercie of two sorts.	232
Mercie to perswade vs to be mercifull.	233
Mercie makes vs like to God.	ibid.
Scarce amongst vs.	ibid.
That it is no mercie to spare wicked men.	235
Mercie expounded by the Gentiles.	316
<i>M I.</i>	
Able ministers what a great gift.	643
We ought to pray for our ministers.	737
Ministers subiect to the greatest miseries.	74
The manifold miseries of all Ages.	68
Of infancie 68. Of child-hood 68. 69. Of youth 69. Of man-hood 70. Of old age 70	71
The miseries of all estates 71. Of the poore 72. Of the rich 73. Of meane men 73. Of the nobilitie, ibid. Of the common people, ibid. Of the Magistrates, ibid. Of the Ministers.	74
How Christ suffered all miseries.	260
<i>M O.</i>	
Christ how mocked vpon the Crosse.	481
<i>M V.</i>	
How Christ multiplied the loaves of bread.	174
To murmure against God, what a haynous sinne.	139
<i>M Y.</i>	
Mysterie of clothing Christ in white, explained.	473
Mysterie of the Trinitie, why not fully revealed at first.	272
Miseries of faith how farre past the reach of a naturall man.	59

N A.

Nature is wholly defiled.	4
Nature can neuer procure the gifts of grace.	64
Nature teacheth vs to punish sinne.	90
Nature not able to shew the reason how the world should be made.	138
The nature of all things good.	107
Nature relieueth the part most distressed.	451
To the nature of God what things are repugnant.	152
Two natures in our Sauour Christ.	363
Confirmed.	365. 366.
By nature wee are alike indifferent to all sinnes.	204
Abstract names of all excellencies most proper vnto God.	122. 294
Jehoua the essentiall name of God.	123
Name of God taken two waies.	296
All names of dignitie in the old Testament types of Christ.	258
Christ came from Nathan, and not from Salomon.	398

N E.

Negative precepts.	365. 330
Necessitie three-fold.	491
How it was necessarie for Christ to suffer.	493
Nestorius his heresie.	374
Wherein he affirmed the vnion of the two natures of Christ to subsist.	375
His heresie confuted.	376
How he was deceived about the person of Christ.	619

N I.

Christ borne in the night time, and why.	406
------------------------------------------	-----

N O.

Nominal relation of the three Persons of the Trinitie maketh a true distinction of the persons.	278
Nomus his heresie	112
Why hee thought sinnes of remission should not be pardoned.	193

The Table.

The women how powerfully they came to the
 Peace, the badge of Gods children. *ibid.*
 Power of Christ still one, and most simple. 618, 619

Men easier wonne by persuasion then by
 compulsion. 694
 People to what naturally inclined. 698
 Power what an excellent thing it is. 701

P. H.

Philosophers saw and confessed the blindness
 and ignorance of men. 59
 Philosophers wonderfull diligent to seeke out
 all knowledge. 315
 Philip King of Macedon what he required of
 the Athenians. 644
 Phrases of being able and not able how under-
 stood. 158
 Phrases true of vs not true in the same sense
 of Christ. 364

P. I.

Pilates wife how she iustified Christ. 475
 Pilate how incensed against Christ. 472
 How cruelly he handled him. 475
 How urged by a three-fold argument to
 crucifie him. 476, 477
 Why he condemned him. 478
 Sioners chiefly to be pitied. 232
 Pilate what he writ to Tiberius of Christ his
 resurrection. 377

P. L.

Place where Christ was borne, Bethlem, and
 why. 407
 A placable man is gracious. 140
 Mercie how it pleads for sinners. 195
 Place and his followers what they thought of
 the word Christ. 313
 Fittest place to pray, is the Church. 211
 Place whence Christ raised himselfe, both in
 respect of his body and soule. 56, &c.
 Place from whence and into which Christ as-
 cended. 623, 691, &c.
 Place whence and into which we must ascend.
 630

Reasons an intollerable burthen. 72
 Knowledge of Gods grace the foundation
 of our faith. 134

How needfull it is. 33
 Power and authority not the same. 441
 Power two-fold. 143
 Passive power what it is. *ibid.*

Active power of God what it is, and how
 manifold. *ibid.*
 Atheists deny the power of God. 136
 Denied by Philosophers. 136
 Power of God proved. 137

By the creation of the world. 137
 By the government of the world. 138
 By Scripture. 139
 By the workes of God. *ibid.*
 How it appeared at all times. 160
 How extolled by the Fathers. 161
 By the Heathens. 161
 Confect by the diuels. 162

Power why ascribed to the Father. 273
 Power of God chiefly seene in forgiving sins.
 140

Power of every creature is a received power,
 and limited. 144

Power of God considered two waies. 144
 The proper power of each person. 145
 The common power of God. *ibid.*

Power of God so proper to God, that it can-
 not be communicated to any creature. 145

Power of God absolute in three respects. 147
 Ordinarie power of God guided by the de-
 cree and will of God. 148

Gods absolute power proved. 149
 How farre it extendeth. 151
 Diversly answered. 152, &c.

Power of God a great comfort to the god-
 ly. 177

Preserveth the Saints from sinne. 178
 It should terrifie the wicked. 179

Power of serving God not taken away from
 vs by God. 210

Perfection of Power, most requisite for Prea-
 chers. 643

Our pasturie perpetuated by our serving
 of God. 399

P. R.

Prayer of Christ on the Crosse, how effectuall.
 427

What Christ prayed against. 434, 437

Prayers made unto Christ. 443
 Eff 2 Prayers

The Table.

Prayer of two kinds. 700
Prayer in respect of the forme manifold. 707
 That we should *pray* to none but God. 707
 Every where. 711
Prayer two-fold. 714
 We should alwaies *pray* in heare. 715
 How we ought to *pray*, in humilitie, in faith,
 718, &c.
 When we *pray*, we should cleanse our selues
 from all sinne. 721
Prayer an essentiall part of Gods worship 722
 The chiefest part of Gods seruice. 729
 How auailable for men. 723
 To obtaine whatsoever we aske, more then
 we aske, better then we aske. 723, 725, &c.
 How powerfull it is 727
 This onely preuaileth with God, and ap-
 peaseth his wrath. 728
 The chiefest of all Gods gifts and graces,
 703
 We ought to *pray* in prosperity as well as
 in aduersity. 732
 We ought to *pray* for all men. 733
 That we should praefise what we know to
 be good. 600
Praefise onely proueth vs christians. 601
Preachers charge how great it is. 739
 Their state how dangerous. 740
Preachers why hated of all men. 435
Preachers, three sorts of them. 697
 How wickedly many of them doe liue. 220
 And how zealously many of them doe liue. 220, 221
Predictions concerning the Messias, all accom-
 plished in Christ. 512
Presence of the Angels should preserue vs from
 sinne. 603
 No personall presence of Christ to be ex-
 pected before the day of iudgement. 547
 God can preserue his seruants in the midst
 of the wicked. 658
Privileges of the blessed Virgin, in bearing
 Christ. 316
Preseruation from plagues not to be ascribed
 to chance. 206
Preseruation from sinne, from God. 304
Pride how it spoileth many one. 614
 How every house is full of it. 358

Priests to be made of the best men. 109
 High *Priests* did what they could to hinder
 the resurrection of Christ. 563
 Every *Priest* should be perfect in all parts. 341
Priests either the best or the worst men. 460
 Price of our ransome, is the blood of Christ. 301
Providence of God how admirable. 408, 409
Providence of God disposeth all things. 138,
 139
 Gods *promises* should neuer be doubted. 130
 Gods *promise* touching the incarnation of
 the word. 257
 To be proud of goodnesse, the worst pride
 in the world. 614
Providence to foresee things, what an excel-
 lent gift. 653
 The boundlesse goodnesse of Gods *provi-
 dence*. 257
Providence of God, providing afore-hand to
 preserue vs from heretickes. 350
Properties cannot passe their owne subjects. 157
Properties of each nature of Christ, how indis-
 ferently predicated of the whole person of
 Christ. 384
Properties of the manhood, how ascribed to
 the God head; So *properties* of the God-
 head, how ascribed to the man-hood. 385
 & 386

P.V.

Publique finnes are doubly finnes. 21
Publique finnes are *publiquely* to testifie their
 repentance. 65
Publiquely to be punished. 37
Publique prayers how dangerous to neglect it.
 77
 They should neuer be missed. 716
 To punish sinne a most iust thing. 89
 God *punisheth* onely finnes done. 97. and
 no man for the finnes hee neuer did.
 95
Punishment should be answerable to the of-
 fence. 107
Punishment of sinnes should make vs to forsake
 sinne. 66
 Christ undertooke the *punishment* of all o-
 thers. 448

Punishment

The Table.

Punishment, how qualified by Gods mercies. 186

Punishment of the damned qualified by Gods mercies. 187

Once inflicted, neuer mitigated. *ibid.*

How slow God is to punish sinne. 194

Acte of punishment least agreeable to Gods nature. 195

God is compelled to punish. 195

Our punishment often suspended by the goodnesse of God. 200

God will punish sinners. 244

Wicked men shall be punished in their children. 245

How this punishment may stand with Gods iustice. *ibid.*

Punishment either corporall or spirituall. 249

Godly often punished in the corporall punishment of the wicked. 250

Humane lawes doe often punish the children for the parents faults. 250

Punishment spirituall and eternall differ. *ibid.*

The punishment of Christ was imposed on him by God, and why. 495

All men not fit for all purposes. 602

Judas, why made purghe-bearer. 359

Not the purity of the Virgine, but the working of the holy Ghost caused Christ to be conceived without sinne. 339

Q V.

The quality of sinne according to the quality of the offender. 37

Curious questions not to be discussed. 627

R A.

R Age of the Iewes against the dead corps of Christ. 483

Christ onely raised himselfe from the dead. 552

R E.

Regenerate men have a double being. 1038

Repentance the best meanes to renewe our dying soules. 51, 52

Repentance killeth sinne. 82

God no respecter of persons. 91

God easie to be reconciled. 191

Men cannot repent when they will. 242

Christ would not reveale himselfe vnto the

world all at once. 259

Certaine resemblances of the Trinity seene in the creatures. 273

Christ, how he reconciled vs to himselfe. 157

How the word God resembleth our outward and inward word. 308

God revealed many things concerning himselfe to the Gentiles. 313

The Devils revealed many things concerning God to the Gentiles, & why. 313, 315

Christ would not reveale his servants shame. 468

Rejection of the Iewes grieved Christ. 454

Regeneration not needfull vnto Christ. 364

To receive the outward Sacraments, and not the grace of the Sacraments, is nothing worth. 681

Hertickes receive neither Christ nor the Sacraments of Christ. 682

Worthy receivers of the Sacraments receive Christ, and all his graces. 683

We may receive Christ without the Sacraments. 680

Request of the thiefe, how soone granted. 487

What small things God requireth of vs. 99

To relye on God in afflictions, how safe. 489

Redemption foure fold. 500

To redeeme vs, how dearly it cost. 50

Our redemption paraleth our creation. 557

Resurrection of Christ shewed by the Angell. 543

Resurrection of Christ manifesteth the conquest of Satan, deliuerance of men, and Christ to haue overcome all his enemies. 551

Resurrection of Christ the third day shewed. 553

How ascribed to each person of the Trinity. *ibid.*

Resurrection of Christ the third day, confirmeth our faith in foure respects. 556

Certainty of Christs **Resurrection**, shewed in his rising the third day. 557

Resurrection of Christ the third day, is a pattern of our redemption. 544

Resurrection of Christ taught to be hindered by the high Priests. 563

The Table.

Rejection of Christ beleeued of vs for three respects. **366**
Proued many wayes. **367, &c.**
Rejection of Christ, a percerne to reach vs how to rise from sinne. **387**
A cause of great ioy. **398**
An assurance of our resurrection to eternall life. **398**
Rejection of Christians twofold. **386**
Relapsing or often falling into the same finnes, how dangerous. **349**
R L
Riches haue destroyed many men, and what euill they doe. **73**
Riches or powerty, whether best. **ibid.**
No man truly Rich, **281**
Christ truly rich. **ibid.**
God loueth righteousnesse. **90**
The more righteous we be, the more subiect to be afflicted. **434**
Christ to rise againe for three reasons. **355**
Typicall Testimonies that Christ should rise the third day. **354**
Christ himselfe shewed that he should rise the third day. **ibid.**
To rise from the dead, greater then to descend from the Crosse. **362**
We should rise truly from sinne, and from all finnes. **391, 392**
Ro.
Roffensis his parable to **Henry** the eights, of the axe that came to the trees for a handle. **389**
S. A.
Sacraments a most excellent meane to beget grace. **679**
They shew all that the Scriptures teach. **ibid.**
Every sacrifice should be perfect. **341**
Sacrilege, what a fearefull sinne. **341**
Saints preferred from sinne by the power of God. **178**
More glorious in austeritie then prosperitie. **207**
They alwayes prayed to Christ. **383**
Saints at their deare supported by God. **447**
Salomon speaketh of a two fold generation of Christ. **288**
His words *John* **Lorde** taught me, how tender stood. **286**
Salomon posterity for his finnes, were finished in *Techinus*. **999**
Salutation, how we ought to thinke after it. **488**
Saluation by none but by Christ. **501**
Rabbi Samuel, what he saith concerning Christ. **379**
Satisfaction, what it is. **208**
Sanctitarian heresie. **363**
Satan, how said to ascend. **910**
He lieth vp the wicked to destroy them. **613**
His subtilty to deceiue the people. **644**
He ought to be spied before he comes too nere vs. **13**
He is the Father of sinne. **14**
He suggesteth sinne diuers wayes. **12**
He laboureth to conkeale the light either of preaching or of applying Gods word. **18**
How he handleth the wicked at the time of their death. **80**
He cannot doe what he would. **178**
How he alwayes laboureth to vilifie the person of Christ. **304**
His insoleney against Christ. **322**
His enuy against Christ, and why. **493, 494**
Without satisfactum no sinne can be pardoned. **163**
SC.
Holy Scripture wholly true. **215, 216**
The best warrant for all Preachers. **606**
Scourging of Christ how grievous it was. **475**
Christ how scoffed vpon the Crosse. **481**
S E.
To search too farre into Gods essence is not safe. **324**
Seed of the parents, the substance of the whole man. **340**
Seed of the man whether it falleth into the substance of the child. **340**
God seeking after vs should make vs to seek for him. **183**
God not to be seene with any material eyes. **317**
Wee shall not see Gods essence in heauen but in the face of Iesus Christ. **318**
AI.

The Table

All men are euer seeking something. 514
 Godly men *seek* onely for God. 425
 Many *seek* him amisse. 426
 Many *seek* Christ amisse. 426
 How we ought to *seek* for Christ. 526
 That we cannot *seek* for God, untill God
 doth *seek* for vs. 529
 Why the wicked *seek* not God. 531
Sensitue facultie soone defileth the reason-
 able soule. 47
 Christ not *sent* by way of command. 301
Seneca what he said. 66
 Sentence of Christ his condemnation. 478
 Senate of Rome bothe to derogate from the
 worth of *Augustus*. 504
 To *serue* sinne a most grievous slauierie. 22
Seruetus his heresie. 543
 To *serue* God, the greatest good that wee
 can doe vnto our children. 553
 It procureth all blessings to vs. 532
 Not to *serue* God, heapeth all plagues vpon
 vs. 533
 We were redeemed and preserued that we
 might *serue* him. 132
 It is the onely way to perpetuate our po-
 sterities. 599
 Late *seruice* God will hardly accept, and
 why. 587-588
 The seauen words of Christ vpon the
 Crosse. 486
 S H.
 shamefull handling of Christ how it grieved
 him. 450
 Shame of sinne cast off, wee are almost past
 hope of goodnesse. 10
 Shedding of mans blood, what a heauie sinne.
 240
 Shepherds why first informed of the birth of
 Christ. 212
 S I.
 Sight of sinne is no sinne. 13
 Sicknesse of the soule, how worse then the sick-
 nesse of the body. 63
 A *signe* why giuen by *Judas*. 461
Signes how we may know whether wee bee af-
 fected any thing towards heauen or not.
 631

Signet of a faithfull heather. 461
Similes expressing how the word alone as-
 sueth our hearts. 461
 A *smile* of *Damascus* and *Theodorus*, shewing
 how the two natures of Christ though vni-
 ted, doe remaine inconfused. 288
Stanes is so vgly that as the first the sinner him-
 selfe would faine conceale it. 18
 To be refreshed as the first. 23
 It blindeth vs, that we cannot perceiue its
 vglynesse. 42
 At last it tormenteth the consciences of all
 sinners. 43
 How vgly and loathsome it is. 47
 Euerie *sinne* payeth the same wages. 46
Sinners the diseases of the soule. 63
 It extinguished all knowledge of God. 64
 Sin of man in many things more haynous
 then the *sinne* of Satan. 106
 The cause of all our miseries. 111
 What it is. 166
 In euery *sinne* two things to be consid-
 red. 42
 Sinne and death indissolubly linked together. 2
 Sinne the roote of death. 42
 How farre it spread it selfe. 3
 Sinne originall or actual. 3
 Sinne to haue any thoughts of sinne. 13
 A *small* sinne what it is. 10
 Not a meere priuation. 10
 An erring from Gods will. 11
 How it creepeth secretly and insensibly,
 like a *Serpent*. 11
 How it increaseth inwardly & outwardly. 12
 Not resisted, how it will necessarily increase
 more and more. 23
 Sinne is inwardly increased three waies. 12
 Sinne some way voluntarie, or no sinne. 15
 Sinne outwardly increased foure waies. 17
 It is compared vnto a witch. 46
 It brought on man a treble death. 49
 Sinne against the Holy Ghost, what it is. 237
 Sinne irremissible three waies. 46
 No sinne so great but God can forgive it.
 46
 Sinnes not traduced from the parentes vnto
 the children. 246
 Out

The Table.

Our *sinnes* drew Christ to bee incarnate. 318
Sinne expelled by the meditation of Christ his
 Passion. 422
 Our *sinnes* crucified Iesus Christ. 497
Sinne brought feare into the world. 540
 The more *sinfull* we are, the more we ought
 to feare. *ibid.*
Sinners ought speedily to bee forsaken for two
 reasons. 589
Sinners how they condemne God to iustifie
 themselves. 24
Sinners all, excepting Christ. 2
 No *sinner* excluded from hope of pardon. 224
 Three *sisters* of the destinie signifie God. 312
 S L.
 God how *slowe* to reuenge. 193, 194
 S M.
Small things suffered, doe grow great and
 doe much hurt. 42
Small *sinnes* ought to be resisted. 43
 What a *small* matter it was that God
 commanded *Adam*. 98
 What a *small* matter is it that God requi-
 reth of vs. 99
 S O.
 Christ the *Sonne* of God, not as we are the
Sonnes of God. 291
 The *Sonne* why made flesh rather then the
 Father or the Holy Ghost. 322
Sorrows and sufferings of Christ, exceeded
 all other sorrowes. 486
Sorrow is two-fold. 554
Soule whether traduced from the parents. 4
 Not created from the beginning. 6
 Not created as God insueth them. 6
Soule the feare of sinne. 7
Soule immortall yet hath a kinde of death. 51
Soules diseases what they be. 61
 That Christ had a true humane reasonable
 soule. 343
Soule of Christ after it parted from the body
 descended into the place of the damned. 382, 619, 620

S P.
 God *spareth* none for his greatnesse if they
 offend him. 40
 He *spareth* the wicked for good mens sake. 187
 We ought to *spare* no cost to get the truth. 219
 To *spare* wicked men is not good. 223
 That we should *speak* nothing but truth. 221
 Examples of *spitefull* sinners. 33, 34
 How fearefull is their state. *ibid.*
Spiritual and eternall punishment how they
 differ. 250
 S T.
 Our *state* in Christ better then that which
 we lost in *Adam*. 361
State of Christ spoken of by the Gentiles. 412
 What time it appeared. 414
 What effects it wrought in the *Magi*. 415
 Christ why hee *stayed* so long before hee
 came. 401
 Why he would not stay any longer. 402
Judas why made *steward*. 459
 S V.
 Christ of the same *substance* with his Father. 292
 Made of the *substance* of his mother. 342
 How subtilly Satan deales with men to
 make them bold to sinne, then to despair. 41
 Christ *suffered* all miseries. 260
 Who most subiect to *sufferings*. 433
 Christ *suffered* both in soule and body. 432
 His first degree of suffering was to be made
 passible. 438
 Consideration of Christ his *sufferings* most
 admirable. 439
 The *sufferings* of Christ before his Iudges. 465
 The grieuous *sufferings* after hee was con-
 demned by the high Priest. 471
Sufferings of Christ how alone sufficient to sa-
 tisfie for all sinnes. 502
Sufferings of the Saints how they doe profit
 the Church. 503
Sufferings how they doe comfort and com-
 firme all Christians. 504
Sufferings of Christ teach vs how to suffer. 509
 That

That we ought to suffer for Christ. 309

To suffer with Christ. 309

Ready and willing to suffer for Christ. 309

How generally they were. 309

How unspeakable their sufferings were. 309

Expressed by the sufferings of Christ. 309

The sufferings of Christ not imaginary, but true. 309

All sufferings. 309

God provided for us a way of escape. 309

Three things handled touching the person of the sonne. 277

Three sisters of the doctrine what they signify. 277

Three wonderful things observable in making the Word flesh. 328

Three things measure all durations. 400

Three things observable in the day of Christ his nativitie. 405

Three things that move attention. 420

Three things effected in us by the meditation of Christ his Passion. 422

Three things move us to love any one. 425

Three things happened to Christ in Geisema after his bloody sweat. 458

Threefold argument vired by the Jewes to move Pilate to crucifie Christ. 476

That there is a threefold necessity. 491

The three women seeking Christ, signify three properties of the Church. 521

Three things required to make an action good. 524

Three things excellent in the Angels. 535

Christ, how he remained three dayes in his grave. 559

Three dreadfull enemies of man. 582

Three things considered about our spirituall ascension. 630

Three sorts of men, excluded from the Paschall Lamb. 682

Three sorts of Preachers. 697

Three reasons to move us to thankfulness. 705

A three-fold voice of the creature. 710

Three reasons to drive away ingratitude from us. 706

Three degrees of thankfulness. 707

Ggg Three

The first day for Christ to rise in respect of his person. 556

Christ rising the third day did portend our creation, and his redemption of our condition. 558

What we ought to think after Christ appeared to them the first time. 573

Though the wicked bring forth wicked works. 584

Three persons in two essence of God. 584

Three things handled touching the person of the sonne. 277

Three sisters of the doctrine what they signify. 277

Three wonderful things observable in making the Word flesh. 328

Three things measure all durations. 400

Three things observable in the day of Christ his nativitie. 405

Three things that move attention. 420

Three things effected in us by the meditation of Christ his Passion. 422

Three things move us to love any one. 425

Three things happened to Christ in Geisema after his bloody sweat. 458

Threefold argument vired by the Jewes to move Pilate to crucifie Christ. 476

That there is a threefold necessity. 491

The three women seeking Christ, signify three properties of the Church. 521

Three things required to make an action good. 524

Three things excellent in the Angels. 535

Christ, how he remained three dayes in his grave. 559

Three dreadfull enemies of man. 582

Three things considered about our spirituall ascension. 630

Three sorts of men, excluded from the Paschall Lamb. 682

Three sorts of Preachers. 697

Three reasons to move us to thankfulness. 705

A three-fold voice of the creature. 710

Three reasons to drive away ingratitude from us. 706

Three degrees of thankfulness. 707

Ggg Three

The Table.

Three reasons to mouers to pray for our Ministers. 737

T. E.

No time sufficient, that is spent to know the person of Christ. 705

Christ, how made in time. 400

Of the time when Christ was borne. *ibid.*

How time hath his fulciffe. 401

The particular time of the word incarnation. 402

Titillation, and thoughts of sinne, is sinne. 14

T. O.

Torments of Hell, how intollerable. 86

Not equall to all the damned. 93

Not suffered by Christ. 381

T. R.

That we doe not *traduce* finnes from our parents. 246

Transubstantiation hath a double contradiction 173

How full of absurdities. *ibid.*

Defenders of *Transubstantiation*, how agreeable to the false prophesies, whereof our Saviour bludgeth vs to beware. 548

What the Author thinketh of *Transubstantiation*. 549

Treason of Iudas, what it should teach vs. 463

Mysterie of the Trinity, why not fully revealed at the first. 372

How darkly shewed in the creatures. 273

Trisagisimus, what he said of the word. 312

Morall *truth*, what it is. 312

Truth in vs not as it is in God. *ibid.*

Physicall *truth*, what it is. *ibid.*

God is *truth* two wayes. 213

All *truths*, how they doe proceed. 213

Truth of things, of vnderstanding of words. 213, 214

Diuine *truth* meashureth all things. 214

Expressed *truth* is two-fold. 215

Truth, how excellent it is. *ibid.*

How like the light. 215

How it expelleth errors. *ibid.*

Sheweth what euery thing is. *ibid.*

How it begeth vs to God. 216

God true in himselfe, in his workes, and in his words. 216

The primarie expressed *truth*, contained in the holy Scriptures. 215

Truth to be sought by what manner it cometh. 217

To be defended against the foote of all doubts we haue. 217

How alwayes handled on earth. *ibid.*

How at last it will preuaile. 218

How euery *truth* proceedeth from God. 221

How God loueth it. *ibid.*

How it should be alwayes spoken. 222, 231

How hardly found in these dayes. 222, 231

Truth makes vs like to God. 231

Truth and iustice, how they pleaded against man. 219

T. P.

To *turne* from sinne, *turnes* away all the wrath of God. 195

T. W.

Twelve apparitions of Christ after his resurrection. 365

Twelve wonders in the Manna of the Israelites. 703

Two things further the finnes of the parents to continue in the children. 246

Two-fold will in Christ. 296

Two sorts of Mediators. 296

Two reasons shewing why Christ was made flesh. 320

Two things to be done for man before he could be saved. 321

Two things to be considered touching the conception of Christ. 333

Two signes of a true Teacher. 466

Two reasons moued *Pilate* to condemn Christ. 478

That there is a two-fold hope. 649

Two kinds of prayer. 700

T. T.

Giuing of Canaan to the Israelites, a type of giuing heauen to vs. 1127

The three women seeking Christ, a type of the Church. 519, 520

Typicall testimonies that Christ should rise the third day. 554

To liue vnder the tyrannie of sinne, how insupportable it is. 655

And men not loved of God
 they are with-held from many graces by
 the goodness of God.
 To give unto the wicked power to receive
 God. God is no waiter to do it.
 The wickedness of professors of the truth
 ought no waies to disparage the truth of
 God.
 The wicked how they abuse Gods good-
 nesse.
 How punished in their children.
 That they shall be punished.
 Not every sinne of the wicked is visited up-
 on their children.
 The wicked how they doe deceive them-
 selves.
 How it happeneth that they seeke not God.
 How they are terrified and punished by
 the Angels.
 How they are said to ascend.
 How still captives unto Satan.
 Of Philis, how the justified Christ.
 of God revealed in our consciences, and
 in the scriptures.
 How fearful is their fate?
 They can plead no excuse.
 The will commandeth all the faculties of
 the soule.
 Will to sinne, deserueth the punishment of
 sinne.
 Our will cannot be compelled by Satan,
 nor by any other outward enemy.
 Our owne will is the cause of all our woe.
 How our will to doe good, is quite killed
 by sinne.
 It is drawne to sinne by our owne corrup-
 tion.
 How it is guided by the iudgement.
 How we may be said to haue free will.
 To will to sinne, euer is a temporarie act.
 God cannot will things contrary to his
 nature.
 To will a thing, we may be said to will it.

In what sence God wills sinne.
 How the will of God, will sooner bring
 us to know God, then to make his work
 and to make sinners at woe.
 Wherewith we flie to heauen, what they
 be.
 How deceifull it is.
 Why wisdom is ascribed to the Sonne.
 By the wisdom whereof Salomon was rich.
 Prov. 8, 22. What is meant.
 How hard for the wisdom of God to
 please foolish man.
 Christ how said to be with God.
 Not as we are said to be with God,
 To be with God, and in God, how the
 same.
 Witnesses of the birth of the Messias.
 How
 How troubled to the inhabitants of the earth.
 Christ why borne of a woman.
 Women why three went together vnto the Se-
 pulchre.
 Why they were all three called by the same
 name.
 They were a type of the Church, and of
 every christian soule.
 How sorrowfull they were.
 How distinguished and knowne one from
 the other.
 How they signifie three properties of the
 Church.
 How fearful they were in seeking Christ.
 How they laboured to increase the num-
 bers of beleueers.
 How peacefully they came to the grave.
 Many women were made instruments of
 great goodnesse.
 Word of God diuided into two parts.
 That the word was before he was made
 flesh.
 The word GOD, no accident, but an
 essentiall word.
 The word, how he may be said to be crea-

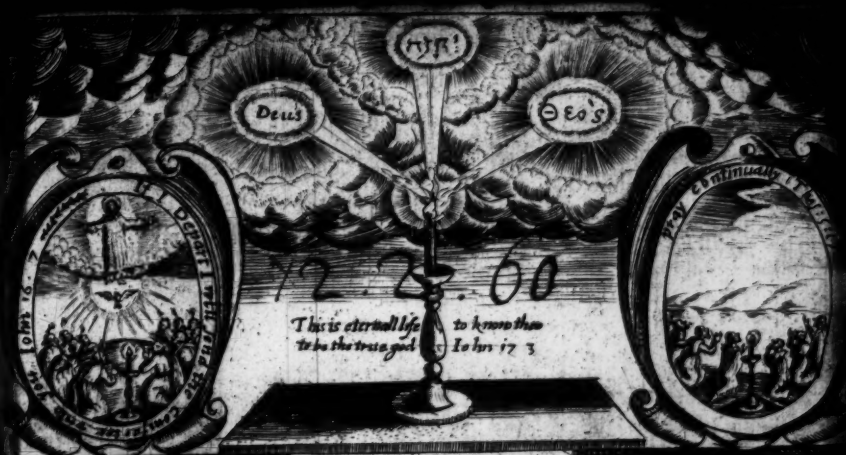
The Table.

red and begotten.	289	World made by God, proued.	137
Words of David, <i>thou day haue I begotten thee,</i> how vnderstood.	290	World diuided into hisseuerall ages.	402
Words of the Apostle, <i>he is the first borne of euery creature,</i> how vnderstood.	290	To flie the world, the next way to finde Christ.	571
Words of Saint Luke, <i>he shall be called the Sonne of God,</i> how vnderstood.	248	Workes of our vocation to be followed.	13
Words of Salomon, <i>the Lord created me,</i> how vnderstood.	286	Outward workes of God, common to each person of the God-head.	145, 274
Words of Christ, <i>my Father is greater then I,</i> how vnderstood.	300	They are transient and voluntarie.	ibid.
Words of Christ, <i>I came not to doe mine owne will,</i> how vnderstood.	301	Inward workes of God are euerin doing.	275
Words of Saint Paul, <i>then the Sonne shall be subiect to the Father,</i> how vnderstood.	301	They are necessary and incommunicable, i.e. proper to each person.	275
Words of Christ, <i>I came from above,</i> how vnderstood.	344, 345	Work of the incarnation, how common to the three persons, and how proper to Christ the Word.	326
Words of the Apostle, <i>God sent his Sonne in the similitude of sinfull flesh,</i> how vnderstood.	346	God worketh one contrary out of another.	351
Words of our Creede, <i>he descended into hell,</i> how vnderstood.	580, 581, &c.	Workes of Christ testifie him to bee the true Messias.	417
The seauen gratiours words that Christ spake vpon the Crosse.	486	Workes of any man testifie what he is.	ibid.
Christ called the Word, because he declared his father vnto vs.	322	Workes requisite to expresse thankfulness.	407
How God can expresse himselfe with one word.	307	God worketh all the good that is in the Saints, and how God worketh our willingness to doe good.	530
Why Christ is termed the word.	ibid.	Good workes, what they be.	670
How the word GOD resembleth our outward word.	308	God worketh foure wayes, with meanes, without meanes, with weake meanes, contrary to meanes.	147
How it resembleth our inward word.	ibid.	Workes of God proue the power of God.	159
How it differeth from our word.	309	Our best workes haue need of mercy.	185
Whether it be a name of Christ his person or his office.	310	Workes of mercy of two sorts.	232
Why Saint Iohn vseth the word, <i>the Word</i> , the word.	310	Outward workes of mercy chiefly fixe.	232
The word why made flesh.	317, 318	God worketh diuers wayes.	237
Why the Word, rather then the Father, or the Holy Ghost.	322	Wormewood, wherefore good.	527
The word onely assumed our flesh.	326	Worth of the sufferings of Christ, how to be considered.	502
How said to be made flesh.	368, &c.	Wounds of Christ, why reserved by him.	572
All the world without Christ, will auail vs nothing.	263	WR.	
Philosophers strue to proue the world to be eternall.	136	Wrath of God feared by Christ.	545
		Wrath of God quire turned away by our repentance.	195

YOUTH described, and the miseries thereof shewed. 69

Z E.

ZENO, what he said of the Word. 312



SEVEN GOLDEN candlestickes

Holding the seauen greatest lights of Christian Religion.
 Shewing vnto all men what they should beleue, and how they ought to walke in this life, that they may attaine vnto eternall
 LIFE

By Gr. Williams Doctor of Divinity
 16 27



Bern. in cant.
serm. 4.

Exod. 6. 3.
This place of
Exodus explai-
ned.

Gerard. l. 3 de
nat. Dei.

Alsted. Lexic.
Theol. c. 2.

Iohn 7. 39.

1 Cor. 13.

Psal. 50. 11. 12.

Psal. 68. 18.

they are the same, that he is; but because they haue their existence and perfection from him, as Saint Bernard saith.

Secondly, when God saith, *He was not knowne vnto Abraham, Isaac, and Iacob, by his name Iehouah*; it is not to be vnderstood of his essentiall being; for so they knew him, euen by this very name, *Iehouah*; as we may see in the fifteenth of *Genesis*, and the seauenth verse; and in the eight and twenty of *Genesis*, and the thirteenth verse, of the originall Text; and so Tremelius reads it: Neither is it to be vnderstood, *De gradibus diuinarum patrefactionum*, Of the degrees of the diuine manifestations of God, (as Gerardus saith) because sometimes it is the manner of the Scriptures, to say, that things are then, when they are manifested to be, as it is said of the holy Ghost, *Quod nondum erat, quia nondum innotuerat*, That he was not, because as yet he had not manifested himselfe to be; for so he may be said not to be knowne vnto Moses, nor vnto any man else, because neither himselfe, nor any of his names can be knowne of any man, but onely in part, as the Apostle sheweth. And the example alleaged of the holy Ghost, is mis-interpreted; because the Euangelist speakes not there of the person of the holy Ghost, nor yet of the inuisible bestowing of the gifts of the holy Ghost; for so they euer knew him to be, and his gifts to be giuen vnto the Saints: and therefore they did vse to pray with the Psalmist, *That God would renew a right spirit within them*. But the meaning of the Euangelist is, that the gifts and graces of the holy Ghost, were not as yet plentifully, visibly, and miraculously giuen; because that *Iesus was not yet glorified*: for that, according to the prophetic of *Dauid*, Christ was first to ascend vp on high, and to leade captivity captiue; and then in that manner to bestow gifts on men.

But these words, *that he was not knowne vnto them, by his name Iehouah*; are to be vnderstood of the performing and accomplishing of those promises, which he made vnto them, of the giuing of the Land of *Canaan* vnto them, and their posterity: for the words going before, *I haue appeared vnto them by the name of Almighty God*; and the words immediately following, *and I haue established my covenant with them, to giue them the Land of Canaan, the Land of their pilgrimage, wherein they were strangers*; doth

doth make it sufficiently plaine, that the meaning of the holy Ghost is this; *videlicet*, that although by the creation of the World, and the destruction of the same, and so by the restoration, and the continuall preservation of the World, and of themselves especially, in all their pilgrimage, hee had sufficiently shewed himselfe vnto them to be Almighty; yet by the giuing of the Land of Canaan vnto them, and their posterity, he had not shewed himselfe a fulfiller and accomplisher of his promise; because that same promise of giuing them the Land of Canaan, though it was faithfully made vnto Abraham, yet was it not fully accomplished, vntill the dayes of Iosuah.

And therefore, God hereby would giue Moses, and vs all to vnderstand, that as he is an eternall Iehonah, or being in himselfe, and the giuer of being vnto all Creatures, so would hee performe, and giue being vnto all his promises; and as hee was now mindfull, to accomplish this promise which hee made with Abraham, of giuing the Land of Canaan; so would he be as mindfull to performe that great promise, which hee chiefly aimed at, and intended by this; *viz.* of giuing eternall life vnto Abraham, and all his faithfull Children: for wee must vnderstand, that whatsoeuer was done, or said vnto the Patriarchs, and Fathers of the Old Testament, *Omnia in figura contingebant illis*; They were but Types and Figures, and had relation vnto farre more excellent things: and therefore the chiefe meaning of God herein is, that although he had but promised vnto Adam, that the seede of the Woman should breake the Serpents head; and vnto Abraham, that in his seede all the Nations of the Earth should be blessed; and should through the said seede be brought to possesse and enioy the euerlasting Canaan; and had not as yet performed the same in their time: yet as now hee intended by him, and especially by Iosua, to giue vnto the posterity of Abraham, the temporall Land of Canaan, (as their owne eyes should immediately see) so he would as certainly in his due time, by, and through, Iesum Christ, (whereof Iosua was but a type and figure) giue vnto all the faithfull sonnes of Abraham, the possession and inheritance of the spirituall Canaan, that is, eternall life: and then they should all see, and perceiue him to be, astrue a Iehonah, that is, as true a performer, and giuer of being,

Vide Zanch. de
nat. Dei. l. 2.
c. 13.

That God is a
faithful perfor-
mer of all his
promises.

1 Cor. 10. 11.

Gen 3 15.

Gen 22 18.

That we should
neuer doubt of
Gods promises.
1 Pet. 2. 4.

Matth. 24. 37.

the Lord are pure words: Wee should *expectare impletionem*, neuer doubt of the performance of Gods promises; nor say with those incredulous Athiests, in the second of *Peter*, 2. 4. *Where is the promise of his comming?* But we should beleue them to be as sure and as certaine, as if they were already accomplished: For he is *Iehoua*, that will giue them their *being*, in their appointed time. *Heaven and Earth shall passe away, but his Word shall not passe*: That shall be surely accomplished.

CHAP. IV.

Of the word LORD, and how many wayes it is taken, and of the reasons to perswade vs to serue him.



Why *Iehoua* is
translated
Lord.

Might now passe vnto the second part, but that the translating of this word, *Iehoua*, by our last Translators into the word *Lord*; (for so we read it, *The Lord, the Lord God, mercifull and gracious, &c.*) must here stay me a while: For searching into the reason, why *Iehoua* should be translated *Lord*, I found that the seauenty Interpreters doe translate it so in euery place, and that because *κύριος* or *κυριος*, from whence *κύριος* is deriued, signifieth, *I am*; which is the same in effect, as *Iehoua*; and also because he is properly called *κύριος*, The Lord of any thing, *Qui plenum*; *κύριος δε παντός, in eūdem rem habet*, Which hath full right, and a most absolute authority ouer the same thing, for, *Dominus primo dicebatur, a domo*: He was at the first called *Lord*, which was the *Master of the House*, and had full right and authority ouer all the Household: and wee finde that none but God alone, can simply and absolutely say, that he hath full right and authority ouer any thing in the World; because he onely is the *Maker*, and *preseruer* of all things, and of euery thing: and therefore all other Lords are but Lords *under him*, and from him; and he onely is, *αὐτοκύριος*, Lord of himselfe, and so indeede Lord of Lords.

Polanus Syntag.
l. 2. c. 6.

And in this respect, we finde *κύριος*, Lord, and *Iehoua*, to be

equina-

equivalent, and to fall into the same thing: and therefore *Augustus*, the first founder of the Roman Empire, refused to be called Lord; and so did *Alexander Severus*, and diuers others, because they thought the name of Lord, to be too high a title for so meane Creatures, as they knew themselves to be.

But we distinguish betwixt a $\left\{ \begin{array}{l} \text{Lord simply, and} \\ \text{a Lord} \text{ *nomine* } \end{array} \right.$ in some respect.

In the first sence, none is Lord but God alone; and therefore in this respect, our Sauour saith, *Be not you called Lords*; but,

In the second sence, *Dicam plane imperatorem Dominum*, saith *Tertullian*; I may, and will call the Emperor Lord: and so saith *Obadiab*, vnto the Prophet *Elias*, *Art not thou my Lord Elias*? Because God, which gaue them their rule, and dominion, in his stead, hath also innobled them with his own names; *Et ego dixi, dy estis*, And I my selfe (saith God) haue called you gods, and haue giuen these names vnto you, to be called Gods; and so Lords. And yet they should remember Saint *Peters* rule, *mundi ac regum vniuersis*, Not to Lord it so, as to ouer-rule Gods people; or, as Saint *Augustine* saith, *Non dominandi superbia, sed officio consulendi*: Not for the loue of Soueraignty, but in a desire to doe them good, and to imitate God himselfe.

Parcere subiectis, & debellare superbos:

To defend and helpe the innocent, and to punish the wrong doer.

And so you see how *Iehoua*, is rightly translated *ueni*, Lord, because truly and absolutely hee alone is Lord of all things, as the sole giuer of their being, and preseruer of them in that being. And this should incite vs, to feare, and to serue this our Lord: for, *Si Dominus, ubi timor*? If I am a Lord, where is my feare? The Prophet *Dauid* saith, that the Earth is the Lords, and all that therein is, because he hath founded it vpon the Seas, and prepared and established it vpon the floods: And so this *Iehoua* is our Lord, because he made vs, and hath giuen vs our very being; and yet wee finde that hee is our Lord in a more excellent respect: for as those, which by right of warre might iustly be put to death, and yet were redeemed and preserued aline, were called

That God only is an absolute Lord.

Tertul. in Apol. c. 34.

Lamprid. in Alex. Sever.

Tertul. quo sup.

1 Reg 18. 7.

Psal. 81. 6.

That we should feare and serue our Lord.

Malach. 1. 6.

Psal. 24. 2.

Aug. de ciuit.

Dei. l. 19. c. 15.

Why Christ is
most properly
called Lord.

Philo in 1. de
Regno.

Hugo de praso
ser. 6. de temp.

Three special
reasons to per-
swade vs to
serue God.

seruants; and those that redeemed them, were called their *Lords*; so are we called *Gods Seruants*, and he our *Lord*; not onely because he *made vs*, but also because when we might haue beene iustly put to *eternall death* for our sinnes, we were *redeemed*, and saued by the death of *Iesus Christ*. And in this respect, we finde, that although the Father, and the Sonne, and the holy Ghost, be each one of them our *Lord*, as our *Creator*, and the giuer of our Being; yet is *Christ* generally, and most commonly throughout all the *New Testament*, called our *Lord*: as if this name were now wholly and solely to be appropriated vnto him, because he is our *sole Saniour* and *Redeemer*. And therefore, seeing the very name of a *Servant*, doth include *seruitium*, a seruice to be performed vnto our *Lord* and *Saniour*; and that indeede we were *preserued* to that end, that we might *serue him*, as *Zacharias* telles vs, *That wee were deliuered from our enemies, that wee might serue the Lord in holinesse and righteousness all the dayes of our life*: Wee ought to endeaour what lyeth in vs to serue this *Lord*; and we should the more ioyfully doe it, because as *Philo* saith, *Quia seruus, et a iudicijs prior, et a pœnitentijs quior*: To serue the Lord, is not onely better then *liberty*, but also more excellent then all *Soueraignty*. And *Hugo de praso* setteth downe three especiall reasons, to perswade all men to serue the Lord.

1. Because we owe our seruice vnto God.
2. That we may obtaine a good reward from God.
3. That we may escape the punishment of them, that neglect to serue God; for,

First, The Lord hath *made vs, redeemed vs, preserued vs, enriched vs* with all that we haue; and therefore, *What reward shal we render vnto the Lord, for all the benefits that he hath done vnto vs*; vnto lette we will be contented, to take the *Cupps of saluation*, and to call vpon the name of the Lord; and so dedicate our selues wholly to the praying and glorifying of his name.

Secondly, if we will *serue him*, we shall be sure to haue in this life, his grace to *guide vs*, his Angels to *guard vs*, his holy Spirit to *comfort vs*, and whatsoeuer he knoweth to be needfull for vs; and

and in the life to come, wee shall haue eternall happinesse: wee shall haue the Crowne of euerlasting glory.

Thirdly, if we will not *serue him*, but say: *Nolumus hunc regnare super nos*, We will not haue him to be our Lord, and Master; but wee will serue our selues, and the lusts of our owne flesh; then you must know what he will say to such, *Those mine enemies that would not serue me, bring them hither, and slay them before me*: nay, if you will *despise my Statutes*, and *abhorre my iudgements*, so that you will not doe all my Commandements; I also will doe this vnto you: *I will euen appoint ouer you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and you shall sow your seede in vaine, and I will set my face against you*; hee meanes here in this life: and at the last dreadfull day, they shall be bound hand and foote, and cast into that lake which burneth with fire and brimstone for euermore: There shall be weeping, and gnashing of teeth. And therefore, to discharge our duty, to attaine vnto eternall felicitie, and to escape this endlesse miserie; let vs *serue the Lord with feare, and reioyce vnto him with reuerence*: And blessed are all they that serue him. And so much for the first Part, *What God is, or of the Essence of God.*

Leuit. 26. 15. 16.
17.

Psal. 2. 11.

Psal. 132. 12.

Quo supra.

That Christ
was made of
the very sub-
stance of his
Mother.

point, that the *Messias* should come of the seed of *David*: for the Lord had sworn vnto *David*, saying, *Of the fruit of thy body will I set one vpon thy throne*; and therefore the Prophet *Esay* saith, that there should come forth a rod of the stocke of *Issay*, and a grasse should grow out of his roote; and the Prophet *Ieremy* saith, that he would raise vnto *David* a righteous branch, As I said before. And therefore seeing he is the seed of *Abraham*, the seed of *David*, the fruit of *Dauids* bellie, the rod of *David*, and the branch of *David*; it is most apparant that he took vpon him the substance of *David*; for who can deny but that the seed, the flower, and the branch is of the same nature and substance that the tree is of, which beareth the flower and the branch? why then should we be more cruell against our Sauour Christ, which is the branch of *David*, and the flower of the *Virgin* his Mother, thē we are against the flowers of the field, by denying that vnto him, which we yeeld vnto them; for seeing he is the flower of the *Virgin*; therefore it is apparant, that as the flower of a rose cannot spring forth of a *Vine-tree*, so nō more can the flesh of Christ, take his originall of any other thing then the body of the *Virgin*.

Secondly, this may be proued by the Scriptures of the New Testament, for the Angell *Gabriel* said vnto *Mary*, that she should conceive and beare a Sonne, and *Elizabeth* saith of that sonne, *Blessed is the fruit of thy wombe*, but what is it to conceive, but to administer part of her substance vnto her sonne? and what is it to be the fruit of the wombe, but to be of the same substance as his mother was of? for how can that be called the fruit of a tree, that neuer had the nature of a tree, for I would suppose it to bee madnelle, to call a *Pomegranate* the fruit of the *Orange tree*; and therefore it was as great a madnelle to call Christ the fruit of *Maries wombe*, if he had brought his body with him, either from *Heauen*, or from any other place; and the Author of the Epistle to the *Hebrewes* saith, *That for as much as the children were partakers of flesh and blood, he himselfe also took part of the same*: And againe, he bringeth in Christ himselfe, saying; *Sacrifice and offering thou wouldst not, but a body hast thou prepared me*: And therefore, when the *Apostles* thought that they had seene a phantasma, or a Spirit, he said vnto them, *Handle me and see, because a Spirit*

Heb. 2. 14.

Heb. 10. 5.

Luke 24. 39.

Spirit hath not flesh and bones, as you see me haue: and aboue all, the words *καρὸς & ὀστέον*, vsed by Saint Paul, and *ἡ ἡμῶν*, here vsed by the *Euangelist*, which signifie to take our nature vpon him, and to be made flesh, if they be diligently marked, and well vnderstood, doe make it most apparantly plaine; that the *Sonne of God* tooke vnto himselfe personally, the true nature of man, and the very substance of his mother: for the *Apostle* doth not say, *Factus de muliere, sed factus ex muliere*; Made in a woman, but made of a woman, (as *Nicolaus de Gorram* well obserueth) euen as the bread is made of the wheate, and Wine of Grapes: and therefore though Christ had his *Principium formale*, His formall beginning from the *Holy Ghost*, yet it is most certaine, that hee had *Principium materiale*, his whole matter and substance from the body of his Mother.

Thirdly, the same truth is confirmed by the vniforme consent of all Orthodox antiquity; as the great Councell of *Chalcedon*, that had in it 630. Bishops; the Councell of *Late- ran*, the Councell of *Toledo*, *Tertullian*, in his booke *De Carne Christi*, *Fulgentius*, *Saint Basil*, *Saint Augustine*, *Venerable Bede*, and diuers others, whose pithy sayings, and vnantwerable arguments to confirme this point, I might here alledge; but that *Theodoret*, *Leo*, *Vigilius*, and *Gelasius*, haue so fully collected what the Fathers before them had written hereof, that more prooefe neede not be required, and more excellent arguments cannot be composed, for the manifestation of any truth; and therefore not willing to write *Iliads*, after *Homer*, I referre my Reader vnto them: if hee desires any further comprobation of this point.

And yet for all this, *Macedonius* and *Valentinus* affirmed, that Christ brought with him a celestially body from Heauen, and that Dogge *Seruetus*, and his fellow *Mernnon* taught, that the Body of Christ was begotten of the substance and essence of his Father; and so *Apelles*, *Marcion*, and *Apollinaris*, auouched that he had an aeriell body, and a syderiell flesh: So *Gasper Srenckfeldius* saith, that Christ in respect of his humanity, is a true God, as if his very flesh had beene begotten of God, as *Seruetus* said; so *Manichæus* saith, that he had but an imaginary body; a phantasme only in shew, and no true body in substance, and so the *Anabaptists*

Gal. 4. 4.

*Fulgentius l. 2.
de persona
Christi.*

*Basilus in l.
de hum. Christi
generat.*

*Aug. de trinit.
l. 13. c. 13.*

*Beda in 11.
Luc l. 4. c. 43.*

*L. 2. de trini-
tate.
L. de diuina
maiest. huma-
nitatis Christi.*

*Eucamus lo. 2.
p. 21. Loc. com.*

*Cochleus in l.
de erroribus.
Monaster.
Anabap.*

Ob. 1.

Iohn 3. 13.

Iohn 8. 23.

1 Cor 15. 47.

Sol.

That we must
not referre
that to the
body of Christ
which is spo-
ken of the
whole person
of Christ,

of our time do now auouch it, that he tooke not vpon him the *very nature* of man, nor the *very flesh* of the Virgin; but that he had onely the *shew* and *phantasme* of a man, which passed the wombe of his Mother, as water passeth through a Conduit: and this is one of their most principall points, as *Iohannes Chochleus* witnesseth. And therefore to *maintaine* their damnable errors, to *obscure* this cleere *light* of veritie, and to shew themselves *Grand Captaines* of that Arch-Hereticke and aduersary of Christ and all Christians, the Diuell, they doe obiekt,

First, that Christ himselfe saith, *No man ascendeth into Heauen, but he that descended from Heauen, the Sonne of Man which is in Heauen*: And againe, speaking of the Iewes, he saith, *You are from below, I am from above, you are of this world, I am not of this world*. And that Saint Paul saith, *The first man is of the Earth Earthy, but the second Man, i. e. Christ was from heauen heauenly*; and therefore (say they) he had the substance of his flesh from Heauen, and not from the *substance* of his Mother.

I answer that all these and the like places, are spoken of the *whole person* of Christ, to whom the *properties* of each nature, in respect of the communication of properties (which hereafter I shall more fully declare vnto you) may be fitly ascribed; and they teach vs, that the Sonne of God descended from heauen, not by any *change* of place, but by his voluntary *humbling* of himselfe, to receiue the *forme* of a seruant, and that hee was conceiued after a *Heauenly* manner, by the *operation* of the Holy Ghost, and not after any *Earthly* generation; and therefore they doe impiously and most falsly referre that to the *substance* of his flesh, which is indeed spoken of the *whole person* of Christ, and of the *heauenly* manner of his conception; for though it be true that I should say, *I am a reasonable creature, which doth both heare and vnderstand*, yet doth this no way proue, that my *Body* alone without the soule, is such, or can doe either of these; euen so, though Christ saith, that he descended from Heauen, because he was a *God* that euer was in Heauen; yet that doth no way proue that *his flesh* which he assumed on earth, descended from heauen: because hee had that from his Mother, and brought it not downe from above.

And that he is not of this world, but from above, or from Hea-
uen

uen heavenly, is nothing else, but that he is not worldly minded, or swayed with the lusts of the flesh, or any wayes earthly affected; and this (though in a farre inferiour degree to him) hee saith of the Apostles, *You are not of this world*, because (as Saint Paul saith of all Christians) they minde not the things of this world, but haue their conuersation in Heauen?

Secondly, they say that in what body he appeared to the Fathers of the Old Testament, he appeared in the like body to the Apostles, and Disciples in the New Testament; but he appeared vnto the Patriarchs in no true body, but onely in the shew and shape of a body; therefore he appeared in no true body to the Apostles.

To this I answer, first, that the minor is false, for he appeared vnto the Fathers in a true body, as may be easily proued from those actions, of eating, drinking, walking and such like; and when he had ended that businesse, for which he was sent of his Father, he deposed that body, which for that end hee had assumed; and so he laid downe his body againe; because hee had not as yet, really and hypostatically vniued himselfe vnto the same.

Secondly, I say that if it were so that he appeared vnto the Fathers in a phantasmie, yet it followeth not that he did so likewise vnto the Apostles; for before, he assumed it onely for a time, to performe some one speciall act; but now he is made flesh; which he hath really vniued vnto himselfe for euer, to performe the greatest worke in the world, the redemption of mankinde: and therefore S. Iohn to expresse the truth thereof so fully as words could doe it, saith, that himselfe and the rest of his fellow Apostles did beare witness of that which they saw with their eyes, and heard with their eares, and their hands had handled of the word of life: and that this word was made flesh, and dwelt among vs; which was neuer spoken of any of the formes that hee assumed in the Old Testament. For though wee read that hee appeared vnto the Fathers at sundry times, and in diuers formes, yet we doe neuer read, that he made himselfe of no reputation, by taking those formes vpon him; or that therefore he was made to be the things that he appeared to be; because he neuer assumed them vnto himselfe, as to vniue them personally vnto himselfe.

Thirdly,

Iohn 15. 19.

Phil. 3. 20.

Ob. 2.

Sol.

That Christ appeared to the Patriarchs in a true body.

Christ in former times did but assume a body for some speciall end, now he was made flesh to remaine man for euer.

1 Iohn 21.

Iohn 1. 14.

Heb. 1. 1.

Phil. 1. 7.

Cb. 3.

Phil 2. 7 8.

Rom, 8 3.

Reuel. 1. 13.

Sol.

Gen. 5. 3.

Christ in regard of his meane condition did appeare like a sinfull man, but was without sinne.

Tertul. in l. de carne Christi
c. 17.

Idem l. 5. contra
Marcion.

Thirdly, they say that the Scriptures teach not, that he had a true naturall body, but onely the *shew*, and *likenesse* of a body: for Saint Paul saith, that Christ tooke upon him the forme of a servant; and that God sent his Sonne in the *similitude* of the flesh of sinne, or of sinfull flesh: and Saint Iohn saw one walking among the seauen golden Candlesticks, which was like vnto the Sonne of Adam; therefore he assumed no true body, but onely a *shew* and a *likenesse* of a body.

I answer that these words, and the like, doe giue them no such ground, nor any *shew* of reason, to build any such conclusion thereupon: for the Scripture saith, that Adam did beget Caine, Abel, Seth, in his owne image and *likenesse*; but we might iustly account them very foolish, that would hereupon inferre, that neither Caine, or Seth had not the very nature of Adam; but onely a bare shadow, and *similitude* thereof: and therefore the Apostle in saying that hee was sent, in the *similitude* of sinfull flesh, giues vs to vnderstand, that he was conceived and borne without sinne; and yet to haue flesh like vnto sinfull flesh; because, though it was without sinne, yet it seemed to be full of sinnes, by reason of the punishment that he was contented to undergoe for our sinnes. And this is most excellently declared by Tertullian, where he saith, that Saint Paul affirmeth Christ to be made in the *similitude* of sinfull flesh; not that he tooke the *likenesse* of flesh, or the image of a body, and not a true body; but that he would giue vs to vnderstand, that Christ tooke vpon him true flesh in the *similitude* of sinfull flesh; *Quia similitudo ad titulum peccati pertinebit*; Because the word *similitude* is to be referred to the iniquitie of sinne, and not to deny the veritie of his substance; for he would not haue added the word *sinne*, if he had vnderstood and meant that the word *similitude*, should be referred to the substance of his flesh, to deny the veritie of the same; but when he thus frameth his speech, saying, That hee came and tooke vpon him the *likenesse* of the flesh of sinne, or of sinfull flesh, *Et substantiam confirmavit*, i.e. *carnem*; & *similitudinem ad vitium substantia retulit*, i.e. *peccatum*: Hee doth confirm the veritie of his substance, that is his flesh, and he referreth *similitude* to the vitiousnes of the substance, i.e. sin, which in the sight of the Iewes he seemed to haue, though in very deed hee had

had none: So *Cassianus* saith, that *Similitudo non ad carnis veritatem, sed ad peccati imaginem referenda est*; The word *similitude* hath relation not to *flesh*, to denie the truth thereof, (for that was true *flesh*) but to this word *sinfull*: *Quia in veritate corporis sed sine veritate peccati, suscepit dominus speciem peccatoris*; Because that in the true nature of man without any sinne, hee appeared (and was so esteemed of many) like a sinfull man, saith Saint *Ambrose*.

Cassian. collat.
2. c. 11.

Amb. de spiritu
Santo l. 3. c. 9.

The manhood
of Christ scene
by the suffer-
ings of Christ.

Iustin Martyr.
in *expof. fidei*.

And so when the *Apostle* saith, that Christ was made in the *similitude of Man*, he doth not meane so to referre the word *similitude*, *Ad naturam humanam*; as that we should vnderstand him, to be made onely in the *likenesse* of our humane nature; but by the *similitude* of man he vnderstandeth, *Conditionem abiectionis*, that abiection and meane condition of man, whereby Christ was made like vnto all other men; and therefore Saint *Paul* doth hereby more confirme the truth of his humane nature, then any wayes weaken the same; because (as *Iustin Martyr* speaketh) *Deus quidem intelligitur ex prodigiorum operatione, homo autem ostenditur, ex aequalibus nostra natura perpeffionibus*; His Godhead is sufficiently scene by the working of his miracles, but his Manhood is chiefly scene by the like sufferings and infirmities of our nature.

And to that place of the *Apocalyps*, I say that Saint *Iohn* saw him in a Propheticall vision, his body being in heauen and not on earth, and therefore this of all other is alledged most improperly to deny the truth of that flesh, which Saint *Iohn* of all other had so plainly declared vnto vs. And so you may see that neither these places, nor any other place, though neuer so much wringed, and wrested from the true meaning of the Holy Ghost, no nor the gates of Hell it selfe, can disproue the truth of this point; that Christ hath a true and a naturall body.

Thim. 2. 13:

sinnes, he did exceedingly sorrow and grieve; *Magna ut mare contritio tua*, and his griefe was like an *Ocean Sea*, bottomelesse and boundlesse. And therefore what maruell if he did exceedingly feare, sweat, and prostrate thus himselfe vpon his face, to pray to be deliuered from such a griefe, such a burthen? for as the Poet saith,

— *Gemis sub pondere curru.*

The strongest pillars must needs bowe, if you lay more waights vpon them then they are able to beare.

Atlas en ipse laborat.

Iohn 14. 33:

Secondly, He saw the malice of Satan, and his full leane and license, not as it was to Iob, with limitation, doe what thou wilt, but save his life; but without restriction, the whole power of darkenesse was let loose to vse all his violence, and to afflict him what he could; and this our Sauour intimateth, when he saith, That the prince of this world commeth, and calleth that honre, the honre of the power of darkenesse: And hee knew his power to bee very great, and his malice to be nothing lesse then his power; and therefore he might well feare and pray against the same.

Iohn 12. 31:

Thirdly, Hee saw the wrath of God so infinitely kindled against euery sinne of man, and (as it is agreed vpon by all Diuines) he saw now God sitting in Iudgement vpon the world, for so the words of our Sauour sheweth; Now, that is, euen at hand, *Is the iudgement of this world, and the prince of this world shall be cast out*; and himselfe bearing the sinnes of all men, standing before this Iudgement seat of God, and to undergoe all the punishments due to man, that so he might satisfie the Iustice of God for vs: and he knew that it was a fearefull thing to fall into the hands of the living God; for the Lord our God (saith Moses) is a consuming fire; and therefore, as the Prophet saith, *My flesh trembleth for feare of thee, and I am afraid of thy Iudgements*; so what maruell is it, if the manhood of our Sauour Christ, seeing the Maiestie of God, and the greatnesse of his fury against sinne; and it selfe now to answer for all sinnes, was brought into this fearefull agony? and was thereby moued, so earnestly to pray to God:

Deut. 4. 24:

First, Against eternall malediction in the behalfe of his Church.

Secondly,

Secondly, Against the *insupportable burthen* of corporal castigation, in respect of *himselfe*. For,

First, Hee saw that *eternall damnation* was due to vs for our transgressions: and he now in vs and for vs, stood to be arraigned, and we in him stood to be punished; and therefore as hee said to *Saul*; *Saul, Saul, why persecutest thou me?* when his Church onely, and not *Himselfe* was persecuted; so here hee saith, *Let this Cup passe from me: i.e. from me and mine*, from me and all my Church, which is my Body, which is my Selfe: for this is *Vox Ecclesiam Christo*, The voyce of the Church uttered by Christ; or else *Vox Christi in Ecclesia*, The voyce of Christ, spoken in the behalfe of his Church; because now the Church was comprised in his Body, in which it was crucified, buried, and raised together with him, as the *Apostle* teacheth.

Secondly, He saw that his *Humanity*, which was to suffer the iust punishments of all sinnes, *insulted* by the malice of the Diuell, for the *satisfying* of the wrath of God, was but *flesh and blood*, fraile, and weake: and therefore he might well *fear* and pray that God would not lay *heavier* punishments vpon him, then his *patience* and *obedience* could endure; and so the meaning of this prayer, *let this Cup passe from me*; should be this, *viz.* let it not *opresse* me, for so the words immediately following seeme to shew, *Not my will but thy will be fulfilled*: as if he should haue said, my desire is not, that it should so *passe* from mee, as that I doe not *drinke* of it at all, and so not *fulfill* thy will, but that I *drinking* of it, to fulfill thy will, may notwithstanding be not *oppressed*, not *subuerted*, not wholly *swallowed* by it, that it may so *passe* from me as a Cup of *deadly payson*, that is wholly *drunke* vp, and yet is at last quite *voyded* without the *finall fall* or death of the drinker.

And these are the things that hee feared, and hee was heard, *ani tunc inuoluitur*; in that which hee feared, saith the vulgar *Latine*; or, *pra reuerentia*; for the reuerence and respect had of him, as *Oecumenius*, and Saint *Chrysostome* doe interpret it: God laying on him but *supportable* paines, and deliuering his Church from *insupportable* punishments. And this was the *beginning* of his sufferings, in the Garden of *Gethsemane*.

Galat. 2.

Rom. 6.

Colloſſ. 3.

That God would lay no more punishment vpon him then his manhood should be able to support.

CHAP. IIII.

Of the treason of Iudas, of the flight of all his followers, and of the taking and binding of Iesus Christ.

Three speciall things that happened in the Garden after his agony.



After that our Sauour had thus prepared himselfe for death by Prayer; wee finde three speciall things that befell him in that very Garden of Gethsemane.

1. *The Treason of Iudas.*
2. *The flight of his followers.*
3. *The taking and binding of him.*

For the first, we shall the better vnderstand it, if we consider these three points.

1. *What Christ had done for Iudas.*
2. *Why Iudas betrayed Christ.*
3. *How he betrayed him.*

First, the treason of Iudas.

A brieue catalogue of those benefits that Christ did for Iudas.

Aug. Ser. 28. ad fratres.

First, Saint *Augustine* collecteth the summe of those fauours, that Christ had conferred on Iudas, as the healing of his father from his leprosie, and his mother with whom hee is said to haue often committed most odious incest, from the palseie; the choosing of him to be one of his twelue Apostles, the appointing of him to be his purse-bearer, and to keepe all the wealth he had; the preserving of his life, when he with the rest of his fellowes, were well-nigh drowned in the ship; the concealing of his theft and falshood, which our Sauour often knew, to salue his credite; the giuing vnto him of his blessed Body and Blood; the washing of his feet; the fore-warning of him of his fall, that hee might pray for grace; to preserve him from the Diuell: and many more benefits of lesser note, which should haue eternally obliged him vnto Christ.

Quest.

But here it may be demanded, why our Sauour, knowing him to be so wicked, and that hee would betray him, would choose him to be his Apostle.

Resp.

I answered that Christ did it for diuers reasons, as specially these.

First, That it might be no preiudice, or cause of vpbraiding good

good men, that wicked men should be of the same calling, or profession: for it is vsuall in the world, to *twitte vs*, with the wickednesse of our *fellowes*; none so *cometous*, none so *contentions*, (say the people) as you *Preachers* be; alas, if some be so, wee cannot helpe it; there was a *Caine* in *Adams* house, and a *Cham* in *Noahs* Arke, and here a *Iudas* among twelue *Apostles*; and therefore among so many of vs, what maruell that there should be many euill? but doe you looke, that you condemne not the *righteous* with the *wicked*, or *griue* the *good*, by vpbraiding them with the faults of the bad.

Secondly, to shew vnto vs, that men may be called to eminent and holy places, so yet be *cast-awayes*: because it is not the *excellency*, or the *Sanctity* of the calling, but our *holy* and *vpriight conuersation* in our callings that makes vs *acceptable* in the light of God.

Thirdly, To testifie Christ his *innocencie*, that had alwaies his enimie, to behold his conuersation.

Fourthly, For our *example*, to be *patient*, to suffer wicked men amongst vs.

But againe, it may be demanded, why he made him his *Purse-bearer*, knowing him to be a *thiefe*?

To this *Aquinas* answereth, that God vseth to commit his *spirituall* graces, to his *best* seruants, and his *temporall* gifts to those that are more worldly minded, to see if by any meanes, he may *gaine* them, to serue him: for the worldlings will *serue* God many times when God *blesseth* them with all manner of store; therefore Christ knowing *Iudas* to be a *cometous* wretch, he made him his *steward*, and committed to his hands all their *wealth*, to see if this might moue him to be *true* and *faithfull* vnto him: All this Christ did for him; and yet as the *Prouerbe* is, *Improbis à nullo fidelitur obsequio*, saue a *thiefe* from the *Gatlowes*, and he will be the first that will seeke to hang thee; so *Iudas* had put all these blessings in a *riuentish*, and as the *Leopard* is saide to be *most sauaige* vnto them that doe *most good* to him, so doth *Iudas* here, *first* betray his *Master*, that was his *best friend*, and had done *most good* vnto him: but wee must consider,

Secondly, why *Iudas* betrayed Christ? The *Euangelist* sheweth briefly.

Why Christ did choose *Iudas* to be his *Apostle*.

Nazian orat. 4.
de theol.

Aug. li. 18. c. 49.
de ciuitat.

Thom. in *Iohn*
12.

Why Christ made *Iudas* his *Purse-bearer*.

Why *Iudas* betrayed Christ.

Lex talionis.

What a horrible sinne is couetousnesse.

Inuen. Sat. 14.

Boet. 2. 5.
Nam senior ignibus aetna, feruens amor ardet habendi.

Jerem. 24. 2.

That there are five kinds of kisses.

Prou. 7. 13.
Gen. 29. 11.

Luc. 7. 45.

2 Cor. 13. 12.

2 Tim. 10.

briefly, that because the ointment which was poured on Christ, was not solde for 300. pence, and put into his bagge, he went vnto the high Priests, and sold Christ for 30. pence, decorum pretium, a goodly price to haue for the Lord of heauen and earth: and therefore cleane contrarie we reade that 30. Jewes were sold for one pennie; but for Judas we see how the desire of money is the roote of all mischiefe.

— quid non mortalia pectora cogit,
auri sacra fames?

Or as Inuenall saith,

— quareuerentia legum,
quis metus aut pudor est unquam, properantis auri?

What will not couetousnesse cause a man to doe? what feare of Law, what loue of Vertue, what shame or honestie can you finde in couetous wretches? For, it made Achan hide the wedge of gold, to the losse of his owne life; it made Achab a murderer of innocent Naboth, it made Polymnestor kill his Nephew Polydorus; and here it makes Judas to betray his owne Lord and Master Iesus Christ, yea, and to bee the foremost man of all the wicked companie, to shew withall, that as the old dishch saith,

Non audet stygius demon tentare quod audet
Effraim monachus, plenaque fraudis anus:

None is so bad as wicked Priests: for they are like Ieremies figges; either exceeding good, or extreame euill; either most fast-fall for Christ, or most seruient for Antichrist.

Thirdly, the Euangelist tells vs how he did bring to passe his wicked fall; for he gaue them a signe, that whosoever bee should kisse, the same was he: and wee finde that there are five kinds of kisses; the first a whoorish kisse; as Salomon saith of the Harlot, that she caught a young man, and kissed him: the second, a chaste kisse; as Iacob kissed Rachel: the third is a kisse of courtesie, as our Saniour said vnto Simon the Pharise, Thou ganest me no kisse; the fourth, is a Symbolicall kisse, for a signe of loue, as the Apostle saith, Greet one another with an holy kisse: the fift is a treacherous kisse, as Ioub kissed Amasa, and presently killed him whom he kissed: and thus Judas killed Christ, for he had said, Whomsoever I shall kisse, the same is he, hold him fast: Where obserue,

First,

First, That he gaue them a signe, to know him; because it was night when they tooke him; and because *Iames* that was called the brother of the Lord, and was afterward Bishop of Ierusalem, was so like him, that it was very hard to know the one from the other; and therefore, lest they should mistake him, and take *Iames* or some other for him, hee gaue them a signe to know him.

Secondly, That this signe was a kisse, that he might the more cunningly worke his purpose; *Nam doli non sunt doli, nisi astu colas*; for deceits are no deceits, vnlesse they be cunningly carried, and that if this way sayled, he might as he thought, haue still retained his place and credit; because he had but dutifully saluted him: And therefore he comes and kissed him; saying, *Aue Rabbi, Master, God saue you*; but herein we see,

- { 1. His arrogancy. }
 { 2. His iniquity. }

First, His arrogancy, that he would presume with those lippes, vnder which was the Poyson of Aspes, to kisse those lippes, in which was found no guile; *Iohn Baptist* thought himselfe vnworthy to untie the lached of his shooes: and *Iudas* will presume to kisse his mouth: and so all wicked men are euer more presumptuous then the godly; and they are bold and impudent; when the Saints doe feare and tremble.

Secondly, His iniquitie is herein scene, that in two words hee vttereth forth two lyes, for hee saith *Aue, God saue you*, to him, whom he desired to perish; and he saith *Rabbi, Master*, to him whom he refused to follow; and so you see sweet words, from a poysoned heart, a praying for his life, and a betraying of him to death: *Ille mihi tam exosus est, quam inferni porta,*
Qui aliud animo occultat, aliud ore profert.

An Act so horribly base, that the very Heathen man could say, he hates him as the gates of Hell, that will say one thing and doe another thing.

And yet behold how our Saviour deales with this wicked Trastor, he kisseth him with the kisses of his mouth: and what greater signe of loue: and whereas he might haue angerly and iustly reuiled him for his treachery, he doth mildly and kindly salute him, by the name of friend; and what better name could hee vfe,

Why *Iudas* gaue them a signe.

Ignat. in ep. ad Ioh. si vera ep. Ignat.

Why the signe that *Iudas* gaue was a kisse.

How our Saviour sought to reclaime *Iudas* and to bring him to repentance.

Rom. 12. 20.

Luke 21. 19.

Luke 9. 55.

1 Cor. 11. 19.

bonum necessarium extra terminos necessitatis non est bonum.

*Caietan. in Mat.
6. 33.*

the *Aposle*; I will pray yet against their wickednesse saith the *Psalmist*; and when they curse, I will blesse them, as the *Aposle* reacheth me, and so I shall kindle the coales of fire vpon their head: and if this will not overcome them, I will suffer vnto death, and in my patience I will possesse my soule, as my Saviour aduiseeth me; for I see not how faith can bee wrought with the sword, or heresies consumed with faggots: Indeed when the *Samaritanes* would not receiue Christ into their village, his Disciples would faine command fire to come downe from Heauen and to consume them; but our Saviour told them, *They knew not of what spirit they were of*; for they might have knowne, that he could suddenly turne all the world into hell, and consume all his enemies in a moment; but hee vseth his patience and long-sufferance, to lead sinners to repentance, and he suffereth heresies and wicked men to be amongst vs, that they which be approued may be made manifest: and therefore I say, that all true Christians that desire grace, will most faithfully pray for peace; and not onely with God, but also with all men; because the onely signe of louing God, is to be in lone and charity with all men.

And yet I say not this with the *Anabaptists*, to condemne lawfull warres: for though health is euer to be prayed for, as in it selfe simply good, yet Physicke oftentimes is good and necessary to recouer and to preferue our health, and so to preuent many ill diseases that otherwise would soone inuade our bodies; and so may warres be iust and lawfull, yea many times most needfull, when the causes thereof doe appeare iust and vrgent; but I say this to commend a blessed peace, to dissuade all men from loathing Manna, from growing weary of their owne happinesse, and to shew how happy are those nations, *fi sua norint agricola*; which haue a King of peace, *Qui facit eos in gentem unam*, which laboureth for peace amongst all nations.

And vnder these two things, grace and peace, are comprehended all kindes of blessings, both spirituall and temporall: for, though some men doe make a question, whether wee ought to pray, or seeke for temporall things; because our Saviour saith, that if we seeke for Gods Kingdome, *Tantum in tantum accipietis*

John: all these things shall be cast unto you, yet Saint Augustine saith, that, cum dicie primum, when he saith, seeke first the Kingdome of God, he meaneth that these things in the second place are to be sought and prayed for, aliud tanquam bonum nostrum, hoc tanquam necessaria nostra; the Kingdome of God as our onely good, and these things as needfull and necessarie for vs: and our Saviour sheweth as much, when he teacheth vs to pray, give vs this day our daily bread: but we must take heede, that wee be not too remisse in seeking after spirituall gifts, and too eager in the pursuite after these temporall goods; for we came naked into the world, and we shall returne naked out of the same againe: and therefore, if we have foode and rayment, we should be therewith contented.

It is obserued by *Roffensis*, that in the Manna of the *Israelites* there were twelue seuerall wonders.

First, the children of *Israel* were fed with it fortie yeeres.

Secondly, to the godly it tasted according to euery mans desire.

Thirdly, to the vngodly, it was loathsome.

Fourthly, a gomer of it sufficed all stomackes.

Fifthly, whether men gathered more or lesse, they had full measure, i. e. a gomer full.

Sixthly, they had two gomars full the day before the Sabbath, and on other daies they had but one gomer full.

Seuenthly, It fell euery day, excepting the Sabbath day.

Eighthly, It melted in the sunne, and was hardened in the fire.

Ninthly, It was kept many yeeres in the Arke vnputrified.

Tenthly, being preferued but till the morrow, it putrified, except on the Sabbath day.

Eleuenthly, he that gathered least had his gomer full.

Twelfthly, hee that gathered most, had but his gomer full.

Out of all which obseruations, though I might note many excellent things, worth your meditation; yet for this purpose, I desire you to consider but these two points.

First, he that gathered least had inough, and he that gathered most had but inough.

Secondly, he

Mat. 6. 33.

Aug. l. 2. de Ser. Domini.

*Haud vllas portabis opes
Acherontis ad
undas, nudus ad
infernus stulte
veleris aquas.
Martial. l. 4.*

Roffen. l. 1. c. 12.

Twelue seue-
rall wonders
in the Manna.

Deut. 17. 16.
17.

God careth to
prouide suffici-
ent for euerie
man.

Iames 5. 1.

That we shold
take heede of
couetousnesse.

Horat. Carm. l.
2. Od. 10.

1 Tim. 6. 9.

Secondly, he that gathered *no more* then was sufficient *plea-*
sed God, and hee that was *couetous* in gathering *more* then
would suffice him for that day, the Manna *putrified* be-
fore the next morning, and God was *highly displeased* with
him. To teach vs,

First, that God which created *all* men, will giue vnto *euerie*
man, so much as he seeth *sufficient* for him, during his pilgri-
mage in the wildernesse of this world; and the *greatest* men,
the richest men, shall haue (doe what they can) *but sufficient*,
but *foode* and *rayment*, during their life; for *they shall carrie no-*
thing with them.

Secondly, that if we be *contented* with what he seeth *suffici-*
ent for vs, wee shall doe that which is *acceptable* in his sight;
but if we *grudge*, through *discontent*, and labour by *unlawfull*
meanes to gather any *forbidden* fruit, and to *enrich* our selues
with the *treasures* of this world, we shall finde that *our riches*
will be soone cankered, and *our garments will be moth-eaten*, and
the *wrath* of God will be *kindled* against vs to *consume* vs from
off the earth.

And therefore, though it be not onely *lawfull*, but also *ne-*
cessarie that we should pray for *temporall* things; yet let vs take
heed and *beware* of *couetousnesse*; and desire of God, but as our
Saviour taught vs, to *giue vs this day our daily bread*, i. e. *meere-*
ly so much, as he seeth conuenient for vs, *food* and *rayment*, in
that manner as he seeth good, and not as we would desire, du-
ring the whole terme of our *frayle* and miserable life. And in
very deed, howsoeuer our nature is euer *ambitious* of *great*
matters; yet the *meane* estate is the *safest* state for euerie man;
not onely because,

Sapius ventis agitur ingens
Pinus, & celsa grauiore casu
Decidunt turres, feriuntque summos

fulmina montes,

To stormie tempests subiects are, the Pine and Cedar tall,

The turrets high, as mountaines by, are subiect to a fall;

But especially because (as the *Apostle* saith) *they that will*
be rich, doe fall into temptation, and a snare, and into many hurtfull
and foolish lusts that drowne men in destruction and perdition.

Secondly,

Secondly, *gratulation* or *thanksgiving* is the other kinde, and the chiefest kinde of prayer.

First, because to make *request* concernes our selues, and sheweth our loue to our selues; but to render *thanks* sheweth our loue to God.

Secondly, because the other is a *taking*, this is a *giving*; and our Sauiour saith, *it is a more blessed thing to give then to receive*.

Thirdly, because to make *request* shall cease, when wee come to the place where there is no want; but the Saints in heauen doe ascribe *glory*, and *wisdomme*, and *thanks*, and *honor*, and *power*, and *might* vnto our God for evermore.

Fourthly, because the *Angels* that feele no want doe alwaies praise the Lord; saying, *Holy, holy, holy, Lord God of hosts, the earth is full of thy glory*; and therefore we that shall be *immortal*, like vnto the *Angels* of God, should not alwayes speake with the tongues of men, to *beg*, but sometimes with the tongues of *Angels*, to praise the Lord for his goodnesse: for this is the only thing that God requireth, or that we can render vnto God for all the blessings that he hath bestowed vpon vs.

And there bee three speciall reasons (saith *Antoninus*) that should moue vs vnto this duty of *thankfulnessse*.

First, the practise of all the Saints, *Moses* and all *Israel* after their passage through the red Sea, *Iosua* after his victory, *Dauid* after his deliuerance out of the hands of *Saul*, hee composed songs of thankfulnessse vnto God; and the manifold precepts of holy Scripture that doe command the same; for *Dauid* biddeth all the seruants of the Lord to *praise the Name of the Lord*; and he saith, that it *becommeth well the inst to be thankfull*; and the *Apostle* biddeth vs, *in all things to give thanks vnto God*.

Secondly, the consideration of all creatures, which doe all of them teach men to be thankfull; because *every* creature (saith *Saint Augustine*) *Est quoddam beneficium homini collatum*; is a gift bestowed on man, for which man oweth thanks vnto God: and therefore *Hugo de S. viñt.* saith, that every creature speaks these three words to every man; *accipe, redde, fuge*: take; restore; flee. The first is *vox famulantis*, the voice of a *seruant* bidding vs to *receiue* the gifts of God; the second is *vox*

Secondly,
Thanksgiving.

Act. 29. 35.

Reuel. 7. 12.

Esa. 6. 3.

Luke 20.

Antonin. p. 4. 8.

5. 6. 12. §. 1.

Three speciall
reasons to per-
swade men to
be thankfull.

Psal. 115. 1.

1 Thess. 5.

A three-fold
voice of every
creature.

Hugo de S. Vict.
l. 2. c. 3. de Arca,

Geminianus de
exempl. l. 5. c. 56.

C. Agrippa de
de vanit. scient.
c. 102.

Anton. p. 2. l. 3.
c. 9. d. 4.
Three things
that should
driue away in-
gratitude from
vs.

Ioseph. antiq.

Rom. 10.

admonentis; the voice of a teacher, bidding vs to render thanks vnto God; the third is *comminantis*; the voice of a threatner, bidding vs flee the vengeance of God if wee bee not thankfull vnto God for these blessings. And so many creatures by their owne examples doe teach man to be thankfull; for the very dogge, saith Saint Ambrose, is so thankfull for a piece of bread, *ut pro Domino mori velit*; that he will die for his Master; and Geminian tells vs of a Leopard that was so thankfull vnto one that deliuered her whelpes out of a ditch, that shee accompanied him through the Forrest, and deliuered him from the danger of all other sauage beasts: and C. Agrippa saith, that a Serpent called *Aspis*, vied to cate at a mans table, seeing a dogge killing his childe, did, to shew her thankfulness vnto the man, kill the dogge immediatly after: What should I say more? but as Salomon saith, *vade ad Fornicam, & disce sapientiam*; goe to any creature, and he will teach thee to be thankfull to thy Creator.

Thirdly, the manifold gifts and graces that wee haue receiued, i. e. the grace of God which bringeth saluation to all men, doth teach all men, not to receiue the grace of God in vaine, but to be truly thankfull vnto God for the same.

And as these three reasons should perswade thee to be thankfull, so there be three other reasons (saith Antoninus) which should dispell from vs all ingratitude.

First, because as Saint Augustine and Saint Bernard say, *Quod dederat Deus gratis abstulit ingratis*; God will in iustice take away from the vngratefull, what hee hath freely bestowed vpon them: for so our Sauour sheweth in the parable of the vineyard, which hee would take away from the vngratefull husband-men, and giue it vnto them that would yeelde him fruits in due season.

Secondly, because ingratitude doth not only abstract from vs that good which we receiued, but doth also inflict vpon vs the evils that we feared: for Iosephus saith, that Hezekiah sickened vnto death, because he did not shew himselfe sufficiently thankfull for his wonderfull deliuerance out of the hands of Sennacherib: and the Apostle saith of the Gentiles, that because when they knew God, they glorified him not as God, neither were

thank-

thankfull, therefore God gave them over to vile affections.

Thirdly, because ingratitude for blessings receiued, detainerth and keepeth from vs those blessings that are promised; *Nam illo non dignus est dandis, qui ingratus est de datis*; for he is unworthy of more, that gaue no thanks for what hee had; whereupon Saint Bernard saith, that ingratitude is a winde that drieth vp the fountaine of Gods grace; and Antoninus saith, that by the ciuill Law, the father may deprive his sonne of his inheritance if his sonne proue vnthankfull vnto him, which otherwife hee cannot doe; and so our heavenly Father may iustly deprive vs of the kingdome of heauen if we be vnthankfull vnto him for his blessings: And therefore when we pray to God and make request for what wee neede, let vs not forget to be truly thankfull for what we haue: but let vs remember that there bee three degrees of thankfulness; the first is *recognoscere*, to acknowledge his goodnesse with our hearts; the second is *laudare*, to praise him for his goodnesse with our mouthes; and the third is *retribuere*, to expresse the same in our liues and conuersations; *Nam si maledicatur Deus & negatur malis factis, tum bonis benedicatur & confitetur*; for if wee deny God and curse him by our euill deedes, then certainly wee doe praise him and blesse him by our good and godly deedes, saith Saint Augustine.

Secondly, prayer in respect of the forme is said to be fourfold. As,

First mentall, so Moses Exod 14. 15. and Anna I Sam. 1. 13. prayed vnto God when they said neuer a word; and thus an afflicted soule may pray to God in the midst of company, and when no man heareth him, God which knoweth his heart, doth heare his prayer.

Secondly, Vocall, as Salomon prayed, 1 Kings 8. 23. because words are to be added when we may and can vse the same.

Thirdly, Suddenly, which we call *exclamations*, or a lifting vp of our hearts and mindes vnto God vpon any sudden occasion that presenteth it selfe vnto vs.

Fourthly, Composed prayers, and made with our best wisdomes; so Daniel prayed, and so all men should doe, if they considered into whose presence they goe to speake; for if wee

Three degrees
of thankfulness.

Prayer in respect
of the
forme is mani-
fold.

First, Mentall.

Secondly, Vo-
call.

Thirdly, sud-
den.

Fourthly, com-
posed.

Ecclel. 5. 2.

musse what to say before a mighty man; why should wee not premeditate what to say before wee come to God? and therefore the wise Salomon saith, be not rash with thy mouth, and let not thy heart be too hasty to utter anything before God.

Fiftly, Concei-
ued.

Fiftly, *Conceiued prayers, i. e.* vpon all new occasions to frame new forme of words to expresse our mindes, as the occasion requireth.

Sixtly, Prescri-
bed.

Sixtly, *Prescribed prayers, i. e.* prayers made by others for to helpe them that are not so well able to compose prayers themselves: thus the 136. *Psalme*, that was made by *Dauid*, was sung after *Dauids* time, as we may see in 2 *Chron* 20. 21. 29. 30.

Seuenthy,
Priuate.

Seuenthy, *Priuate* praier, when a household onely prays together, and so a Christians house is made Gods Church, and bringeth a blessing vpon the whole house, as the presence of Gods *Arke* did vpon the house of *Obed-Edom*; or else when one man prayeth alone, according as our Saviour biddeth, when thou prayest, *i. e.* when thou meanest to pray priuately, enter into thy closet, and shut the doore, and thy Father which seeth in secret will reward thee openly. And thus euery man should often pray, because thus alone wee may powre out the very secrets of our soules before God, which we are lothe to doe before the Congregation; and because this is the truest triall of a man, whether he seareth God or not; because hypocrites will do it to be scene of men, but the true Christian doth it to be heard of God alone.

Rom. 16. 5.
Philemon 2.
2 Sam. 6. 12.

Ob.

But you will say, that you can haue no convenient time nor place thus priuately to pray vnto God.

Sol.

I answer, that thou canst neuer misse time and place to sin, and that priuately and secretly too; thy sins doth witnesse this: and therefore why canst thou not as well finde time and place to pray?

Eightly, Pub-
like.

Eightly, *Publike* prayers, when we ioyne our selues with the assemblies of Gods people; thus the *Corinthians* had one place to worship in, and thus we ought all of vs to doe; because this *publike* praier doth more honour God, when we shew vnto the world that we are not ashamed to professe his Name; and it is more powerfull to obtaine for our selues, quia impossibile est multorum preces non exaudiri; and therefore the Prophet biddeth vs, to gather the people together to pray to God; and so the King of *Ninive* did, when *Ionas* threatened the destruction of his people. And

1 Cor. 11. 20.
Isel. 2. 16.
Ion. 3. 8.

And besides, this publike praying is a signe of *unity*, and a most effectuall *meanes* to stirre vp one another to serue the Lord.

Ninthly, *Ordinary prayer*, when wee obserue our *accustomed* times and manner of praying; for there is no man that hath any care to serue his God, or saue his owne soule, but as for all other things, so specially for this duty of prayer he hath set and appointed times, as, some morning and euening, some at noone-day, and so forth, to make his prayers and supplications vnto almighty God.

Tenthly, *Extraordinary prayer*, both in respect of *time* and *manner*, as when an *extraordinary occasion* shall moue vs thereunto; as either when God bestoweth vpon vs an *extraordinary blessing*, or threatneth some *griuous punishment*, or when we would obtaine some *speciall fauour*, or expresse some *speciall sorrow* for some *speciall sinnes* that wee haue committed; then ought we more *especially* to pray or to praise the Lord: so the King of *Nimue* did when he heard the preaching of *Ionas*; so *David* after his fall, saith, *I haue roared for the very disquietnesse of my heart, and my sighing is not hid from thee*; so *Peter* when he denied his Master, *he went out and wept bitterly*; so *Christ* a little before his passion did *more earnestly* pray then euer hee did before, *with loud cries and teares*, saith the *Apostle*; and so the *Saints* doe often pray *with sighes that cannot be expressed*. And so you see how prayer is diuersly distinguished, both in respect of the *matter* and *forme* of praying.

Ninthly, Ordinary.

Tenthly, extraordinary.

Ion. 3. 8.

Psal. 38. 8.
Vide Psal. 32.

Rom. 8. 26.